

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 46, No. 11

17th September 1976

THE MIND AND ITS SELVES

[Reprinted from THE THEOSOPHICAL MOVEMENT, July 1958.

—EDS.]

Inasmuch as we are a Universal Brotherhood which thinks it has hold of some true doctrines, it is our duty to give out those rules of thought and conduct which the world so much needs.

—W. Q. JUDGE

IN THESE WORDS there is practical guidance for the ardent student of the Esoteric Philosophy. One reason why Theosophy is called the Esoteric Philosophy is that, in all the doctrines and teachings recorded by H.P.B., the hidden, the invisible, the occult world and its denizens play important roles. This world of matter and our body of flesh are but reflections of the World of Spirit and the body of Soul — the former is the school; the latter, the learner therein.

The progress of the human Soul is continuous, birth and death being incidents which pass. This progress is not accidental, not spasmodic; it takes place by and under Law. Every event in the world of the senses is but a projection of the mind which ideates images. Thus Theosophy as a philosophy is idealistic; *i.e.*, it gives to Ideas the important role of creators of all forms. Historical events and human experiences, races and nations of men, as well as families composed of individuals — all are manifestations of Ideas, divine and human. Immortal Ideas are ancient, constant, consistent and eternal.

This Esoteric Philosophy says to its students and votaries: As a Soul you are the moulder of your mind; as a person wearing a body you reflect the activities of your mind, limited and coloured and tarnished by sensuous living very often, but in that body you can and should re-

flect the lofty ideation and pure imagination of the Soul. Only the Esoteric Philosophy holds facts and truths—provides a technique and principles to be first studied as theory and then applied in practice. The purpose of the school of life is not to adorn the body and then to deform it; not to titillate the senses so as to deform the mind; not to give wrong bents to the mind by false knowledge so as to exhaust the soul and make it impotent to function. This is the negative way, leading to decay and destruction.

There is the positive way; the Soul, the self-conscious Thinker, is composed of the very essence of pure knowledge and of true compassion. Its powers to teach its organ, the mind, should be used; to use them we need some knowledge of man's constitution, of his capacities and of the relationship between soul and mind. But human beings are engrossed, and at the present stage of evolution are taught to engross themselves, in sensuous activities, and so a false value is assigned to the body of senses and organs; two extremes, of meaningless hedonism on the one hand and of grotesque asceticism on the other, are in evidence. The body is not god, as taught by the materialist, nor is it *maya*, as understood by the roving ascetic.

Human minds should be trained by human Souls, not by the human bodily senses. The senses may be compared to the textbooks and pens of the pupil at school; the mind is the learner; the Soul is the teacher. Because in our very educational methods this philosophical principle is neglected, we have that hardening of the mind about which Carlyle spoke to the Edinburgh University in his inaugural address as its Rector:

At the season when you are young in years, the whole mind is, as it were, fluid, and is capable of forming itself into any shape that the owner of the mind pleases to allow it, or constrain it, to form itself into. The mind is then in a plastic or fluid state; but it hardens gradually, to the consistency of rock or of iron, and you cannot alter the habits of an old man: he, as he has begun, so he will proceed and go on to the last.

This is excellent advice for the young, but it has a discouraging note for the aged. While what the Sage of Chelsea says is true, there is this teaching which the Esoteric Philosophy offers: The brain grooves do deepen and harden, but if the kinship between the two makers of grooves is understood, this process can be controlled. These two makers of grooves are the sensorium on the one hand and the mind on the other hand. In

ordinary education the sensorium occupies the primary place; the mind, regarded as the product of the sensorium, the secondary place. The Esoteric Philosophy would reverse the process of the education of the young, and encourages the adult to educate himself anew, irrespective of the age of his brain and body.

The mind creates; the food or substances used by the mind to create should include an appreciation of the human Soul, for real nourishment comes from the Soul in the shape of principles and fundamentals — ideas of the spiritual universe, *i.e.*, of the mind and of morals. When the human mind is thus taught by the human Soul, it also learns the place of the sensorium in evolution and the right use to be made of it.

Of course it would be of supreme advantage were this right method of education used in our schools and colleges; because it is not so used most of the adult population suffer from the disease to which Carlyle refers. But they need not.

The body ages; the Soul is ever young; that portion of the mind which has sprung from the sensorium and is sometimes called the sixth sense (*cf. The Bhagavad-Gita, XV. 7, 9*) is the slayer of the Real, and the disciple is called upon to slay the slayer. The other superior portion or aspect of the mind is akin to the Soul — the provider of Light to life when it is permitted to perform its real function. In general, in the mass of mankind the Light of Manas is quenched and the intelligence of the sensorium usurps its place. The Esoteric Philosophy teaches that this Light can be kindled when an attempt is earnestly made to control the sensorium and to purify it, and when the sensuous mind is presented with the truths about the Light of Manas.

The Esoteric Philosophy has much to say about the two aspects of the mind in the body as also about the two minds — the lower and the higher. In his *Crest-Jewel of Wisdom* Shankaracharya succinctly puts forward this teaching:

Mind is the cause of man's bondage, and in turn of his liberation. When darkened by the powers of passion it is the cause of bondage, and the cause of liberation when pure of passion and darkness.

Mind is the name of the mighty tiger that hunts in the forest glades of sensuous things; let not the wise go thither, who seek liberation.

And again the intimate relation between the soul-mind and the Soul is thus set forth:

This, formed of higher intelligence, is the light that shines in the vital breaths — the pranic currents — and the heart. The Self who stands for ever wears this vesture called *Vignanamaya Kosha* as actor and experiencer.

The body and the sensuous mind age, decay and die; the mind of the Soul, ever energized by It, retains its youth, its vigour, its energy. Therefore even in an aging or aged body that higher aspect of the mind can work its miracle if properly invoked. The aged body may present obstacles, but the young soul-mind is ever the strengthener of self-induced methods of redemption from sin and of realization of the Peace, Beauty and Joy of the Spirit.

This teaching of the Esoteric Philosophy well illustrates what Mr. Judge may have had in mind about some true doctrines which it is the duty of sincere students of Theosophy to promulgate. Such a teaching about the two minds and also about the two aspects of the mind with which each of us has to deal, now and here, reveals some important links which bind man to man in one family. All admire the noble doctrine of Universal Brotherhood, but leaders in the mundane world look upon it as Utopian. Habitual effort at self-improvement through discipline is not generally prevalent. When man fights with his feelings of selfishness, pride, prejudice, dogmatism, he is forced to see the principle active in Nature and in his own life — the process of Universal Causation, the prevalence of Unity or Solidarity. So he sees the reason for removing violence from his mind, for cultivating gentle speech and a patient heart. The doctrines of the Esoteric Philosophy provide nourishment of the right kind to mind and heart, to brain and nerves. Man sees himself as the Microcosm, a miniature but exact copy of the vast Cosmos, the Heavenly Man, Adam Kadmon, the Great Purusha of the *Rig-Vedic* hymn.

IT IS NECESSARY to the happiness of man that he be mentally faithful to himself. Infidelity does not consist in believing or in disbelieving; it consists in professing to believe what he does not believe.

—THOMAS PAINE

A LETTER FROM DAMODAR

[This letter from Damodar K. Mavalankar to Carl H. Hartmann of Australia was printed in *The Theosophist* for December 1908.—EDS.]

Adyar, Madras,
8th January, 1883.

Carl H. Hartmann, Esq., F.T.S.,
Ranger Nursery, Toowoomba,
Queensland, Australia.

My Dear Sir and Brother,

I duly received your favours dated 4th and 9th September, 1882. I trust you will kindly excuse me for not writing to you, but I was so busy that I have now *created* time, so to say, to answer you. As you must have learnt from the December *Theosophist* and the January No., we arrived here from Bombay on the 19th ultimo; much of our time was therefore taken up in preparing for the removal and then settling ourselves in our new home. We are not yet quite settled but we have begun business already. As regards books, etc., you wanted, I enclose an official letter of accounts.

I requested the Indian correspondent of Mr. P[illai], to allow him to show to you his letters, and he tells me that he objected only to Mr. P[illai] showing them to strangers. He only desired that Mr. P[illai] should first have his doubts cleared and then show all the correspondence to brothers like you—who are earnest and devoted seekers of truth. Many are the men, my friend, who take exoteric rites and formularies to be truths, and they suppose that whatever is written in any religious book is to be understood and practised literally.

And to be able to perceive the hidden truths there is but one way, *viz.*, by physical, moral, intellectual and spiritual development and purification, so to strengthen the intuitive faculties as will enable them to penetrate at once to the substance. You speak about abstinence, but remember well the article "The Elixir of Life" in the March and April Nos. of *The Theosophist* (Vol. III)¹ and study it carefully. *It is no use to fast so long as you feel the necessity of eating.* The whole groundwork of spiritual progress then comes to this: *check your desires and*

¹ Reprinted in THE THEOSOPHICAL MOVEMENT, July and August 1973.—EDS.

learn to control your mind. And if you will think over it a little you will find the rationale of the philosophy. The desires and passions are, so to say, chains (*real magnetic chains*) which bind down the mind to these earthly carnal enjoyments and appetites. And he who wishes to rise superior to the Maya which pervades this world must do so by breaking those adamantine chains which hold him a prisoner in this transient world. When these chains are once snapped, the cloud will be gradually swept away from off your inner sight, and your vision will be clear to perceive the truth. This is the grand secret of accomplishing the end; but although said in these few words, it embodies a grand philosophy which unfolds gradually to him who rightly follows the path. No Guru will ever come to you; pretenders you may find many, but a real Master we must approach and force our own way to. If by our irresistible and strong will-power, our indomitable courage, and our moral purity, we are determined, and set about to work in the right direction hinted at above, we cannot but *force* our way to a Guru, who *cannot* refuse taking us as pupils. Remember that the purer and more spiritual the man, the more sensitive is his heart to all pure attractions. If we therefore by our *iron Will* force our way, we touch the chord which cannot help taking us to the proper channel. . . . You are now too far advanced in age to be able to become a *practical occultist*. According to our Indian Rules, a chela is accepted for practical occultism either at the second or third cycle of his age at the latest. This is no whim or caprice on the part of the venerated Masters; all Their rules and laws are based upon a thorough comprehension of the hitherto unknown laws of nature, and a better understanding of the Humanity which surrounds Them. Modern science even has found out that after each seven years, the body of a man is entirely changed. You will thus perceive that for the body to be so completely changed within seven years, the process must be going on gradually all the time, and the new body that is thus formed is entirely of the man's own making, for this process of the emission and the attraction of atoms is going on all the time. If, therefore, knowing this secret, the man controls his desires and passions all the time, so that he will emit from himself those atoms that are not suited for his progress, at the same time giving them a good tendency so that they may not prove a nuisance to others, and if he attracts only those atoms which are suited to his progress, then the body he will have formed will be entirely his own creation, and he can use it in any way he likes. For the completion of this process seven years are necessary. You will thus see why the probationary period is fixed for seven years. It is no arbitrary rule, but

the necessary condition exacted by nature itself. This is the reason also why the neophyte has always to guard self against self; *i.e.*, he must watch all the time his desires and passions, so as to prevent them from attracting atoms unsuited to spiritual progress. When, therefore, the third cycle of a man's age is past, his vitality is, in the first place, expended in directions opposed to spiritual progress; in the second place, his mind has been wont to run into channels which are inconsistent with psychical development and from which it is extremely difficult to turn it into correct grooves. Hence chelas are admitted and brought up from their young age. You yourself know the proverb that you can bend a young plant but not an old tree. Perhaps you will say that if chelas have to force their way to the Masters, how can children (for under twenty-one they cannot be properly called men) be expected to do what advanced persons find so difficult? Here, then, my friend, remember that no one becomes an adept in one life. Before a person can have the privilege of being admitted as a chela even, he has to pass through a succession of lives, and *prepare* himself *theoretically* for the task. I do not know but that according to western notions this may sound very strange; but, nevertheless, it is a fact. The man has to study theoretically first, and develop within himself this germ of adeptship, before he can ever hope to approach the Secret Sanctuary in any capacity. Here then is the chance for you. *Live the life*, and prepare yourself for a future birth under more favourable conditions and circumstances. Keep always in mind that a man spins his own web in which he entangles himself, and if these meshes press hard upon him they are all of his own making. The law of Karma — that Immutable Force of Nature — which governs the universe is strict and just, as Justice cannot but be strict and severe, and if we allow ourselves to be swayed by undesirable influences, we have to blame none but ourselves. Utilize this life of yours, then, for securing a happy future. By the means pointed out to you already, prepare yourself to perceive the truths which are not given to all to comprehend, and gain as much mastery as you can over the theoretical side, assisted by psychical development. This you cannot achieve better than by *realizing* the grandeur and the intellectual eminence of the leading idea of our society, *viz.*, Universal Brotherhood of Humanity. The various theosophical publications must by this time have given you a glimpse of the fact that this idea is the first step on the ladder leading to the attainment of that most difficult of all accomplishments — Nirvana. If you will thoroughly comprehend the germs of philosophy contained in that one idea, you cannot but try your best to promote and

propagate it as far and wide as possible. Remember that humanity is but a part of nature, and to attain Nirvana one must identify himself with nature and *through* humanity to thus merge into universal totality; this you will see can be done only by a thorough comprehension and proper study of the sublime idea of Brotherhood. There lies the path then — identify yourself with nature through humanity, by means of the development of an unselfish philanthropic feeling and fitting acts, and thus mend your own future.

With best wishes and kind fraternal regards,

Ever yours sincerely and fraternally,
DAMODAR K. MAVALANKAR

HE who seeks something higher in its own nature, not merely in degree, than what life can give or take away, that man has religion, though he only believe in infinity, not in the infinite, only in eternity without an eternal; as if, in opposition to other artists, he did not paint the sun with a human countenance but rounded off this to resemble the former. For he who regards all life as holy and wonderful, whether it dwells in animals, or, still lower, in plants; he who, like Spinoza, by means of his noble soul floats and rests less upon steps and heights than upon wings, whence the surrounding universe — the stationary and that moving by law — changes into one immense Light, Life and Being, and surrounds him, so that he feels absorbed in the great light and wishes to be nothing but a ray in the immeasurable splendour: such a man has, and consequently imparts, religion, since the highest ever reflects and paints the highest even though formless behind the eye. . . . Excite in the child the all-powerful perception of the whole, in opposition to the selfish perception of the parts, and you then raise the man above the world, the eternal above the transitory. . . . At least two miracles or revelations remain for you uncontested in this age which deadens sound with unreverberating materials; they resemble an Old and New Testament, and are these: the birth of finite being, and the birth of life within the hard world of "matter."

—JEAN PAUL RICHTER

UNLEARNING TO LEARN

When I was a child, my speech, my outlook, and my thoughts were all childish. When I grew up, I had finished with childish things. Now we see only puzzling reflections in a mirror, but then we shall see face to face. My knowledge now is partial; then it will be whole . . .

—*I Corinthians*, XIII. 11-12

MAN goes on the paths of error because what he has chosen appears to him to be reasonable and has, moreover, its own special appeal to his nature. His reasoning may be faulty and his logic questionable; but, however great his error, he feels satisfied and at times holy. Fanaticism has its roots in such self-justification.

Life is not something static. It is a constant movement through environment and circumstance that present to the man ideas and images, some of which glamour him into ready acceptance while some come as warnings which oftentimes are neither heard nor heeded. His associations, likes, loves, fascinations and revulsions that he brings as karmic heirlooms from preceding incarnations determine his present leanings towards one or another aspect of things, and this explains why vice has a fascination for certain natures. The reforming of oneself (it is certainly a re-forming) and the instilling in the inner nature of a desire to tread the Path requires both enthusiasm and patience. The wrenching away of oneself from undesirable ideas, friends, relatives, teachers and companions is neither easy nor congenial. Unless the inner resources of strength and courage, of conviction and sincerity are fully exploited, there will always lurk the danger of a sliding back to the point from where one started. Such a failure may dampen resolve and ardour, but it gets confirmed as a total defeat only if it induces a falling away from the chosen path.

Entering upon a course of self-reformation is rendered doubly difficult if the man has not developed the art of achieving a deliberate forgetfulness of men, ideas, emotions and contacts that are uncongenial to the new way of life. That which was previously learnt — wrong tenets from church and laboratory; wrong attachments to wealth and fame, to sights and sounds; wrong craving for the society of those who delight in overindulgence of sense pleasures; wrong ideas about food and drink and apparel; wrong craving for knowledge that defiles and oftentimes kills the Soul — all these have to be unlearnt and thrown out of the system so

that the make-up of the man stands purged of elements that bring ill-health to the body, the mind and the psychic nature. These several natures need wholesome food suited to their requirements of growth and well-being. That food has to be chosen with care lest it produce heady fumes that debilitate and bring on a premature senility. Wrong foods, even though productive of harm, titillate the senses and implant a craving for their regular and oftentimes excessive use. There are drugs that waste the body, the nerves and the brain faculty. There are others that work havoc with the mind and psychic nature, making these unfit to receive impressions from soul and spirit. The cravings, the malfunctionings and the idiosyncrasies that wrong intake of "food" generates in man would of course be there in inquirers into Theosophy. They already come burdened with false knowledge, harm-producing ways of living, undesirable cravings and a more or less rigid obstinacy against carrying out a drastic change in thought, action and habit. It becomes the responsibility of older students to befriend them and to give advice and instruction unobtrusively, waiting for time and karma to operate. In some cases it takes a long, long time for the newly planted seed to send its first shoots above the soil. The important thing is that a desire is planted and sustained in the inquirer to mould his life on the new-found rational basis of ideas. It is at this time precisely that he needs sympathy and help, for with the new orientation his immediate difficulties are bound to increase a hundredfold in intensity.

One of the chief difficulties in the practitioner's life is that consciously and even unconsciously he sees Theosophy through the eyes of his previous creeds. He tries to evaluate it by comparison with the knowledge, information and beliefs he has amassed from theology, science and the psychic claptrap that passes today for occultism. He may have purchased for valuable consideration the pseudo-occult teachings of this, that or the other guru, which teachings he is loath to abandon because he has paid a fancy price for them. He has yet to learn that even if the teachings were genuine, they would become transformed into black magic as soon as they passed through the hands of him who would barter them for gold.

If man were to assess himself honestly, he would come to the conclusion — startling and often disquieting to himself — that he lives his life and plans his behaviour round his beliefs about god, justice, mercy and progress. If he has picked up erroneous notions on any of these, he will distort his life and contaminate that of others. Here, there is

one more snag to overcome. He may profess acceptance of a truth, but that may not go much further than his lips. His actions may belie that profession and the only inference open in such cases is that his inner and subtle convictions lie in a direction different from that which his intellect has accepted as true. He may thus see and recognize good, and yet his hands and feet may turn to mischief. There is a long, long trail to self-integration.

The gap between the god concept of orthodox theology and the impersonal god-principle of Theosophy is great as is that between the rigid justice of Karma and the sentimental forgiveness of sins promised from church and pulpit. The idea that any one religion leads to salvation, and this despite the wrongdoings of its laity, is pernicious. The old ideas of privileges exclusive to the adherents of a particular religion may and do get modified by a mental realization of the logical necessity of an omnipresent, impersonal force. However, for long periods, the false faith is not abandoned in its many implications. The Saviour image of the Christ — as presented by the orthodox clergy — still is hugged to the breast because it soothes the pangs of a biting conscience that revolts at evil. The chanting of Vedic hymns surrounded by all the paraphernalia of rituals persists because there still exists the superstitious hope that mantras and spells can turn weeds into roses. The belief that sin and waywardness can be erased by a simple declaration of faith or by the performance of rites and ceremonies is an opiate taken by many to deaden the dread knowledge that the exact retribution has to be made though Karma may tarry long in the process.

Can we by some process unlearn the false and deceptive knowledge we have accepted and stored in the inner recesses of brain, mind and heart? Can we like a wet duster swept across a blackboard erase the wrong philosophies and mistaken ideas that we have imbibed and treasured? Or, can the mischievous doctrines treasured through a long past be considered harmless and allowed to rub shoulders and coexist with the theorems of the true dispensation? The time for fooling oneself is over. When we grow up, it is time that we finish with childish things. Can anger coexist with love, sacrifice with cunning, honesty with the ambition to raise oneself over the wrecks of countless victims? How then should unlearning start?

The first step in such an exercise would be to make sure that we know definitely what aspects of knowledge gathered by us have to be rejected and thrown out of the system. *The Voice of the Silence* tells us

that "false learning is rejected by the Wise, and scattered to the Winds by the Good Law." The search of false learning becomes fruitful only when we gauge it by the fixed norms of truth. There are some basic truths that are so transparent that they cannot be denied. These truths can be used as standard gauges by which we can segregate falsehood from fact. For instance, any person with some claim to intellect will admit that God, if omnipresent, must fill all Space and each object in it must be permeated and soaked through and through with its radiance. Given this truth as axiomatic, one cannot but draw the inference that in all men this radiation must reside though in all it may not shine forth with the same intensity. The oneness of the Spiritual Essence becomes the basis from which the Laws of Brotherhood emerge. Infinitude transcends all shapes and forms and therefore the form of the infinite Deity must assume the aspect of a metaphysical circle whose centre is everywhere and circumference nowhere. By the very nature of infinitude is the Deity invested with an impersonality and thus all kosmic agencies that mete out justice and equity must necessarily reflect that impersonality. Prayers for divine intervention in men's affairs; frantic appeals for mercy and forgiveness against the dreaded retribution which must follow upon violation of the rights of others; the craving for boons; the purchase of pardons and immunities from popes and high priests, *acharyas* and *swamis* — are all devices put forward by a mercenary clergy to fool people into a false sense of security against a painful punishment all too possible in the prospect.

Unbrotherliness not only with men but with any aspect of the Cosmos fails to recognize the oneness of the Soul essence and its infinitude. It poisons consciousness and any knowledge gathered for unbrotherly purposes constitutes a crime against nature and becomes an engine of sacrilege. Poison develops in that knowledge, a rot sets in, and from the state of a creator such knowledge turns into a destroyer. Selfishness is the active agent that produces unbrotherliness because the separative self seeks its own felicity vis-à-vis the whole. It is in this sense that *Light on the Path* characterizes ambition as the first curse. Any knowledge that is not allowed to remain sweet running waters by allowing it to irrigate all lands through which the waters run becomes a stagnant pond. Soul-wisdom if not poured forth into another bed gets transformed into mere head-learning. It cannot be locked up but must be used continually to help humanity in the mass. Such action is but the natural outcome of the laws of Brotherhood.

Knowledge which is sold or bartered, be it even of the higher aspects of man and nature, gets stagnant because the hands through which it passes become sullied by the mire of pelf. Can man purchase the eternal by paying for it in mortal values? The idea is reprehensible and, worse still, dangerous, for no one can defile the spiritual with impunity. The present tendency in the West, and shamefully in the East, which should know better, is to sell what these purveyors miscall "spiritual and arcane knowledge." This is a complete reversal of the injunction which the Christ gave to his twelve disciples before he sent them out to preach and to heal: "... freely ye have received, freely give." Referring to her endeavour to give the esoteric teachings to those who deserved it, H.P.B. said: "The Esoteric Section is not of the earth, earthy; it... takes no stock in *external Theosophy*. . . . Finally, it requires neither subscription fees nor money, for 'as I have not so received it, I *shall* not so impart it,' and that I would starve in the gutter than take one penny for my teaching the sacred truths. . . ."

Let us erase from our thinking any idea that we can obtain the hidden knowledge, the true Raja Yoga, by attending lectures and purchasing books at fancy prices. The "money-changers" are once again carrying on a lucrative business in church and temple and ashram.

MEN may partition their lands by measuring rods and boundary lines, but no one can partition the sky overhead. The indivisible sky surrounds all and includes all. So the unenlightened man in his ignorance says that his religion is the only true one and that it is the best. But when his heart is illumined by the light of true Knowledge, he comes to know that above all these wars of sects and creeds is the one Existence-Knowledge-Bliss Absolute (*Akhanda Satchidananda*).

—SRI RAMAKRISHNA

EBB AND FLOW

WE ARE APT to look at cycles as merely the recurrence of outer events at particular times, instead of considering them in relation to us as *individuals* in our day-to-day life. And in so doing we are led to minimize their importance, as far as they affect us. H.P.B. constantly impressed the importance of analogy; as above, so below — as on one plane, so on all. Referring to cycles, she says: “As every sub-race and nation have their cycles and stages of developmental evolution repeated on a smaller scale, it must be more so in the case of a Root-Race” (*The Secret Doctrine*, II. 301). And again, “...Every ‘Round’ is but the repetition in a more concrete form of the Round which preceded it.” (*Ibid.*, I. 232)

We shall have gained much when we can realize that the ebb and flow of the great cosmic cycles, bringing in their wake the mighty changes affecting a world's or a race's life, produce a corresponding ebb and flow within the span of human life; that the centennial wave, sweeping over a nation, is the microcosmic copy of greater waves affecting wider and wider areas, and itself is the macrocosmic pattern of smaller waves ebbing and flowing, yearly, daily and hourly, around the individual; that the work of the Lunar Pitris and the incarnation of the Solar Dhyanis are the epoch-making events of cycles, and analogous events are repeated today in all human life.

Let us examine briefly some such analogies. We shall find in man, both in his passage through life and in his consciousness, the ebb and flow of forces similar to those found in the passage of outer cycles; we shall find his life marked by epochs corresponding to those that have marked the growth of nations or of races; we shall find his consciousness affected by the same forces as have affected the consciousness of the larger nation or race. We shall see the same ebb and flow on each and every plane, from the spiritual to the physical; we shall find the processes involved in the formation of a world, or in the evolution of a Monad, displayed in miniature in each human incarnation, and having read the past we can read from it the future also. The evolution of the early races as explained in *The Secret Doctrine*, and the formation and development of the human being in this incarnation, are analogous processes; we shall find in both the gradual growth and development of that which is to serve as the body for the incarnating Monad, its gradual passage up through the elemental kingdoms, then from mineral to vege-

table to animal; we shall find that in the growth of the physical embryo the same process is followed in miniature as was followed on an infinitely larger scale, and spread over enormous periods of time, in the case of the race. And we shall find, at a certain stage in the development of the child, the partial incarnation of the Manas and then its gradual development, corresponding to the lighting up of Manas by the Dhyanis in the Third Root-Race.

Passing to the growth of character, we shall notice the same characteristics in a child as were present in the early races — innocence, simplicity and trust, unmarred by any baser passions. But, as with the race, so with the individual; as he outgrows the child stage Kama gains the upper hand and the faculty of choice is wrongly exercised, so that the simple impulses become passions and desires. Then comes the gradual subsiding of the animal, giving place to the more intellectual period of middle life; that, in its turn, yielding to the ideal old age in which the desires, ambitions and strivings of earlier life have given place to a peaceful serenity, and the groping of intellect has given place to the *knowledge* of intuition. And finally, when the purpose of Nature has been fulfilled, comes majestic death, and this, says Mr. Judge, is the natural close of a cycle; the cyclic disturbances are the diseases marking an ill-spent cycle.

To take another illustrative analogy, there is the cycle of day and night, with its accompanying waking and sleeping states of consciousness; the cycle of birth and life followed by devachanic rest, analogous to the activity of manifestation followed by the non-activity or *pralaya* of races and worlds. Probably a knowledge of the process of the return of the Ego to earth life, the development of a new body and the coming into activity of the various senses, etc., would give us some insight into the process pursued in the evolution of the race, and in the return to manifestation after a *pralaya*.

To turn to various other cycles often referred to — the solar cycle, the lunar cycle, the centennial cycle, etc. Without entering into the question of the sense in which the figures given of the duration of cycles are correct, we may say that time, as the term is understood, has no place in cycles in our individual life. The duration of a Kali Yuga, for example, is 432,000 years, yet its duration for each individual is determined by the individual himself. To find the cycles in human life corresponding to those referred to, we must turn to our everyday experiences.

We are all familiar with the sudden "conversion," as it is called, of

a man of hitherto evil or indifferent life — an event paralleled in the race only by the mighty energy liberated by the incarnation of a Krishna or a Buddha — and utterly inexplicable unless we see in it the turning-point of a cycle within that one man, for which his fellow-men will yet wait many incarnations, perhaps, and which in terms of time measurement is not due for several millennia. Similarly, we have the sudden collapse of the man of tried uprightness.

Who has not noticed the erratic movements of the weak, impulsive man — the man, that is to say, who is at the mercy of the smaller cyclic changes going on within him — his ready enthusiasm and energy suddenly aroused and as suddenly evaporated, his work of the morning abandoned by eventide, a man who each day has new and brilliant plans, all begun on the crest of the cyclic wave, and all abandoned with its ebb.

We have all felt the waves rising and falling within us; when we have made any resolution, we see clearly its wisdom and undertake the task with strong confidence, or at least hope, that we shall succeed; and for a time all goes well. But before long we are conscious that the enthusiasm has died out somewhat, and then, step by step, we go down. We become despondent and the carrying out of the resolution becomes irksome, and at last hateful. The darkness thickens, the lower intellect steps in to show us the wisdom of abandoning the effort, until at last we can see no valid reasons for holding on; and so we fail. But if we succeed it is only by the resolute *faith* that we *are* right, and the constant recognition that the darkness is only temporary and that the dawn will come again with the turn of the cycle. And when it comes, for a time the impulse is strong again, until once more the cyclic wave ebbs. But the effort which carried us successfully against the opposing stream is not lost, and with each new conquest our hold upon ourselves becomes more firm and we are more ready to take advantage of a new wave of spiritual energy.

Our study, then, of *The Secret Doctrine* will become more and more valuable as we translate its history of races and civilizations in terms of human consciousness and experience, and as we apply the events of the various actors therein to our own states of consciousness and see in the events not only history but psychology. And our study of cycles will assume a new value as we see in them not events of the past, or of the hereafter, and not of any less importance to us because they are timed for another generation or another race.

The cycle is not measured by time; human life is not measured by

years. To the happy, carefree child the day has passed almost before it has begun; to the weak, pleasure-loving man the life has ended before he has lived it, and he may try, as he looks back over it, to remember *what* he was doing through the years, as a spendthrift may ask himself on *what* he has spent his wealth.

The measurement of a life is experience, and the experience of a life may be gained in an hour, the experience of a race gained in a life. The cycles are as landmarks on a journey, and he who travels fast, passes them quickly. Or, to use another simile, the cycles of the race are measured by the beats of a pendulum, and its vibrations are in our own hands. We may, if we will, progress slowly with the race, peacefully enjoying the humdrum life as long as it gives us pleasure; or, summoning our courage, taking the advice of Nature before it is enforced, we may take in one life the pains and strugglings that for the race are spread over many lives, and by so doing bring to us, by the increased speed of the karmic pendulum, the cyclic waves of spiritual help that in its normal beat would yet be far off.

A MAN does not commence to truly live until he finds an immovable centre within himself on which to stand, by which to regulate his life, and from which to draw his peace. If he trusts to that which fluctuates he also will fluctuate; if he leans upon that which may be withdrawn he will fall and be bruised; if he looks for satisfaction in perishable accumulations he will starve for happiness in the midst of plenty.

Let a man learn to stand alone, looking to no one for support, expecting no favours, craving no personal advantages, not begging nor complaining, not craving nor regretting, but relying upon the truth within himself, deriving his satisfaction and comfort from the integrity of his own heart.

—JAMES ALLEN

DIREFUL PROPHECIES

[Reprinted from *The Path*, March 1894.—Eds.]

THE WHOLE MYSTIC FRATERNITY of Astrologers is now engaged in showing how the heavens portend great changes on this our earth. They agree with H.P.B., who said that her Eastern friends told her of coming cyclic changes now very near at hand. Beyond doubt there is some truth in all these sayings, although here and there the astrologers definitely prognosticating are not supported by fact. Sepharial, for instance, staked his reputation on the death of the Prince of Wales, which did not come off, and now where is the reputation? Just as good as ever, for astrologers know that either the judgment of the astrologer may be at fault from sundry causes, or that the birth-hour may be wrong, or that some saving aspect of the stars has been overlooked. Great earthquakes like that of Zante or the one in Kuchan come up, and the astrologers, while they regularly in those years foresaw earthquakes, did not seem able to locate them for any spot. They were afraid to say Persia for fear it might be in London. But earthquakes were foretold. A steady prognostication of disturbance has been indulged in, and this general outlook would seem right. The disturbances were expected in the realm of mind, morals, and religion by those true astrologers who seldom speak, and the increase of crime like that of bomb-throwing justifies each month the general prediction. Seismic disturbance is the physical sign of disturbance in the moral, psychic, and mental fields. This is an old axiom in the East. In the record of the earthquake said to have taken place when Jesus died we have the Christian reflection of the same idea.

That earthquakes, floods, and great social changes would go on increasing has been known to Theosophists since the day Tom Paine saw psychically "a new order of things for the human race opening in the affairs of America," before the revolution. And ever since the increment of disaster has been great. The motto adopted by the makers of the Union — "A new order of ages" — was an echo from the realm of soul to the ears of men on earth. It marked a point in the cycle. The record of the disasters during the years since then would be found appalling. It takes in Asia and Europe, and would show millions of sudden deaths by violent earth-convulsions. And now in 1894 even Herbert Spencer, looking at the mental and social fields of human life, says in a magazine article:

A nation of which the legislators vote as they were bid and of which the workers surrender their rights of selling their labour where they please has neither the ideas nor the sentiments needed for the maintenance of liberty. . . . We are on the way back to the rule of the strong hand in the shape of the bureaucratic despotism of a socialistic organization and then of the military despotism which must follow it; if, indeed, some social crash does not bring the latter upon us more quickly.

Evidently this deeply philosophical and statistical writer feels the pressure in the atmosphere of social and material life. There is much unconscious prophecy in what he says. Earthquakes and deaths from them are dreadful, but they can be avoided when their probable place is known. But social earthquakes, moral pestilence, mental change, belong to man, go with him where he goes, and cannot be averted by any alteration of place.

In the *Illustrated American* a writer on astrology gives definite prophecy of disaster. He erects a figure of the heavens for noon of November 12, 1894, showing a conjunction of Sun, Uranus, Venus, and Mercury in Scorpio, with Saturn only fifteen degrees away. Astrologically this is very bad. With the moon at the full in Taurus — the bull — it is ominous of floods and earthquakes. But we may add that in the psychic Zodiac it shows floods and heaving in the moral and social structure of the poor orphan man. Uranus and Saturn are bad planets anyway; they are erratic and heavy, subtle, dark, and menacing. This writer predicts ominously, but remains indefinite as to place. We will add that dying nations like Persia and China will feel most whatever physical effects shall be due; and in Europe, while there will be physical disturbance, the greater trouble will be in the social and governmental structures.

The astrologer then runs forward to December 30, 1901, when he says six planets will be in one sign and in a line, with a seventh opposite on the same line projected. This, it is said by such an ancient sage as Berosus, will bring a flood when it takes place in the zodiacal sign Capricornus, as is to be the case in 1901.

Many Theosophists believe these prognostications, others deride them. The former ask what shall we do? Nothing. Stay where you are. If you remove, it is more than likely you will run into the jaws of a blacker fate. Do your duty where you find yourself, and if from your goodness you are a favourite of the gods you will escape, while if you are not their favourite it is better for you to die and take another chance at

bettering your character. Death will come when it will, and why should we fear, since it is "a necessary end." Theosophists too often occupy themselves with these woeful lookings into the future, to the detriment of their present work. They should try to discover the fine line of duty and endeavour, leaving the astrologers of today, who are more at sea than any other mystics, to con over a zodiac that is out of place and calculate with tables which delude with the subtle power that figures have to lie when the basis of calculation is wrong.

—WILLIAM Q. JUDGE

A BEAUTIFUL PERSON is the natural form of a beautiful soul. The mind builds its own house. The soul takes precedence of the body, and shapes the body to its own likeness. A vacant mind takes all the meaning out of the fairest face. A sensual disposition deforms the handsomest features. A cold, selfish heart shrivels and distorts the best looks. A mean, grovelling spirit takes all the dignity out of the figure and all the character out of the countenance. A cherished hatred transforms the most beautiful lineaments into an image of ugliness. It is impossible to preserve good looks with a brood of bad passions feeding on the blood, a set of low loves tramping through the heart, and a selfish, disdainful spirit enthroned in the will. Badness and beauty will no more keep company a great while than poison will consort with health, or an elegant carving survive the furnace fire. The experiment of putting them together has been tried for thousands of years, but with one unvarying result. There is no sculptor like the mind. There is nothing that so refines, polishes, and ennobles face and mien as the constant presence of great thoughts. The man who lives in the region of ideas, moonbeams though they be, becomes idealised. There are no arts, no gymnastics, no cosmetics which can contribute a tithe so much to the dignity, the strength, the ennobling of a man's looks as a great purpose, a high determination, a noble principle, and unquenchable enthusiasm. But more powerful still than any of these as a beautifier of the person is the overmastering purpose and pervading disposition of kindness in the heart. Affection is the organizing force in the human constitution. Woman is fairer than man because she has more affection than man. Loveliness is the outside of love. Kindness, good-will, a prevailing desire and determination to make others happy, make the body a temple.

—*Moray Weekly News (The Theosophist, October 1880)*

TEACHERS AND PUPILS

WE all recognize that learning is the basis of any achievement.

The essential physical needs of man may be classified as food, clothing and shelter. His emotional needs are more complex and cover a whole gamut, but broadly they may be classified under the broad headings of pleasure-sensations and pain-sensations. If man were limited to these alone, the physical requisites and emotion-sensitivities, our problem would be relatively simple and social definitions would be easy. In fact, taking man in the mass, the common man, broad conclusions can be made. But, when we consider the individual, greater perplexities arise. We find that there is a third dimension, or plane, on which man functions, which sets him apart from the instinctual or conditioned physical response.

Man is a "thinker" or a mind being. He considers and reviews situations physical, and events emotional. He also thinks about thinking. He is consciously able to bifurcate himself in dialogue, into subjective *versus* objective positions.

It takes time to assume this interlocutory pose, to review past experience, to anticipate the future consequences that might result from immediate decisions. Man finds in himself, in his memory, a storehouse of past observations and experiences. In his capacity as a decision-maker he controls, or does not control, his present. Generally, as this ability is refined, decisions are made consciously with a view to a "better" future (a probable ease, pleasure or advantage) for his being, which we now see is at least threefold: physical (body), sensitive (emotion-instinct) and mental (memory-decision-anticipation).

Man as a mental being is a chooser. He sees that he is a creature of his past, living in his body, and this limits him. But, as an ongoing individual, he knows intuitively that his decisions made now will shape his future to ease (pleasure) or dis-ease (pain and trouble).

The function of a Teacher, or one wiser and more experienced than the generality of mankind, is to draw man's awareness to this innate position; to demonstrate to him that he must be in essence even *more* than "mind"; that mind itself is an instrument or tool that the "real man" can direct at will. The Great Teachers are said to induce in their pupils the capacity to learn for themselves, by showing that all the powers are potential in man but need usage, control and refinement. They draw on the natural universe for illustrations to show how each

can prove for himself that he is a Perceiver, an innately divine, immortal being, an ongoing force, an atom of unextinguishable life, a purposive element of the general progressiveness, or evolution, of Nature.

The Great Teachers speak of human relationships that ought to work in co-operation and harmony. They show that Nature is bountiful and generous; that each one will always secure that which he desires — if he works for it; that it is already there waiting to be attained and used.

They speak of Law operating as harmony everywhere through the balancing of cause and effect. They speak of charity, tolerance and love, because they do not limit themselves to temporary, territorial restrictions that are bounded by greed, anger or hate of a personal and emotional sort.

They speak of the evolution of the Universe as a whole, a vast Entity made of “intelligences” of various types and grades — and man is one of these. Man, they say, is immortal in his essence, his body being of the stuff of the universe, energized, sensitized and refined into ever higher degrees of matter and consciousness.

The Great Teachers — Sages, Prophets, Magi, Hierophants, Adepts, Heroes, Mahatmas — by whatever name designated, stand as evidence to man that there are deeper refinements and higher attainments open to him. That which he feels to be potential in himself may lead him to talent and genius, which in the Great Ones has been made fully manifest. What man has done, man can do, they say — and offer themselves and their findings as evidence to those who enquire and aspire.

A Teacher's function is not to push or pull or mould his pupil, or to pour masses of knowledge into him, but rather to adjust and to encourage by example. The pupil is the enquirer; the Teacher answers to the extent that the pupil's capacity to understand has been self-developed. He leads the pupil to a wider vista of the future, to a deeper penetration of the cause of circumstance, and to a more acute awareness of the pupil's own capacities and potentialities to make meaningful and wise decisions.

The Teacher helps the disciple to prove to himself that “man-spirit” is one with the Over-Self — the One Source of all life, all consciousness, all being. He encourages the pupil to use this knowledge to transmute his actions, to refine his emotions and his thinking, and to build them into a life of practical virtue, of altruism, of intuitive perception in everyday affairs.

SOME IMPERATIVES FROM MR. JUDGE

AROUSE, AROUSE in you the meaning of "Thou art That." Thou art the Self. This is the thing to think of in meditation, and if you believe it then tell others the same. . . . Try to realize it more and more each day and you will have the light you want. (p. 136)¹

FORMULATE to yourself certain things as true that you feel to be true, and then increase your faith in them. (p. 9)

MAKE YOURSELF in every way as good an instrument for any sort of work as you can. (p. 134)

TRY to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. (p. 134)

KEEP UP your courage, faith and charity. (p. 122)

DO NOT STOP to consider your progress at all, because that is the way to stop it; but take your mind off the question of your progress and do the best you can. (p. 130)

CAST all doubt, all fear, all regret aside, and freely take of truth what you may contain right on every step. (p. 12)

DO NOT LOOK at things as failures, but regard every apparent failure after real effort as a success, for the real test is in the effort and motive, and not in the result. (p. 137)

FIX YOUR THOUGHTS again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other. (pp. 120-21)

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. (p. 135)

HAVE COURAGE, patience, hope, faith, and cheerfulness. (p. 134)

RELY within yourself on your Higher Self always, and that gives strength, as the Self uses whom it will. (p. 139)

DO ALL THOSE ACTS, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one desires it, in the heart. (p. 1)

¹ All are from *Letters That Have Helped Me*, Indian Edition.

NEVER BE AFRAID, never be sorry, and cut all doubts with the sword of knowledge. (p. 139)

THINK, THINK, THINK on the truth that you are not body, brain, or astral man, but that you are THAT, and "THAT" is the Supreme Soul. (p. 125)

BEAR UP, firm heart, be strong, be bold and kind, and spread your strength and boldness. (p. 122)

STAY LOYAL AND TRUE, and look for the indications of your own duty from day to day, not meddling with others, and you will find the road easier. (p. 138)

DO NOT FEAR NOR FAIL because you feel dark and heavy. (p. 2)

PERSEVERE, and little by little *new ideals* and thought-forms will drive out of you the old ones. (p. 139)

KEEP UP the aspiration and the search, but do not maintain the attitude of despair or the slightest repining. (p. 42)

GIVE UP in mind and heart all to the Self and you will find peace. (p. 138)

"THE Law of Correspondences" is a greater subject than people are liable to suspect; yet we all know something of correspondences in the simple facts of nature — the seven colours of the spectrum, the seven notes of the scale. Each colour of each octave corresponds to the same colour of another octave. We see only a certain number of rates of vibration, but above the number perceptible to us are those too fine for us to perceive with our physical senses, and, also below, are vibrations too coarse for our perception. We stand in the middle, as it were, of a great range of perceptions, aware of only a portion of the universe in which we live. . . . There is a correspondence between the high and the low throughout all nature, because the great Centre of Life, of Consciousness, of Perception is *the same* in every being of whatever grade; and because from within that Centre proceeds all action. The use of *the power to act* which is *inherent* in that Centre is the cause of all manifestation.

—ROBERT CROSBIE

METAPHYSICAL SCIENCE IN MEDICINE

IV. — “METAPHYSICS”

[Reprinted from *The Word*, August 1908.—EDS.]

Philosophy that lean'd on heaven before,
Shrinks to her second cause and is no more;
Physic of metaphysics begs defense
And Metaphysics calls for aid on sense.

—POPE

THE WORD META (beyond) and *physics* (pertaining to nature) denotes that science which is based upon a knowledge of powers and things which are beyond the grasp of the external senses. Consequently it refers not only to a knowledge of the powers hidden within the constitution of man, namely, the powers of the soul and spirit, but also to an understanding of the finer vibrations or forces of nature, which constitute the soul of all things, whether animate or inanimate, so-called, and their action each upon the other. There are physical, astral, mental and spiritual vibrations; and there are correlations existing among them. A knowledge of these different states and vibrations, their affinities and correlations, is most useful in the cure of diseases.

The whole of our universe, including all living beings, may be compared to a great orchestra filled with innumerable musical instruments; the vibrations which they produce fill the vast space with various sounds, discordant as well as harmonious. Harmony is health; discord, disease; the cure of disease consists in restoring the harmony of a discordant part. And here it may be remarked that there exists a law of nature according to which the higher and finer vibrations penetrate among similar substances and act upon these correspondingly lower and coarser vibrations, and should they be receptive, raise them to their level. Thus the higher controls the lower; spirit, the soul; soul, the mind; mind, the body, as on each of these planes there are different degrees of vibrations. One state of mind may induce changes in another state of mind, one idea displace or change another idea, one emotion of the soul expel or modify other emotions; and the atomic vibrations constituting material bodies again act upon each other in certain ways, not only by chemical affinity or physical action, but also in a metaphysical way, because each atom contains in principle or “potentially” all the principles of which the universe is constituted. Each object is the representation, symbol and

manifestation of a thought or idea; consequently, a "state of mind." Each mineral, plant or animal contains the principle of spirit and soul, life and consciousness, love and attraction.

Metaphysical science, therefore, embraces not only a knowledge of the anatomy and physiology of the human animal body and its visible material changes in health and disease, but a knowledge of the laws of nature in all her departments; even a certain understanding of the spiritual mysteries and of the state of Divinity in which so-called "magical" powers exist. Such powers are called "supernatural"; not that they exist outside or beyond universal nature, but because they do not belong to the mortal animal nature of man, but to the divine spiritual and immortal part of his constitution. They are latent or dormant in every normally constituted human being and become awakened and active in him when he enters into conscious possession of them by himself becoming spiritual, or by what is called his "spiritual regeneration."

There are two kinds of knowledge and the metaphysician ought to be in possession of both. There is that external knowledge which may be obtained by the reading of books and by external observation; this includes all the so-called "natural sciences" and philosophical speculations. Then there is that higher knowledge which is the product of the spiritual illumination of the mind, owing to the capacity of directly perceiving and realizing the truth. A true metaphysician should be acquainted with the fundamental laws of existence, and if he can draw his knowledge directly from the fountain of the light of truth, so much the better for him; for a man without intuition will make neither a good physician nor a metaphysician.

There is a region within the mind of man, higher than the speculating and calculating intellect, in which exists the power of directly perceiving the truth. From this region comes the light of intuition, by means of which the personal man may partake of the knowledge belonging to his own higher self. This light comes from his God; it is the light of divine wisdom, the light of truth, as God is the truth and the life. In every human being there exists a spark of that higher life and consciousness, and it may by the power of divine love be blown into a flame and illuminate the intellect. True love is the breath and the life of the spirit and if one perseveringly directs his attention to the higher life of the soul and the realization of the divine ideal, that higher life will dominate the lower, and the ideal which at first seemed so far away will come nearer and finally be realized within one's self.

Looked at from a grossly materialistic point of view, everything will appear grossly material. No one can be a good metaphysician by employing merely the inferior powers of reasoning. Divine truths cannot be dragged down to the comprehension of the semi-animal intellect; we must become more spiritual ourselves, if we wish to rise to their perception. A knowledge of theories is not sufficient to realize a truth; all self-knowledge comes from experience and practice. There is a great difference between theoretical knowledge or that acquired from books and practical knowledge attained by experience. For instance, one endowed with common understanding and good memory may learn the contents of books on religion, memorize the catechism, bible stories and learn to preach. He may become a theologian and a versatile talker on holy things, of which he actually knows nothing by experience, and which exist for him only in his imagination; but a real sage or theosophist is one whose soul is illumined by the divine light of truth and who is taught thus by revelations made by the divinity dwelling within the innermost sanctuary of his heart, even if his personality is deficient in book learning and without a college education. Theologians and Doctors of Medicine may be made such by drilling; but real theosophists, metaphysicians and physicians are such "by the divine grace of God"; that is to say, they are what they are, in consequence of being themselves the result of efforts made in the right direction in previous lives.

A knowledge of correct theories, however, is not only useful and helpful, but in most cases absolutely necessary for the purpose of destroying errors and misconceptions, which are obstacles to the self-perception of truth; they act as guide-posts to show us the way which we have to travel to reach the temple of wisdom. The true doctrines have been established by the sages who have travelled on before and arrived at the sanctuary, and these doctrines form the basis upon which all the great religious systems of the world have been built. It is not sufficient that we should learn these doctrines and rest content with the opinion that they are true, but we should know that the things they teach are like pictures representing truths and are there to induce us to look for the real things which these symbols describe. Where our material science comes to its end and can go no further, there religion, if properly understood, often clearly points out the way.

External academical science deals with the external states and appearances of this world of evanescent illusions; it investigates their immediate and perceptible causes and effects, and the transformations and

correlations of "matter" and "force"; metaphysical science requires a deeper insight into the nature of things and a closer approach to the supreme cause of all. It teaches that all things, including ourselves, are only temporary manifestations of the one great universal and indivisible supreme cause, which in its essence remains unchangeable and forever the same, while the innumerable forms in which it appears to manifest itself in nature are continually subject to change, to birth and decay. These forms, whether visible or invisible, grossly material or made up of that finer matter of which thought pictures are made, are constituted of modes of motion of one and the same essential substance, namely, of vibrations in many different degrees of states or density. All things being essentially one are, therefore, correlated; body and mind, soul and spirit are but different states of that one essence and therefore enabled to control each other. There is only one substance, but it appears in various states and forms. We call it by different names, such as "matter" or "mind," according to the way it manifests itself to us, or we may call it "Brahma" or "God"; but as it is beyond our intellectual comprehension, we cannot actually know what it is; but we know that it is not separate from ourselves or nature, for we ourselves, like all things in nature, are of it. If we call it "Spirit" we may say that we all are "materialized spirits," or spirit corporealized, or crystallized into forms. We give things different names and imagine an essential difference where there is none.

If we regard ourselves, we find that Man is a unity and we speak of that unity as the "Self"; but we discover that this unity is made of different organisms or selves, contained in one. We have a visible material organism with bones, muscles and nerves, a brain for thinking, eyes for seeing, ears for hearing, limbs to grasp objects; but this body is not the real *Ego* or Self; it is merely an instrument for our use. We also have a mental constitution or organism made up of mind substance, which enables us to seek and perceive ideas, to grasp them and form them into thoughts and images, to analyse and recombine ideas and to people our aura with the products of our imagination.

But above the realm of physical matter and the region of the intellect there is a still higher state of consciousness, the seat of self-consciousness, where the real Self or *Ego* resides which controls the workings of the mental organism and has dominion over the actions of the physical body.

What is this real Self, which remains immutable, while matter and

mind are subject to continual change? What is this "Lord" within us which power rules our lower selves? "Exact science," here confused by ignorance, stands as helpless before the investigation of that "I" or "Self" as before the investigation of "God." Philosophy can only speculate about it, but the Divinity in man only can know its divine self.

If we ask the Christian Bible, "what is this 'I' or 'God' or universal 'Self,' this Essence of all things?" we are told that all are made of the "Word," that the Word is God and was in the beginning with God (*John*, I. i). Philosophy explains that the word is the expression of an idea and that ideas have a certain meaning, sense or intention; so that in fact words are the external manifestations of the sense contained in the ideas which these words represent or express. Thus the whole cosmos represents a trinity in which the intention or will is the "father," the thought the "son," and nature the visible manifestation of the spirit of both. The three are one and inseparable, for the word is the expression of an idea and the idea is born from a definite will or desire. This is no vague theory; anyone may observe within himself how a thought springs from a desire and finally gives rise to an expression in word or deed. This process taking place in the macrocosm, or nature, repeats itself on a minor scale in the microcosm, or man. In the big world as well as in the little world, an idea may be expressed in as many different words as there are different languages. The embodiments change, but the idea remains the same. Forms are appearances; the idea is the real, substantial thing, and the "I" or the "self-conscious Self" is eternal and permanent. We, in our bodily aspect, are symbols of the idea or character which we represent, and are formed of "such stuff as dreams are made of," but of that "stuff" in a lower degree of vibration, as the real Self is the infinite Spirit in us. If we attain self-consciousness of its presence in us, we shall know the things which are "beyond physics" and are "metaphysical." If the metaphysician attains divine self-consciousness by himself becoming spiritual and divine, he will have the power over all vibrations and states of matter, for his will is the will of the Infinite Spirit made active by his understanding.

According to ancient Indian philosophy the Godhead (*Parabrahm*) or the Infinite Spirit has two aspects or principles, the passive and the active. In its first aspect God can be conceived of merely as eternal rest, self-conscious bliss, the eternal inactive witness of all that takes place in the world of phenomena, the impersonal spirit of the abode of everlasting bliss; separate from all things but nevertheless the inmost soul

of all beings, the home of peace and divine grace, perfect purity and freedom, liberation from evil, beyond the limitations of space, time and causality, unconditioned, void of self-conceit and ambition; the source from which all things spring and to which all will return, comparable to the sun in the sky, from which all life and power originate.¹ In its second aspect, God appears to us as the light of that sun or "divine wisdom," whose active rays call the world of phenomena into existence, create (draw from the world of ideas) the thought-forms which constitute the visible and invisible worlds and endow them with life and love and their qualities according to the law of their evolution and progress. It is the builder, preserver and transmutter of forms.

In accordance with this doctrine, occult or metaphysical science teaches that the active principle in the universe manifests itself as a trinity of

LOVE, LIGHT AND LIFE.

These three powers or states are one and identical in their essence; they constitute only a threefold manifestation of the one power that fills the All; they are inseparable; where there is one, there also are the other two, although they may not be equally manifest. We may regard love as the substance of all things; it causes desire and attraction and the union of things that are similar in their nature. It binds together forces, atoms and worlds. We find these three principles represented on all planes of existence. Light on the spiritual plane is intelligence, on the physical plane it is the externally visible light. It is consciousness and as such may be discovered in everything; for the whole of creation is a manifestation of consciousness or "light," and therefore everything has a certain kind of consciousness, be it as a class or individual. Without a certain kind of consciousness there would be no love and no affinity among chemical substances. There is also life in everything, although not always manifest to our eyes. Wherever there is a form of any kind, there is an appropriate state of life, from a spiritual being down to a mineral. Life is the spirit of everything; even the things which we call the five elements are but the visible manifestations of these invisible forms of life, called the spirits of earth, water, air, fire and ether. Visible objects are made of coarser vibrations, corresponding to higher vibrations of the same kind, of which the astral forms and mental images of these objects consist.

¹ Compare *Bhagavad-Gita*, Ch. xiii

In music we have different octaves consisting of lower and higher vibrations of sound, each sound of the lower scale is in harmony with the corresponding vibrations of the higher one. In a similar way there are different scales of existence or planes and states of consciousness according to which law of harmony certain vibrations are related to act upon and influence each other. This universal law of harmony exists upon all planes. The higher and finer vibrations may act upon the corresponding lower ones and raise them to their level. Spiritual vibrations act upon the mind, mental vibrations upon the emotions, these upon the nervous currents and those upon the physical body. There are endless varieties of vibrations and correlations between them and it is reasonable to suppose that the medicinal virtues of plants are due to this law of harmony existing between their elements and those of the human organism.

According to the division which we have adopted, there are five main divisions in the scale of existence, namely:

1. *The spiritual plane, or region of ideals.*
2. *The mental plane or region of thought-forms.*
3. *The psychic or astral plane, with its forms of atomic matter.*
4. *The ethereal region, where matter is molecular.*
5. *The physical world, which is composed of thought-forms clothed in visible matter.*

Each of these worlds has its subdivisions and inhabitants and each is as real to those who inhabit them, as our physical world appears real to us; because "existence" is a relative term, and what appears perfectly real to those who belong to this state, will appear unreal and imaginary to those of another state. Man, however, in his physical body has within his constitution all the principles belonging to these different states; by developing these principles into powers, he will be able to know by experience all these states and even rise to the highest by the power of this indwelling divine spirit. Therefore, the true metaphysician having attained this state of perfection, may not only know all the secrets of nature, but may also employ these highest spiritual and divine powers for the benefit of mankind and the restoration of harmony.

Here, however, it is important to observe that if a person is in possession of divine or magical powers for the cure of diseases, being endowed with them either by birth or having attained them by development, he ought never to employ them with a view of thereby acquiring a per-

sonal benefit for himself, either of money or reputation. These powers belong to the higher self and he ought to consider his personality, not as the real actor, but as an instrument in the hands of his God. If Tom, Dick, or Harry imagine that they may employ God for the purpose of curing diseases and to further their own petty personal interests, they raise themselves in their self-conceit above God; they worship the devil of self and regard God as their servant instead of serving him. He who attempts to make the will and power of God subservient to his own selfish purposes, travels the road that leads to black magic and eternal perdition.

The true metaphysician does not seek for the gratification of his passions. He has no personal desires to gratify, but realizing within himself the presence of his divine Master, he acts as his servant and is led and instructed by him. Knowing his wisdom and power, he is full of confidence and trusts in him whom he recognizes as his immortal Self, his "father in heaven," who lives above the region of desires and has nothing to wish for, but gives his divine grace, power and bliss, his love, light and life to all beings according to their capacity to receive it, as determined by their *Karma*. Spiritual Self-knowledge and divine powers are not given to mortals for the gratification of scientific curiosity or ambition and cannot be bought for money; they are attained only through the knowledge of God and by His mercy. Therefore it is taught that we should seek above all the kingdom of heaven (which is within us and everywhere) and that everything else will then be given us. One metaphysician of old used to say: "I desire no other knowledge, no other power, no other love; I have no other joy, ambition, or desire, neither in heaven nor upon earth, except that which comes from the living Word, which has become flesh in Man." In saying this, he cannot be accused of excessive modesty, because he who knows that Word, which is God and the Truth, is full of divine wisdom. He who knows the Master partakes of His power; he who knows the Christ crucified in his own personality, joins Him in his resurrection; he who knows the One who is the source of everything, knows, possesses and controls everything by His power and name.

—FRANZ HARTMANN, M.D.

IN THE LIGHT OF THEOSOPHY

In an interview with Norman Cousins published in the August 1975 *Book Digest*, the celebrated editor of *Saturday Review* mentions spirituality and world government as the antidotes to war and national egotism. His most recent book is *The Celebration of Life: A Dialogue on Immortality and Infinity*.

Mr. Cousins cannot take a pessimistic view of human future because all forecasts miss out what he calls "the most vital fact in human history . . . serendipity, imponderables, ideas, human individuality. An idea comes to the forefront and suddenly history changes." A spiritual orientation toward the future, he feels, can overwhelm any political forces and divisive tendencies:

When we talk about making a better world, we have to be not just political but philosophical and even a little spiritual. . . . The first big jolt to the species' ego came when Copernicus discovered that the earth was not the centre of all things. Now we've got to make our peace with the reality that though we may be a highly privileged species, we may not be one of a kind in the universe.

Far from being diminished by this, we should feel a sense of new privilege. What is important about life is not that humankind may or may not be unique, but it is infinitely precious.

Life is precious because we have access to the phenomenon of cause and effect and are able to create our own causes and to shape our own effects. We can call on the experiences of the past lives and thus enhance our own time.

Finally, life is precious not because it is perfectable but because human beings can do things for the first time. We can continue to create in ways we have never created before. We can do the impossible. Nothing about human life is more precious than our ability to define our own purpose and to help shape our own destiny.

So long as that is true, I cannot accept any closed definition of human possibilities, any more than I can see myself as a pessimist.

The experience is a familiar one to many emergency-room doctors and attendants: a patient who has been pronounced dead and unexpectedly recovers later describes what happened to him during those moments — sometimes hours — when his body exhibited no signs of life. Once dismissed as nothing more than "hallucinations," these "near-death"

experiences are now being seriously examined by several psychiatrists and psychologists for clues to what happens at the moment of death. One report of these experiences was commented on in "In the Light of Theosophy" for May 1976.

Newsweek for July 12, 1976, throws further light on psychologists' findings:

One such researcher, Dr. Elisabeth Kubler-Ross, an internationally respected expert on the psychiatric dimensions of dying, now claims that she has proof that "there is life after death" on the basis of hundreds of such stories. . . . Although details of near-death accounts vary somewhat, Kubler-Ross says that all her subjects report certain common experiences: a pervasive sense of calm well-being, a feeling of personal wholeness — even among accident victims who have lost limbs — and the experience of being greeted by previously deceased loved ones. As a result of such experiences, she says, "many of them resented our desperate attempts to bring them back to life. Death is the feeling of peace and hope. Not one of them has ever been afraid to die again."

In a series of in-depth interviews conducted independently of Kubler-Ross's research, another physician has discovered extraordinary similarities, among 50 near-death experiences resulting from accidents, illness and sudden cardiac arrest. According to Dr. Raymond A. Moody Jr., who holds a doctorate in philosophy as well as a medical degree, many subjects experienced enhanced intellectual capabilities and, upon recovery, amazed doctors by their unusually technical knowledge of resuscitation procedures.

Unlike Kubler-Ross, Moody does not claim scientific proof of an afterlife. But he does believe that most near-death experiences cannot be readily explained away as delusions induced by pain-killing drugs: the narratives, he says, are too clear and too similar to one another. . . . He asserts that "the picture of the events of dying which emerges from these accounts corresponds in a striking way with that painted in very ancient and esoteric writings totally unfamiliar to my subjects." In particular, Moody finds that the experiences of floating out of the body, meeting spiritual companions and encountering a being of light are remarkably analogous to images found in the Tibetan Book of the Dead.

As part of yet another effort to track down clues "that would suggest an after-life," psychologist Karlis Osis of the American Society for Psychical Research in New York City has tabulated by computer interviews with 877 physicians who have reported

deathbed visions by their patients. Most of them involve dying patients who see benign apparitions coming for their souls. . . .

"The sick-brain hypotheses we considered do not explain the visions," Osis concludes, "and so far it looks as if patterns are emerging consistent with survival after death."

Several of those resuscitated after having been declared dead have reported being drawn to a "being of light." Says *Newsweek*, narrating a typical experience: "This being invites him to evaluate his life and shows him highlights of his past in panoramic vision. The patient longs to stay with the being of light but is reluctantly drawn back into his physical body and recovers."

Theosophists will recognize in this "being of light" the *Taijasi* (the radiant), or the incarnated Ego (*Manas*) united with its Divine Parent, the Spiritual Soul, and by that union, made possible at the moment of death, becoming a partaker of Its full radiance and benediction. That is why death is a mystic experience and has been called "the last *ecstasis* on earth." As H.P.B. observes in *The Key to Theosophy*:

At the solemn moment of death every man, even when death is sudden, sees the whole of his past life marshalled before him, in its minutest details. For one short instant the *personal* becomes one with the *individual* and all-knowing *Ego*. But this instant is enough to show to him the whole chain of causes which have been at work during his life. He sees and now understands himself as he is, unadorned by flattery or self-deception. He reads his life, remaining as a spectator looking down into the arena he is quitting; he feels and knows the justice of all the suffering that has overtaken him.

A 1971 survey of 208 countries by the international Planned Parenthood Federation revealed that more than 55 million women terminated their pregnancies by abortion, legal or illegal, giving a ratio of 40 abortions per 100 live births on a worldwide basis. About 64 per cent of the world's population today lives in countries that have liberalized abortion, and recent reports suggest that many other countries too are contemplating legalizing medical termination of pregnancy. (*Free Press Journal*, August 4)

These facts and figures are a commentary on the erosion of the ancient conceptions of family life and on the present mood of scant

reverence for the procreative function. The idea that a child is conceived because an immortal ego needing further experience is knocking at the door of birth will of course be dismissed offhand by those who believe that "all is for enjoyment only." Sex indulgence has taken hold of our civilization and is crushing human culture like a boa-constrictor.

Newsweek in its issue for March 3, 1975, had a longish feature on "Abortion and the Law," highlighting the complex and controversial moral and medical issues that the practice of abortion is posing. It has become the doctors' dilemma and there is a growing awareness that human life is sacred, even if it be in the form of the foetus, as the following excerpts from *Newsweek* bear out:

Dr. Kenneth C. Edelin was found guilty of manslaughter in the death of an aborted fetus which, removed from its mother's body at the age of twenty to 28 weeks, was considered by the jury to have been "viable" as a human being. . . . [Twenty-four hours after being sentenced to a year's probation, however, he was welcomed back to his post in Boston City Hospital's department of obstetrics and gynecology by staff members and friends who supported him.] While no sudden shift in public policy seemed likely, the Edelin case clearly focused attention on some of the complex moral and medical questions skimmed over in the High Court's decision: When does life begin? On what grounds may it be properly terminated? Does a fetus have rights? If so, do they conflict with the mother's right to "abortion on demand"? . . . Even before the Edelin verdict, there was a growing awareness that abortion poses some hard moral questions.

Some doctors and nurses who regularly perform abortions have been shaken by the sight of tiny arms and legs being sucked out of the womb. The surgical procedure followed by Edelin — called hysterotomy and generally employed only as a last resort in late-term abortions — can be profoundly disturbing when a fetus emerges with some sign of life. "It's terrible," says one San Francisco obstetrician, recalling one such episode. "You cut a hole in the uterus and take the baby out and put it in a basin. It's a little kid. It wiggles and lets out some squeaks. Somebody covers it up. Sometimes it lives for an hour or two." Dr. Bernard Nathanson, an early leader of the campaign to make abortion legal in New York, eventually resigned as director of a large abortion clinic there after concluding that "human life exists within the womb from the very onset of pregnancy." And that problem is bound to become even more complicated as science improves its

capacity to sustain fetuses at ever-earlier points of emergence from the womb. . . .

Ironically, the increasing acceptance of abortion and the growing number of women who have resorted to it (up by a third from 1972) have prompted some second thoughts among many Americans. The late-term hysterotomy is a particularly emotional experience, and nurses in a Bakersfield, Calif., hospital actually disobeyed doctors' orders by trying to save the aborted fetus..

Even those who continue to believe that abortions are necessary have been touched by the palpable reality of life's termination. . . . Former abortion-clinic director Nathanson writes: "I am deeply troubled by my own increasing certainty that I . . . presided over 60,000 deaths." He argues not for changing the law but for cultivating the "pervasive sense of loss that should accompany abortion."

In a dramatic way, the Edelin case served to do just that, although less as a court case than as a public controversy. "It forces people to look at abortion the way we have always argued our point," says Mrs. James F. Doyle, president of Florida Right to Life, "that abortion, at any stage, is the taking of life." Indeed, the final legal verdict on Edelin may be less important than the philosophical discussions his case provokes.

The Theosophical answer to the question, "Is Foeticide a Crime?" was published in *The Theosophist* for August 1883 and was last reprinted in "In the Light of Theosophy" for January 1970.

The mental hospital at Thane, near Bombay, claims to have achieved a virtual breakthrough in the treatment of the mentally sick, particularly chronic cases, with the help of music therapy. Music, according to the hospital doctors, brings patients "out of their shells" and makes them more receptive to routine treatment. (*The Times of India*, July 20)

Music therapy, both for the physically and mentally ill, though relatively recently introduced in this country, has been tried out in the West with a measure of success. It represents the opening up of a little-investigated branch of the science of vibrations. The creative as well as relaxing power of sound has become the subject of scientific inquiry.

The *Times* report goes on to state that there are in India an estimated six million people suffering from serious mental disorders and 30 million others troubled by minor ailments. According to Dr. N. N. Wig, head of the psychiatry department of the Post-Graduate Institute of Medical

Education and Research, Chandigarh, the common belief that mental illness is caused by the stress of modern life and that it is less prevalent in developing countries is not true. Surveys have shown as much mental morbidity in India as in the West.

Besides rapid urbanization, which has led to the collapse of the joint family, among the other common causes of mental illness in India are family feuds, marital disharmony, lack of social opportunity and deprivation of social communication. Addiction to drugs, free access to pornography, venereal diseases, as also failure in sports or examination, have been leading teenage boys and girls in urban areas to insanity, experts feel. Some eminent psychiatrists are of the view that the involvement of the community is most important in the prevention and treatment of mental illness.

With the anti-vivisectionist movement's tactics becoming more positive and politically persuasive, efforts to end animal experimentation are no longer considered unpractical. In Brighton, England, this March, an international conference on humane research, sponsored by the International Association Against Painful Experiments on Animals, was attended, among others, by scientists and members of Parliament. With the crusading bodies recognizing that legislation totally prohibiting all painful experiments on animals will have to be achieved by gradual restrictions, they are today directing their energies towards awarding grants and prizes to scientists searching for experimental alternatives to the use of living animals in research. The outstanding contribution at the conference came from scientists themselves who gave a review of how far they had succeeded in dispensing with animal experimentation and in evolving alternative methods of medical and biological investigation.

In *New Scientist* for March 25, Dr. Bernard Dixon reports on the Brighton meeting and goes on to say:

A succinct summary of the current mood is to be found in the recently published booklet *Animal Experiments — Steps Towards Reform*, by Colin Smith, general secretary of the National Anti-Vivisection Society. This carries the following eight-point plan:

- The appointment of a full-scale government inquiry to consider both the moral and scientific justification for the continued use of animals for research purposes.

- An immediate ban on all experiments on live animals which cannot be shown to have an obvious relevance to the treatment

or prevention of disease.

●An immediate ban on the duplication or repetition of experimental procedures.

●An immediate ban on those experiments (irrespective of the purpose of the procedure) where obvious or prolonged suffering is likely to ensue.

●An immediate ban on the use of animals where alternative techniques exist.

●A re-wording of the "plain clauses" currently attached to all licences under the 1876 [Cruelty to Animals] Act, so as to afford real protection to laboratory animals.

●The Advisory Committee set up under the terms of the 1876 Act to be given added responsibilities to include: the task of having constantly under review the administration of the Cruelty to Animals Act and the adoption of non-animal techniques, and the responsibility of seeking a continuing decrease in the number of animals used.

●The establishment of a research institute specifically for the study and development of techniques which can be used to replace the use of animals in medical and scientific research.

With the pressure for action now becoming stronger, medical and biological scientists would do well to pay heed to it.



1976 has been described as the deadliest year for earthquakes in living memory. While science attributes such natural cataclysms to purely physical factors, and religion to the "will of God," students of Theosophy look upon them as part of a great cyclic, evolutionary pattern. "It is absolutely *false*," said H.P.B., "and but an additional demonstration of the great conceit of our age, to assert (as men of science do) that all the great geological changes and terrible convulsions have been produced by *ordinary and known physical forces*" (*The Secret Doctrine*, I. 640). This will very likely be laughed at by those who have indiscriminately drugged themselves with the opium of modern theories, but the ancients accepted it as an axiomatic fact that seismic disturbance is the physical sign of an upheaval in the moral, psychic and mental fields. The following references to the subject in Mr. Judge's writings need to be pondered over:

Man is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make

and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. That there have been vast and awful disturbances in the strata of the world is admitted on every hand and now needs no proof; these have been due to earthquakes and ice formations so far as concerns geology....

Earthquakes may be brought on according to this philosophy by two general causes; *first*, subsidence or elevation under the earth-crust due to heat and steam; *second*, electrical and magnetic changes which affect water and earth at the same time. These last have the power to instantaneously make the earth fluidic without melting it, thus causing immense and violent displacements in large or small waves. And this effect is sometimes seen now in earthquake districts when similar electrical causes are at work in a smaller measure. (*The Ocean of Theosophy*, pp. 128-32)

Among the Adepts the rise and fall of nations and civilizations are subjects which are studied under the great cyclic movements. They hold that there is an indissoluble connection between man and every event that takes place on this globe, not only the ordinary changes in politics and social life, but all the happenings in the mineral, vegetable and animal kingdoms. The changes in the seasons are for and through man; the great upheavals of continents, the movements of immense glaciers, the terrific eruptions of volcanoes, or the sudden overflowings of great rivers, are all for and through man, whether he be conscious of it or present or absent. And they tell of great changes in the inclination of the axis of the earth, past and to come, all due to man.

This doctrine is incomprehensible to the Western nineteenth century, for it is hidden from observation, opposed to tradition and contradicted by education. But the Theosophist who has passed beyond the elementary stages knows that it is true nevertheless. "What," says the worshipper of Science, "has man got to do with the Charleston earthquake, or with the showers of cosmic dust that invade our atmosphere? Nothing."

But the Adept, standing on the immeasurable height where centuries lie under his glance, sees the great cycles and the lesser ones rolling onward, influenced by man and working out their changes for his punishment, reward, experience and development. (*Echoes from the Orient*, pp. 17-18)

Attention is also invited to the article "Direful Prophecies" by W. Q. Judge appearing in this issue.
