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**A Magazine Devoted to  
The Living of the Higher Life**

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**THEOSOPHY COMPANY (INDIA) PRIVATE LTD.**

40 New Marine Lines, Mumbai 400 020, India  
email: [ultmumbai@mtnl.net.in](mailto:ultmumbai@mtnl.net.in) ♦ Phone : 22039024  
website: [www.ultindia.org](http://www.ultindia.org)

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### BROTHERHOOD—FALSE AND TRUE

HEART in man has always longed for peace and good-will. It is partially and also falsely understood. It is based on the similarity of selfish interest. The way of the Ancients and Modern Theosophists is from the Universals to Particulars. Brotherhood is a fact in Nature and in Man. In the physical universe, everything is linked, land and water, continents by water, and oceans by land. Waters with river to ocean, spring to lake. In the firmament, there is no empty space. Visible universes are linked by invisible, till the ancients said, “*There is not one finger’s breath (ANGULA) of void Space in the whole Boundless (Universe) (S.D., I, 289)*”. On earth, kingdoms are linked. Science demonstrates the great fact in evolution—how kingdoms evolve one from the other; and in spite of the missing links, the very expression bespeaks unity, *i.e.*, Brotherhood in Nature.

Look at our body—each organ is linked in brotherly concord to all others, from top to toe; a thousand million lives—33 crores of gods, say the scriptures, make us one whole. Then the senses through their orifices link us to the great universe; our breathing links us to air, our eyes link us to the farthest star, our ears to all outer sounds, from the hum of the insect to the music of the spheres, our senses tie us up with the whole universe. When a person speaks to you, the vibration of the sound moves through the infinitudes of space. Gods chant their thoughts in the heavens and attentive ears can catch those melodies on earth. That is how the Vedas came to be written. Thus, all are one.

We recognize at least in a measure service done to us by lower kingdoms and service rendered by fellow men, but we have not yet begun to realize our responsibility to the whole—our duty to all kingdoms. The energies of Nature flow into us and from us radiate influences for good or evil which go to all kingdoms—exchange and interdependence.

All this implies that there is a Power, a force, a principle, immanent in Nature which is the uniting, harmonizing power, and force. This is the Spirit or Higher Self. When we can see Deity as present everywhere we will have a basis for Brotherhood. Shri Krishna tells Arjuna: “Behold, O son of Pritha, my forms by hundreds and by thousands, of diverse kinds divine, of many shapes and fashions....Here in my body now behold, O Gudakesha, the whole universe animate and inanimate gathered here in one, and all things else thou hast a wish to see” (*Gita*, Ch. XI). In other words, we must recognize the One in the Many, and the Many in the One.

The Law of Laws is the Law of Brotherhood—a Brotherhood which includes not only man, but all of Nature; the unity of which extends beyond the human kingdom, to include Perfected men, the crown of all evolution. The Deity is neither in a paradise or in a particular phenomenon, building or place, it is everywhere, in every action of the visible and the invisible Cosmos. The “separation” that we feel between ourselves and the world of living beings around us is an illusion, not a reality.

Here is the metaphysical and philosophic basis of Brotherhood—the many things are not *in* the One; they *are* the One. For instance, the many parts of the body make one body; the seven principles of man make the man, the unit. So, God and the universe are not separate, God is the universe and universe is God. God is spoken of in the *Chhandogya Upanishad* as “the One without a Second.” It describes God as, One Life in many forms and all are forms of Life. A pebble is a form of life, and so is a star; everything is Life, “all is ablaze with life.”

The fundamental law in that system, the central point from which

all emerged, around and toward which all gravitates, and upon which is hung the whole philosophy is the unity of all in all. Let a man recognize that “That” which is the Supreme, that which is the fount and origin of all existence, the Source, the One, must be omnipresent, then the nearest place to find the Spirit is in the deepest part of our nature.

Moving on from the metaphysics to the physics of human kingdom, everyone wants to realize brotherhood—the fighting savages who combine to make one tribe are attempting to realize the Brotherhood; they are doing the same task which our Leagues of Nations is attempting on a higher spiral. Communal brotherhood is known to us, as we are class brotherhood, nation brotherhood, partnership in business, and so on.

But how are they known? Alas through strife—the socialists are “class conscious,” they say. What does that mean? It means that they are not conscious outside of their class. Capitalists form a brotherhood against Labour and *vice versa*; in a nation, the minority as a class has their interest against the majority as a class; and they feel a need to struggle against others in order to survive. A developed nation fights some other nation. In other words, we see the convincing power of Brotherhood, but through its oppressiveness against some other combination—one partial unity, fighting with others, to conquer and control them.

Coming down to man—we have no idea of the Brotherhood of our bodily members save when there is pain in one of them. Take for example a little tooth pain in an invisible nerve, smaller than a single hair and the whole body is prostrate. Why did the pain come? Because harmony was broken. We break some Law of Nature and she has to adjust—adjusting is pain. Pain is a sure signal that we have broken, knowingly or unknowingly a law of Nature.

Just as perfect physical health depends on the health of every part of the body, so it is with the human kingdom. Every tribe, party, race and nation must be in a harmonious relationship. Why is it not? Because some tribe or nation—some group has opposed Nature.

One bad apple in a basket of apples and all are damaged! Reverse one—one fragrant flower imparts its perfume to a whole room; one lighted lamp can light up countless candles. Now we learn to get at the Basic unity of Nature through the struggles of the many. It is War that leads men to unite and convene a League of Nations. It is a disease which compels us to think of health. But mostly, wars and diseases and all breakings of Laws in Nature are due to our ignorance. We do not want to break but we do.

We notice that there are groups of people united in order to avoid fighting or clashing, forming a partial brotherhood. Classes in every Nation are at war—men against women and we have a Feminist Movement, poor against rich and we have the Socialist Movement—Rich against Poor and we have the Aristocracy Movement. Next, each party has its right wing against its left, each class has its leagues; each larger society is further subdivided till we come to the family.

The family unit is of great interest in the study of this subject. Evolution has brought humans to recognize its law of brotherhood and its most perfect application is seen here; but alas, very few families show forth perfect pattern of brotherhood. Why? We say individual idiosyncrasy—one is phlegmatic and slow-moving and another is electric and fast-achieving, and they clash; need they? They need not. Family units depend for their harmony on individuals. There are two types of differences: (1) of age, and (2) of evolution or nature. We understand why a grown-up person of twenty-five behaves differently from a child of five. We can understand why savages and slum-dwellers are different from Sages who are forest dwellers. But why are the associations of individuals of the same age, men and women of same stratum of society and intelligence, why are they different? Here, in this, at last, you will find a practical solution. The temperament of each one is different, and that personal aspect of our nature cannot give us a basis for brotherhood.

We fail to perceive the intimate connection existing between Nature and man because we do not see the connection of the conflicting principles in us. Altruism and Selfishness both work

within our constitution. When war rages within us we cannot but see confusion abroad. Each man is at war within himself: there are only two classes of beings who are not at war within their own selves—(1) the lethargic idler, and (2) the ever-busy Mahatma (who is our goal and salvation). Outside of these two, everyone in the human kingdom is at war. Each one of us is dissatisfied with himself—in itself not a bad sign. One person says my mind is the trouble, another, my moods, another, my poor physical body. All, our outer troubles arising from people, environment, etc. are traceable to something within ourselves. This is the important stage to realize. Let us not blame somebody else, but each should look within for the devil of mischief and unbrotherliness. We fail to perceive the intimate connection existing between Nature and man, as well as between man and man, because we do not see the connection of the conflicting principles within us.

The legitimate field for practicing brotherhood first and foremost is the family. Home-building, which Manu of the Ancients regarded as an art, is now disregarded. Family is the place where individuals learn practical brotherhood. Now, where we differ, we say “I will tolerate,” that is not brotherhood—it is toleration. It is “understanding” and “giving” love that produces Brotherhood. But let us not make family into a clique, for here is the source of mischief. Just as a little pebble dropped in a placid pond causes endless ripples, this “cliqueness” of family causes us to make no end of trouble in the human family because it is likely that those belonging to a particular family-group, become unfriendly towards others when family-interest is at stake. However, it is also possible for one, dissatisfied with some members of the family, to go to some other group, political party, social service institute, art circle or what-not. We have not solved the problem. Very likely, we will take our dissatisfaction which is within us to that group.

There is a need for individual reform. One has to examine oneself—look at one’s mind, feelings, words and deeds. Note that these four are united and linked in us in one brotherhood. Thoughts

and feelings are the Soul, and words and deeds are the body. We speak and act, energized by our feelings and thoughts. We affect *all* by three-fold activity. If we do not attend to these, we are idlers. The soul of mind-feelings expresses in the body of words-deeds. A person gets angry with another and blames the other for provoking him. May be, but why did he get provoked? Self-examination of these four is necessary. Of these, thoughts cause feelings, feelings cause words, and they are deeds.

We can purify the mind with the right knowledge and devotion. We can purify the feelings by impersonal thoughts, and by appreciation and understanding of all that surrounds us. We can purify our words or speech by repetition of holy texts and by periodically observing silence. We can purify our actions by living a life of altruism.

Our actions should not be based merely on emotions, we must prepare ourselves for proper performance of action by acquiring knowledge. Foolish is the man who would jump into waves to save another and yet would not know how to survive himself. We may admire his feelings and talk of his self-sacrifice but from the spiritual point of view, it is useless. The same applies to political feelings which plunge men into a revolution. The revolutionaries obtain power and then find that they are not prepared to use that power to meet the problem of their own country—and a reaction sets in, leading to a worse state of affairs than before the revolution. If from these partial examples of Brotherhood, we move to examples of true Brotherhood, then it is like entering a different world. Hatred ceases not by hatred but by love. The wise one is friend of all—those who love him as those who hate him.

Altruism is Brotherhood. Masters are Brothers. “Love, and do what you want,” said Paul. The moment we love, we begin to watch our speech, to watch our action, lest they harm, lest they wound the ones we love; but when we begin to watch our speech and our actions, we find that speech and acts proceed from the mind, and that leads us to purify our mind and heart.

In many a family there is the rudiment of Brotherhood; only it is limited to the family. In many a partnership in business, there is a nucleus of Brotherhood, but it is limited to the partnership. That view must be transcended. We do not love our family less because we love our neighbours also; we are not the less good citizens of our country because we become citizens of the world. Until we can see Humanity in those around us, we are not ready to be brotherly towards others outside.

False Brotherhood is limited to a certain group, small or great, and excludes the rest. It is actuated by love co-mingled with dislike or even hatred. It is then only a feeling. True love is not a mere feeling, but much more; it is a heart-energy illumined by the light of knowledge. To feel Brotherhood without knowing why is not expressing true Brotherhood, and this mere feeling aspect can be exploited to turn us against others. The feeling of love for one's own country can be used to instill hatred of other countries. Feelings for one's God and one's religion can produce atrocious phenomena of religious wars, and murder of heretics and infidels. Good feelings without a basis of knowledge are constantly taking people into wrong actions. Today, the same is true—people encourage any movement or party often because of their good feelings and do so blindly without understanding. True Brotherhood has only been exemplified here and there by mighty figures such as Jesus, Buddha and Krishna.

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THE BOY and girl going hand in hand through a meadow; the mother washing her baby; the sweet simple things in life. We have almost lost track of them. On the one side, we overintellectualize everything; on the other hand, we are over-mechanized. We can understand the danger of the atomic bomb, but the danger of our misunderstanding the meaning of life is much more serious.

—EDWARD STEICHEN



**FOOD FOR THOUGHT**  
**THE STRANGE CASE OF DR. JEKYLL AND**  
**MR. HYDE— I**

THE STRANGE CASE OF DR. JEKYLL AND MR. HYDE is a Gothic novella by Scottish writer Robert Louis Stevenson, published in 1886. It is one of the most famous pieces of English literature. Dr. Jekyll and Mr. Hyde are the dual personalities of main character—one good and the other evil. The phrase “Jekyll and Hyde” is used to refer to people who are outwardly good, but often exhibit shockingly evil nature. The story begins with Mr. Gabriel Utterson, a prominent London lawyer, and his cousin Richard Enfield, on their weekly stroll through the city of London. They reach the door of a large house located down a by-street in a busy quarter of London, which reminds Enfield of an incident that took place months ago. He tells Utterson that months ago, at three o’clock in the morning, he saw a sinister-looking man named Edward Hyde trample a young girl after accidentally bumping into her. The screams from the small girl brought a large crowd, and many of them were angry, seeing the indifference of Mr. Hyde. Enfield is able to recall the man only with extreme distaste and utter revulsion. The crowd and Mr. Enfield forced Hyde to pay the family of the girl a hundred pounds. Hyde brought Enfield to the “strange door” and gave him a cheque that was signed by a reputable gentleman, later revealed to be Doctor Henry Jekyll, who is Utterson’s friend and client.

Mr. Utterson is deeply affected because he knows that Dr. Jekyll has recently made a will and has left everything to Mr. Hyde, rather than his own family. When Mr. Utterson visits Dr. Lanyon, an old friend of Dr. Jekyll, he learns that the two of them had become estranged because of a professional matter, and hence, Lanyon has not heard of Mr. Jekyll since a long time. Mr. Utterson is extremely worried about Jekyll’s safety. He decides to seek out Hyde and waits outside the “strange door.” After some time, when Utterson sees Hyde entering the door, he confronts him and senses the same air of

evil about this man that Enfield had described. Utterson walks around the block and knocks at the front door of Dr. Jekyll's house. He learns from the butler, Poole, that Hyde has complete access to Jekyll's house and that he has been instructed to treat Mr. Hyde almost like a master. Utterson tries to discuss the matter with Jekyll. Jekyll says that he can get rid of Hyde when he wants and asks him to drop the matter.

A year later, a servant sees Hyde beat Sir Danvers Carew, a respected old man who is also Utterson's client, to death and leave behind half a broken cane. Though Hyde escapes, the maid is able to identify the murderer as Edward Hyde. When Mr. Utterson and the police visit Hyde's apartment, they learn from the housekeeper that he has gone. When Utterson visits Jekyll, he shows him a letter written by Hyde, in which he says that he is disappearing forever. However, when the letter is shown to a handwriting expert, the letter turns out to be written in Jekyll's own hand. It leads Utterson to conclude that Jekyll forged the note to protect Hyde.

After Hyde disappears, Jekyll reverts to his former sociable manner for two months, but after that he starts refusing visitors. At that same time, Dr. Lanyon is on the verge of a complete physical collapse and dies of shock after receiving information relating to Jekyll. Before his death, Lanyon gives Utterson a letter to be opened after Jekyll's death or disappearance.

Utterson pays Jekyll fewer and fewer visits, but one day while taking a walk with Enfield, they pass by the "strange door." They step around the corner into the courtyard and see Dr. Jekyll in an upstairs window. They invite him to join them but suddenly Jekyll's face is covered with abject terror, and he suddenly closes the window and disappears. Both are horrified by what they have seen.

Sometime later, Jekyll's butler, Mr. Poole, visits Utterson and says that Jekyll has secluded himself in his laboratory for over a week. He has sent Poole to various chemists to buy for him a mysterious drug. The butler is convinced that his master has been murdered and the murderer is hiding in Jekyll's laboratory.

Utterson goes with the butler to Jekyll's house, and they break into the laboratory. They find that the mysterious figure in the laboratory has just committed suicide by drinking a vial of poison. The body is that of Edward Hyde, wearing Jekyll's clothes. They are unable to find Jekyll but come across a note addressed to Utterson which says that it is time for him to reveal the truth. The note informs Utterson that he should first read the letter from Dr. Lanyon and then read the enclosed document, which is the "confession" of Dr. Henry Jekyll.

On reaching home, Utterson reads the narrative given to him by Dr. Lanyon which says that Dr. Jekyll had written to him to fetch certain items from his laboratory and bring them to his house. At twelve o'clock that night, a person that he would not recognize would ask for these things. Everything happened just as indicated. A horribly disagreeable "creature" appeared and claimed the items for Dr. Jekyll. He mixed the powders and liquids in a glass and then drank the potion. To Dr. Lanyon's horror, the figure transformed before his eyes into that of Dr. Jekyll. At the end of the letter Lanyon points out that the man who came to his house that night was the man known as Edward Hyde, and that his deterioration resulted from the shock of seeing Hyde transform into Jekyll after drinking the potion. Thus, Jekyll's exploration of mysticism leads to preparing a serum which when ingested, causes the drinker to transform both physically and mentally from one identity to another.

Next Utterson reads Dr. Jekyll's letter which narrates his life and his own confession concerning his double life. He had been born wealthy and grown up to become distinguished and honourable, and yet, he committed secret acts of which he was thoroughly ashamed. He evaluated his private and public life, and ultimately, he became obsessed with the idea that at least two different entities, or perhaps even more, occupy a person's body. He had spent a great part of his life trying to repress evil urges that were not fitting for a man of his stature. His reflections and his scientific knowledge led him to believe that it was possible to scientifically isolate these

two separate components. He experimented with various chemical combinations and succeeded in producing a certain mixture. When he drank it, his body was transformed into an ugly, repugnant, repulsive “being,” representing the “pure evil” that existed within him. Afterwards by drinking the same potion, he could be transformed back into his original self. He was thus able to indulge his vices without fear of detection. Jekyll’s transformed body, Hyde, was evil, self-indulgent, and uncaring to anyone but himself.

When he became aware of his two “selves,” with a view to provide for Hyde, he furnished a house in Soho and announced to his servants that Mr. Hyde was to have full access and liberty to Jekyll’s residence and also drew up a will leaving all his inheritance to Hyde. This double continued until the murder of Sir Danvers by Hyde. Jekyll controlled the transformations with the serum, but one night he became Hyde involuntarily in sleep. Hyde, his desires having been suppressed for so long, killed Sir Danver. Jekyll tried more adamantly to stop transformations. Once he transformed involuntarily while awake. Since he was away from his laboratory and was being hunted by the police as a murderer, he asked Dr. Lanyon to bring the chemicals from his laboratory and then mixed them in front of him and drank the serum and transformed into Jekyll.

As time passes, Jekyll experiences involuntary transformations more frequently and he requires larger and larger doses of the serum to reverse the same. It was one of these transformations that caused Jekyll to close his laboratory window when Utterson and Enfield invited him for a walk. After a while, Edward Hyde almost totally occupied Jekyll’s nature. The supply of salt used in the serum ran low, and drug prepared from new stocks failed to work. Jekyll speculated that the original ingredient had some impurity that made it work. When he realises that he would stay transformed as Hyde and would be forced to live the rest of his life as Hyde, in despair, Jekyll writes out a full account of the events. He commits suicide at the moment that Utterson and Poole are breaking down the laboratory door.

Robert Louis Balfour Stevenson was born at Edinburgh, Scotland, on November 13, 1850. The author was intrigued by the idea of how human personalities can reflect the interplay of good and evil, which he has earlier explored in his short story “Markheim.” It is believed that he was inspired to write *The Strange Case of Dr. Jekyll and Mr. Hyde*, when his friend, who was a teacher and appeared to lead a normal life, was accused, and later proved guilty of poisoning his wife with opium. He was also believed to have committed other murders by poisoning his victims at supper parties in similar manner.

According to *Encyclopaedia Britannica*, in *The Strange Case of Dr. Jekyll and Mr. Hyde*, “Stevenson suggested that the human propensities for good and evil are not necessarily present in equal measure. Hyde is quite a bit smaller than Jekyll, perhaps indicating that evil is only a small portion of Jekyll’s total personality but one that may express itself in forceful, violent ways. The story has long been interpreted as a representation of the Victorians’ *bifurcated* self. Jekyll is in every way a gentleman, but just beneath the surface lie baser desires that remain unspoken...”

In other words, the “duality” may be taken to symbolize hypocrisy and double standards of the society. It portrays the dualistic nature of Victorian society wherein one has to appear respectable and civilised on the outside, even though one harbours inward lust and violence, which needs to be controlled. In the story, Mr. Hyde always enters and leaves Dr. Jekyll’s house through the back door and that is taken to be a metaphor for the evil that lies behind the façade of civilization and refinement.

This story spurred a debate over whether its main character exhibited dissociative identity disorder, also known as multiple personality disorder or split personality disorder. It is characterised by the presence of at least two distinct and relatively enduring personality states. Each identity has its own personal history, traits, likes and dislikes. The personality states alternately show in a person’s behaviour.

Alternatively, the story is seen as depicting the struggle between good and evil, and when there is failure to accept the tension arising out of this inner conflict, it results in evil or animal violence, being projected onto others. From the point of view of the Freudian theory, when thoughts, emotions and desires are too painful or embarrassing to consciously face, they are repressed and stored in the enormous reservoir that makes up the unconscious mind. These thoughts and desires motivate the conscious mind. Thus, when evil tendencies, thoughts, etc. are repressed and stored in the unconscious mind in order to achieve perfect goodness, it can result in the development of a Mr. Hyde-type aspect to one's character.

At the time that this story was written, disappearance of well-educated persons including doctors, university graduates and business managers was a common phenomenon, and *Dual Personality* was considered to be the only sound explanation. One magazine of that time commented, "Dr. Jekyll and Mr. Hyde is no mere fancy; the world is full of unaware Dr. Jekylls and Mr. Hydes!" Dr. Jekyll traced his condition back to his youth, "a certain gaiety of disposition" which he found hard to reconcile with an "imperious desire to carry my head high and wear a more than commonly grave countenance before the public."

A writer like Robert Stevenson has less difficult a task, as he does not have to heal a person suffering from duality, but only observe the kaleidoscopic pattern of human behaviour. "Writers of power, Hugo, Dostoyevsky, and Tolstoy cause the reader temporarily to lose his identity in the compelling realism of the inner problems and environment of their characters. The intricate workings of the dual nature of man, his loves, hates, aspirations, and fears, constitute the contradictions in life which occur so constantly that they afford fuel to the novelist. Only the most recent medical researches enable us to see the disturbing accuracy of Stevenson's 'fantastic' tale." (*Theosophy*, November 1952)

(*To be concluded*)

## EXTRACTS FROM UNPUBLISHED LETTERS

### KALI YUGA

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

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

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

In our *Kali-Yuga* the so-called contentment of the people is *tamas* of mind. We have very fat minds which do not like to move—fat

made out of rich food for the body, rich gossip for the tongue, rich selfishness for the feelings and sense-tickling reading for the mind. Even serious things are taken as sense-pleasures. Seeking, enquiring, etc.—well, that does not interest.

I am afraid we will not have *Ram-Rajya* in our lifetime. The *Kali-Yuga* must run its course for any and all who will not think for themselves, will not try to know themselves, will not make use of the cycle to rise, and instead allow themselves to be overcome by its downward spiral motion. The conquest of Time is a requirement of chelaship. Impurity of space has to be overcome and purity restored, and for that time is essential. Karma and cycle correspond to space and time. To know the Cycle of Necessity is to know the ultimate division of time. So, in our hourly lives, minutes count. The art of wedging in work appropriately and punctually is a great art.

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



## WATER AND ITS SYMBOLOGY

### II

COSMOLATRY was never fetishism, or worship of external form and matter. It was worship of the noumenon hidden behind the phenomenon, writes H.P.B. Thus, Fire, Air, Water and Earth are the visible garb, or symbols of the informing, invisible Spirits, which are the Cosmic gods, and in worshipping the elements it is these Cosmic gods that were worshipped. Hence, we have a god of water, variously called Varuna, Neptune, etc. and a god of fire symbolised by Agni or Jove. As mentioned earlier, the physical elements are composed of elementals or “Nature Spirits.” The Atlanteans attributed manifestation of the elements on the phenomenal plane to the intelligent interference of cosmic gods. The ancient priests of that time observed that one cannot address or communicate with these gods of water, fire, air, etc. using our language. Also, each god needs to be addressed using the language particular to that element. This language consisted of sounds, numbers and figures. The one who knew that language would be able to call forth the ruling or regent god presiding over that element. This language was that of incantations or of *Mantrams*.

A *mantram* is a collection of words which when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, says Mr. Judge. Sound is called the most potent and effective magic agent because sound is vibrations which awaken exalted and less exalted potencies or elementals and forces, which are necessary for the performance of magical phenomena. On p. 307 (*S.D.*, I) we read: “*The spoken word has a potency unknown to, unsuspected and disbelieved in, by the modern ‘sages.’* Because sound and rhythm are closely related to the four Elements of the Ancients; and because such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be.” This seems to refer to correlation of sound and rhythm with four kinds of elementals. Thus, in Indian

Classical music, certain *ragas* (musical compositions) sung by Tansen in the court of Akbar, attracted elementals of fire and water, lighting up lamps and producing rain, etc. Similarly, it must work on higher planes, in communicating with cosmic gods. In the absence of this knowledge, simple people of all nations have always offered their prayers to the respective gods presiding over these elements for the stopping of the storm in the sea, for the rain, for trade-wind, etc.

The elements known to us, namely, ether, fire, air, water and earth are the terrestrial elements, and their noumena are the cosmic or universal elements. These cosmic elements are not confined to our solar system. Water is the first cosmic element, and the terms “darkness” and “chaos” are used to denote that element (*Transactions*, p. 101). Water symbolises matter which can be most ethereal or gross. Water in its gross form is ice and when heated, it becomes vapour and becomes imperceptible, so it is with the seven planes of matter—from the grossest to the most sublime. And this is where we can see how it is a perfect symbol.

The matter in precosmic state from which the Universe evolves, has been variously described as “Waters of Life,” or Chaos, or Primordial matter, in which lie latent Spirit and Matter. In *Genesis*, (Chapter 1, verse 2), we read: “Darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.” The “Spirit of God” is the Brahminical Narayana, the Unmanifested Logos, who is said to move over the “waters of space.”

In the *Secret Doctrine* (I, 80), H.P.B. points out that Logos is generally depicted as an aquatic bird, either swan, pelican, or fowl, which moves over water, and water represents a universal matrix. The Mother is called the “Universal Matrix.” The dictionary meaning of the word matrix is the environment or substance in which something develops; a mould or a cast into which something is shaped. It also refers to the womb. Sun and Planets are said to have been born from the Cosmic Matrix of the Mother of Gods (*S.D.*, I, 99). Likewise, the Universal Matrix must refer to the universal womb or Primordial Matter or Substance from which the universe is

developed. It refers to “Mother-Father” and hence undifferentiated matter.

If we turn to “Laws (or Ordinances) of Manu” (Verse 8), we read: “Desiring to create the several kinds of created things, he [Narayana or Unmanifested Logos], in the beginning, by mere willing, produced, out of his own body, Water; and in that he threw the seed.” The explanation we find is that out of his own body he produced waters, and his own body refers to primordial matter, from which all other things will be formed. First, Narayana creates water alone and casts seed into it, which becomes the golden Egg or Mundane Egg. It is not easy to explain every step, but probably, it refers to the stage when Virgin Egg becomes Mundane Egg. As explained on pp. 64-65 (*S.D.*, I), Virgin Egg is a microscopic symbol of Chaos and it represents the power of becoming developed through fecundation. It is abstract Egg-ness. It appears that the Virgin Egg is Matri-Padma or Eternal Egg. In *Transactions* (p. 86) we read that when the ray from the first Logos (may be compared to the seed cast by Narayana) is flashed through the Germ which is latent in Matri-Padma, then the eternal Egg becomes the periodical Egg or Mundane Egg. A “Seed” is variously explained as “semen” or “energy” of Narayana. It is something which helps in the transformation of matter. H.P.B. says that an Egg, on whatever plane you speak of, it means ever-existing undifferentiated matter (*Transactions*, p. 85). The Mundane Egg is the undifferentiated primordial matter, in which the vital creative Germ receives its first spiritual impulse; Potentiality becomes Potency. Brahma’s Egg or *Hiranyagarbha* is the same as the Mundane Egg, because after the Ray flashes through the Germ in the Mundane Egg, it develops into Brahma or Manifested Logos or Adam Kadmon. Then, from the manifested Logos will proceed the Seven Rays which are the *lower* Sephiroth or Elohim.

In the *Secret Doctrine* (I, 80-81) this process is described thus: *Narayana* or *Swayambhuva*—the Self-Existent (which stands for the unmanifested logos), penetrates the Mundane Egg or *Aditi* to

emerge therefrom at the end of divine incubation as Brahmâ, a progenitor of future Universe into which he expands. He is both *Purusha* (spirit) and *Prakriti* (matter) and separates himself into two halves as male and female, *i.e.*, *Brahma-Vach* and *Brahma Viraj*. In his aspect of “Brahma-Prajapati,” Brahma is the synthesis of the Prajapati or creative forces.

In the *Secret Doctrine* (I, 239), we read that the Deity manifests itself through ten Sephiroth. Deity is like the Sea from which outflows a Stream from which is formed the Lake and from this, like seven channels, issue Seven Sephiroth. Thus, the ten Sephiroth correspond to the limbs of MAN who is called the Adam Kadmon. The first three Sephiroth—the head and the shoulders of the body of the Adam Kadmon, cannot be seen as they are on the three upper planes. These are: *Kether*, the Crown, *Chochmah* the male principle and *Binah* the female principle which represent the brow and the right and the left shoulders of the Adam-Kadmon respectively. The remaining seven Sephiroth are the seven limbs on the four planes of manifestation. Thus, the seven manifested and three concealed limbs are the Body of the Deity. The diagram in the *Secret Doctrine* (I, 200), shows seven planes, three of which are called the “*Arupa*,” or the “formless,” where form ceases to exist. The seven globes of the earth chain and the seven lower Sephiroth which represent the manifested Universe are shown on the four lower planes.

The footnote on p. 2 (*S.D.*, II) mentions that the “God” of the first chapter of *Genesis* is the *Logos*, (Adam Kadmon) and the “Lord God” of the second chapter is the Creative *Elohim*—the *lower* powers. The Kabalistic Sephiroth are identical with the Prajapatis of the Hindus.

Likewise, we read in the *Genesis*, (Ch. 1, Verse 2): “In the beginning God created Heaven and Earth.” H.P.B. remarks that it is a mistranslation. We should read “Heaven and Earth” as *duplex* Heaven or *upper* and *lower* Heavens. The upper and lower Heavens refer to differentiation of Primordial Substance, which is light in its upper or invisible aspect, while it is dark in its lower, manifested

aspect. Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters” (Ch. 1, Verse 6). H.P.B. explains that it means separating “the waters which were under the firmament” which refers to our manifested visible universe, from “the waters that were above the firmament,” which refers to planes of being which are invisible to us.

The churning of the ocean is a very important mythical story from Hindu mythology. According to one version when the sage Durvasa cursed Indra and all the Devas (gods) to become bereft of strength; thereafter, the Devas were defeated by the Asuras in all the battles. The Devas approach Vishnu for help and they are asked to undertake jointly with the Asuras the churning of the Ocean for obtaining *Amrita* or the nectar of immortality. H.P.B. explains that the churning of the ocean, in a broad sense, is the account of differentiation and fashioning of matter by the primeval intelligences. In the allegory, the ocean represents the primordial chaos or the homogeneous, undifferentiated matter.

In the process of churning, the mount Mandara was used as the churning tool and Vasuki, the king of serpents, as the churning rope. The gods holding the tail of the serpent, and the demons holding its head, pulled on it alternately, causing the mountain to rotate, which in turn churned the ocean. We are told that the active Power, the “Perpetual motion of the Great Breath” only awakens Kosmos at the dawn of every new Period, setting it into motion by means of the two contrary Forces, the centripetal and the centrifugal forces. That dual motion transfers the Kosmos from the *Noumenal* to the *phenomenal* plane (*S.D.*, I, 281). We might say that when centrifugal force overpowers the centripetal force, then the universe is projected from the noumenal to phenomenal plane. Just as butter comes to the surface while churning the butter-milk, so also, “churning of the ocean,” represents differentiation of the primordial, homogeneous matter. The curds represent the first differentiation of primordial matter. It is that cosmic matter which is the origin of the Milky Way.

The Milky Way is the storehouse of matter, which is the origin

of all heavenly bodies, like stars, planets, comets, etc. The matter in the Milky Way is much finer as compared to that on earth. The matter in the Milky Way undergoes several transformations or differentiations before it can become the kind of matter we find on planets and stars. The matter within the Solar system is very different from that outside the Solar system.

Theosophy teaches that the earth is not a lump of gross matter, but is an entity, and like man, earth too, is sevenfold. Our earth has six other companion globes, and together, these seven globes form Earth Chain or Planetary Chain. These seven globes of earth's chain, while differing from one another in the substance of which they are made, are united together in a single mass. They are not seven separate balls. They can be seen when we are in a corresponding state of consciousness. These seven globes correspond to the seven principles in man. When man is functioning on one of the seven globes, he perceives only that as a distinct globe, but not the other six.

According to the allegorical description of creation of the universe given in *Vishnu Purana*, Manu had two sons, Uttanapada and Priyavarta, and the latter is said to have divided the world into seven regions, or seven *dwipas* (islands). These seven *dwipas* were said to be surrounded by seven seas, namely, *Lavana* or sea of salt-water, *Sura* or the sea of wine, *Dadhi* or the sea of curds, *Dugdha* or the sea of milk, *Jala* or the sea of pure water, *Sarpi* or the sea of clarified butter and *Ikshu* or the sea of Sugarcane juice. H.P.B. explains that *dwipas* are the insular continents or several localities. *Dwipas* refer to our planetary chain, where Jambu *dwipa* refers to our earth or globe D. The remaining six *dwipas* refer to remaining six globes of the earth. The great sea of milk and curds is only a metaphorical description of the Milky Way and the various congeries of Nebulae, says H.P.B. (*S.D.*, II, 320-21)

(*To be concluded*)

## A PARABLE OF TWO DISCIPLES

TWO Souls, both rays of the same Parent, following the law of Action, descending into the World of Works. Both choose the same womb, for a soul chooses a family for its own reasons. Whether it was due to *similarity of character* with its parent, the responsibility of *duties*, or the dispensation of *just deserts*, I cannot with certainty say. The elder took the body and chose the darkness of night for birth. Even though the fleshly eyes were weak, the light of perception shone in the Heart, and hence was named *Hriday*. The younger chose the blazing noon-day sun to assume the form, with piercing eyes which shone like two gems. Hence, he was named *Shiromani*, fondly called *Shiras*. The shining eyes, it was said, was an overcompensating for the shadows in the heart.

Orphaned a few years after their birth, they were left in the care of Govinda, their family Guru. The people around them pitied the children, blaming the fault in the stars or the curse of the gods. But what do the masses know about the mysteries of life? Most are unaware of their bounden duties—*swadharma*—and even the few who suspect the line of their duty find it difficult to traverse the Path. But Govinda was not one among them, being in the world, but not of it.

Taking the children under his wings, he became the sustainer of their bodies and the preceptor of their minds. As to the soul, It was a light unto Itself, needing no external guide. Yet, the mind being the soul instrument through which the soul could gather experience, it had to be led right, lest the self should become the enemy of the Self.

Govinda recognized the *guna* (nature) of the souls, and their *sthana* (stage of development). In Hriday he perceived a soul which deliberately developed “blindness to seeming light, and insight about seeming Darkness.” The other soul, however, was the obverse of the elder. While it could see the visible things with clarity, the inner Invisible often eluded his undeveloped heart. Thus, like the twin



Dioscouri, the brothers grew under the care of their preceptor.

At the age of fourteen, each chose activities congenial to their nature, to serve their Guru. For, the disciple *becomes* one by his own choice, and *cannot be made* such by the Guru. Shiras chose a patch of garden, at the entrance of the Ashram, as his field of work. He could show his service to the Master by growing flowers of dazzling colours—even if without perfume—and thus attract and impress the visitors, right at the entrance, with the aesthetic importance of the place. After all, men act according to their acquired nature, and what then can restrain the effect?

He grew up delighting himself in engaging with enquirers entering the Ashram—instructing with self-assurance the weak-minded, and boldly combating arguments of the strong-headed. At times, when the questions of application made him uncomfortable, he would use his loud voice to assert his point. When faced with questions on the essence of things, he could reel out complicated terms from a variety of philosophies, fastening them on complex logic.

On some days, the Ain Soph of the Kabbalah would frequently thunder in his explanations, drawing the ten Sephiroth as *dramatis personae*; while, on other days, he discoursed on the *Antaskaranic* bridge, expecting the luckless enquirers to build it before coming Friday afternoon. *Mulaprakriti* would sometimes shake the ground under a perplexed questioner; and, at other times, the *Skandaic* elementals would pepper his sermon on emptiness. “You should obtain Harmony; give up your *Ahankara* and identify with the *Atman*,” he would exhort the enquirer.

The enquirers, dazed at his brilliance, would bow down in respect. Yet, departing from the Ashram, they found their hearts as empty as the *Shunya* of Nagarjuna. Their questions remained unanswered, with minds more confused. Can the stones of the field ever satisfy the hunger of the Soul? The commanding stream of terse and metaphysical terms found no entrance into their hearts, just as the salty waters of the boundless sea are useless for a thirsty swimmer.



Meanwhile, his patch of garden was neglected. The overgrown branches obstructed the Ashram entrance, and the thorny weeds pricked the feet of barefooted visitors.

On the other hand, Hriday—like the hidden heart—chose the backyard of the Ashram as his domain of service. Shrouded and serene, his Guru visited it often to contemplate on the Eternal. Unperceived by the prying crowd and unknown to the peering minds, the backyard gardener humbly tended the plants. He sowed the seeds taken from his Master's granary, removed the weeds firmly yet gently. He made fit an undefiled spot—neither too high, nor too low—in the centre of the garden for his Guru's august presence. As to the flowers, the variety was few, but rare and fragrant.

When tired, hungry souls chanced to meet the gardener, the kindness of his dim eyes and his self-effacing magnetism evoked feelings of comfort and contentment. Some would find respite from the fever of life by sitting in the shade and watching him work. Every act of his—sowing seeds, drawing water, pruning plants, plucking flowers, or preparing the seat for the Master—he consecrated to the Master. The Universal Archetypes revealed through the terrestrial particulars, and thus made Heaven accessible to the Earthly.

With no grandiose vocabulary to distract the mind, his words were simple and direct. In unambiguous phrases, he conveyed his Teacher's message of love and self-reliance. The householder found strength of mind to perform his dharma; the jilted lover learnt to transmute his sensual love (Eros) to universal love (Agape); the oppressed found not only courage to endure, but wisdom to create a better future, while the oppressor, seeing that to stamp on another is to poison oneself, accepted the servant as a brother. All, all of them saw life in a higher light, intuiting the same Eternal Self within each other, and learnt to brighten the cyclic path of pilgrimage.

The full-moon day of *Ashada* month arrived, and all the disciples queued up to honour the Master. It was the twenty-first year in their present bodies for the two brothers. Shiras proudly presented a

bouquet of flowers—shining and colourful, but with no fragrance. The cow ate the flowers, the sheep chomped the leaves, the squirrel stole the twigs to build its house, and the moth ate the cloth. Nature thus retrieved the terrestrial contents, and there was nothing else which could reach the Master.

Hriday offered a single *Mallika* flower at the feet of the Master, and resumed his duty at the garden. The Master opened his used copy of the *Bhagavad-Gita*, gently placing it between the pages of the Twelfth chapter.

Enquirers began to trickle into the Ashram, not from the choked-up and ugly entrance, but from the backyard, through the pleasant garden of Hriday. Seeing this, the Master smiled.

“Let us also sacrifice, but let us sacrifice in such a manner as is proper, offering different sacrifices to different powers. To that God, indeed, who is above all things, as a certain wise man says, neither fumigating nor consecrating anything sensible. For there is nothing material, which, to an immaterial nature, is not immediately impure. Hence neither is external language adapted to him, nor that which is internal when it is defiled by any passion of the soul; but we should adore him in pure silence, and with pure conceptions concerning him.

“It is necessary, therefore, that, being conjoined and assimilated to him, we should offer the elevation of ourselves to Divinity as a sacred sacrifice; for thus we shall both celebrate him and procure our own salvation. In the soul’s contemplation, therefore, of this divinity, unattended by the passions, the sacrifice to him receives its completion.” (Porphyry, *De Abstinencia*)

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I CAN feel guilty about the past, apprehensive about the future, but only in the present can I act. The ability to be in the present moment is a major component of mental wellness.

—ABRAHAM MASLOW

## PSYCHOLOGY—ANCIENT AND MODERN

### I

IS all that passes for psychology today really worthy of the name? There is only one psychology, and we have it not, although we are all psychological beings and constantly practice psychology. If we look in an encyclopedia under the caption “psychology,” we find that it is called there a science. We know perfectly well what modern science means: It is exact as regards facts, as regards laws so far ascertained: beyond that it is just speculation and self-assertion. There is hardly a scientific theory that remains unmodified for long.

We know there is a science, say, of geology, a science of anatomy, a science of physiology, an electrical science, a chemical science and so-called psychological science. We find that it knows of the law of association of ideas, but it knows mighty little about whatever other laws there may be in connection with the mind. Again, our modern science of psychology is based upon the average mind we now have, and this it accepts as the normal and the standard. Psychology, when we come to think about it, means something that is internal to the being. Whatever is external to the being, we call matter, force, energy, law—not psychology. Psychology is a purely introspective pursuit, or science.

If we turn to religion, we find that it attempts to psychologize us in the same way as a salesman does. We know what it means to psychologize another person, or be psychologized by him, because this is happening all the time. It means influencing him or inducing him against his will to adopt a course of conduct or of belief that he would not of his own volition have taken. That is the only practical psychology we know anything about. All this incessant giving of advice to others, telling them what they ought to do, is an attempt to psychologize them; all this incessant telling by others as to what we ought to do, is an attempt to psychologize us, because, whether it is practiced on us or practiced by us, it is an attempt to subvert the will, the conscience and the free action of the mind.

What, then, is psychology from the ancient standpoint, a standpoint of which modern Theosophy as put on record by Madame H.P. Blavatsky and William Q. Judge is merely a restatement? First of all, it needs to be recognized that true psychology is the science of the Soul. That at once raises the question: “What is the Soul?” Our theologians are everlastingly talking about saving it and losing it, so it shows that, in the eyes of our theologians, the Soul is some kind of a quality, or attribute, or possession, of the living human being, a possession which may be gained or lost, a possession which was created, not by the man, but by the “Supreme Being,” a possession which is mortal, unless by a miracle it is rendered immortal.

As for our science, it does not believe in the Soul, or in any possibility of Soul- existence apart from the body, and so our Western psychology devotes itself to the mind as manifesting in and through the brain of man. It pays no attention whatever to the mighty intelligence manifested in and around the mineral, vegetable and animal kingdoms. Our modern science knows nothing of the Soul of so-called inanimate matter; has no idea of intelligence in the forces of Nature, no idea of intelligence in Law.

The Soul is the spiritual being as distinguished from the physical being. All manifested Life is Soul, ever evolving under the rule of law which is inherent in the whole. In the teachings of Theosophy, all is Life; everything that is visible or invisible *is* Life. It may be Life confined within very, very rigid or narrow limitations, indeed, or Life with broadly expanded and freely exercised powers, but it is Life all the same. In that order of Life or of Souls which is represented by incarnated man, we should recognize ourselves as having a Soul-existence before we entered the body, a Soul-existence while in the body, a Soul-existence after we leave the body; and if we regard the body itself, it is composed of an infinite number of atoms or “souls”—souls not as highly developed or as far advanced in evolution as is the complete human being, yet souls, spiritual beings, fundamentally, Life fundamentally.

By that fact, then, that all is Life, that all is Soul and Spirit, we can see that the Life in any form, high or low, is immortal because it is Life. It is not immortal because of the form; it is mortal as regards the form. In the teachings of ancient psychology, the highest gods, since they are beings in a form of some kind, are just as mortal as a firefly. They last longer, but they had a beginning and will have an end—as forms. But, as Life, the firefly-life is just as immortal as the life of the highest god. Why? Not because of the form, but because it is Life.

Suppose we say that Soul represents all that aspect, all those powers, all those states and conditions of life beyond and outside the physical. That was its condition once; that is the condition of a great part of the universe today. If we limit our ideas of Soul to something which is contained in or is a quality of visible objects, then we have left out a good part of that which lies within our sphere of cognition, because the greater part of what we see when we look out is not occupied by visible, objective matter; it is either void space or is filled with something we know nothing about. So, broadly speaking, we may call everything beyond the cognition of the five senses—Soul.

Now, according to the ancient teachings, there are twelve powers, or characteristics, of Soul, or Life, in a form. These twelve are again divisible into six pairs, and when one of the powers or characteristics in each pair is active, the other one is latent or passive.

What are these twelve characteristics, or powers, or potentialities, or divisions, of Soul? We might name them, using simple English words—habit, instinct, impulse, desire, thought, will, feeling, memory, imagination, intuition, meditation and concentration. Of these twelve characteristics or powers of all Souls, six may be active at any one time; if so, the other six are passive. Only one may be active, if so, its opposite is passive.

If we observe the Nature around us, we can see that all these terms imply Life. That is the marked characteristic of true psychology—all of its terms and all of its teachings imply something

alive. When we refer to habit, instinct, impulse, desire, thought, will, feeling, and so on, we are implying something which is alive, something which is exercising an invisible power, a power which has evolved from potency into activity. We can see for ourselves, when we begin to think it over, how it is that they exist in pairs, one end active and the other passive. The passive at this moment becomes active the next; the active at this moment becomes passive the next. Evolution means, then, the successive stages and experiences of all kinds by which *a* life, or soul—originally simply Life—begins to have induced in it, and then begins to exercise and develop for itself, these powers of Soul.

We can see that what we call the “forces of Nature,” what we call the “laws of the mineral kingdom,” mechanical laws, powers, etc., are in fact habitudes of Soul induced in the least developed Life, or Souls. Then we can see successively in the various kingdoms, not any loss of the original powers developed, but a constant awakening, or self-arousal, of the succeeding powers, until finally we come to a perfected being—one in whom all of the twelve great characteristics, divisions, or powers of Soul are perfectly organized, so that they can be used singly, in pairs, in triplicate, in quadruplicate, or altogether, under his control entirely. It is easy for us to see that any or all Souls who have not reached this stage of evolution will be just as much subject to his understanding, to his will if he chose to exercise it, as what we call the forces of Nature are to our will.

*(To be concluded)*

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BEFORE a painter puts a brush to his canvas he sees his picture mentally....If you think of yourself in terms of a painting, what do you see?...Is the picture one you think worth painting? You create yourself in the image you hold in your mind.

—THOMAS DREIER

## IN THE LIGHT OF THEOSOPHY

Uketamo is the Japanese philosophy, which loosely translated means “to receive,” or “to accept.” Human beings seek change for various reasons, such as, out of curiosity, due to desire for improvement and in order to cope with dissatisfaction or discomfort. In terms of evolution, adaptability is essential for survival and that can lead to inclination to modify circumstances. It embodies the idea of welcoming life with an open heart. It may be looked upon as a guiding principle that is rooted in the cultural ethos of Japan, and helps individuals to embrace acceptance. “The philosophy encourages individuals to acknowledge and receive both joys and sorrows of life without resistance, fostering a profound sense of equilibrium. By relinquishing the need to control every aspect of life, one can find solace in the acceptance of what is.” The philosophy of Uketamo is based on the Buddhist concept of impermanence which teaches that all things are impermanent, hence, both positive and challenging situations or hardships are transient or fleeting. Mindfulness practices such as meditation can help one to become aware of the present moment without being judgemental, and that in turn can help in cultivating acceptance. To be able to accept without resignation one must try to focus on areas that are within one’s control and by developing a positive mindset. The spirit of acceptance helps one to acknowledge challenges and to move on without faltering. Besides helping to accept challenges, Uketamo also helps to embrace others as they are. It is the philosophy which helps to cultivate the feeling of interconnectedness by fostering the feelings of compassion, empathy and understanding towards oneself and also others. When applied to day-to-day life, this philosophy helps to let go of expectations and to look upon challenges as opportunities for growth. (*The Indian Express*, Lifestyle Desk, December 12, 2023)

Whether it is our weaknesses, personal relationships or circumstances of life, we are unable to take the remedial step, until

we first *accept*. Acceptance of all that life brings becomes easier when we are able to look at it all in the light of the law of Karma. Acceptance is recognition, or becoming aware.

*The Voice of the Silence* says: “Accept the woes of birth....Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course.” At first sight it appears to be a counsel of despair, an abject yielding to the inevitable. But actually, it is patient resignation. It implies surrendering our personal will to the Divine will. We always want things to go our way. In the Ninth discourse of the *Gita*, Shri Krishna tells Arjuna, “Unto thee who findeth no fault,” he will impart wisdom. The words “Unto thee who findeth no fault,” imply a person who understands that Law rules in everything and every circumstance, and that nothing can come to him, whether good or evil, of which he himself is not the cause. Hence, he accepts the good without exultation and evil without complaint. Such “acceptance,” leads to equanimity, where the person is ready to enjoy or suffer whatever the Higher Self has in store for him by way of experience and discipline.

With such an attitude, we will not resort to any prayers or propitiatory ceremonies, or to cause to deviate the course of the Law and dodge the karmic consequences. “‘Even this will pass away’ is a good motto to keep in mind, when things come up that are hard to stand,” advises Mr. Crosbie. However, “acceptance” should not be equated with passivity and helplessness. If we are able to change the situation, we must do all in our power to change it. We can use the situation as raw material and extract the necessary lessons. It might consist in learning the lessons of fortitude and sympathy, or detachment and patience, and so on.

“You must be the change you wish to see in others,” said Gandhiji. When we decide to accept people as we find them, we get an opportunity to cultivate the virtue of *Adaptability*. Acceptance should come easy for one who knows that everything is in flux, constant change.



Do animals dream like we do and, if so, what they are dreaming about? and if they do, about what? It is not easy to figure this out and yet, biologists feel that studying the dream-like states of octopuses, pigeons and spiders, can help us understand the purpose of human dreams. In order to dream, one must sleep, and scientists believe that there is no known animal that does not sleep. It may enable animals to get rid of waste products and toxins that build up when they are active, says Daniela Rößler, a behavioural ecologist at the University of Konstanz in Germany.

Sleep pattern of human beings consists of REM (Rapid Eye Movement) sleep, during which our eyes move, though our eyelids are closed. Most dream states, and certainly those with the most vivid dreams, happen during REM sleep. We also experience non-REM or quiescent sleep. There is plenty of evidence that other mammals, such as mice, have similar sleep patterns to humans. However, since the brains of non-mammals are very different from those of humans, it is very difficult to image them while they are sleeping. However, in the recent past, when Gianina Ungurean at the Max Planck Institute for Biological Intelligence in Germany, and her colleagues succeeded in recording brain activity in awake and sleeping pigeons, the recordings revealed bouts of REM and non-REM sleep as in mammals. “REM sleep activity was high in brain regions involved in processing visual information, especially images that slide across your field of view when you are in motion,” and these activities are indicative of birds flying, and perhaps that is what pigeons were dreaming about, says Ungurean.

All animals do not experience dreaming and REM sleep. For instance, sponges do not have brains, or even neurons, so they lack the machinery for dreaming. In the case of birds and mammals there is growing evidence which suggests that REM sleep and dreaming are important for forming memories. According to Ungurean, since events are replayed during sleep, it helps to integrate memories into longer-term storage. According to David Scheel at Alaska Pacific University, it is possible that dreaming has served multiple purposes

since the first complex animals evolved. And hence animal dreams might shed light on the true purpose of our own, writes Michael Marshall. (*New Scientist*, December 12, 2023)

Theosophy teaches that waking, dreaming (REM sleep) and dreamless (Non-REM) sleep are three planes of human life, or three states of consciousness. All these different states are necessary for growth. In the waking or *Jagrat* state various organs of the body, senses and faculties get necessary exercise and development. The dream state or *Swapna* state is necessary for the physical faculties to get rest, where astral faculties become active and develop. In the dreamless sleep or *Sushupti* state, both physical and astral senses and faculties enjoy rest. In this state the lower mind is more or less paralyzed, and the Higher Ego is active, so that it can develop itself by appropriate exercise.

As far as human beings are concerned dreams could be divided into two main classes: ordinary dreams and real dreams. What are described as ordinary dreams or idle visions are caused by physiological, biological and we might say, even psychic activities of man. The real dreams are the reflections of the activities of the real man, or the Higher Ego on its own plane, when the brain and body are paralyzed during sleep. H.P.B. says that there are many kinds of dreams. There are brain dreams and memory dreams, mechanical and conscious visions. There are dreams of warning and premonition which require active co-operation of our spiritual nature, our inner Ego, and it is these real dreams which are of importance for every human being.

During the waking state, we are receiving impressions and sensations, which are stored in appropriate nerve centres. During sleep, memory acts mechanically and reproduces past sensations. Our brain, in falling asleep, is like last embers of a dying fire. Any idea or event that impressed itself on the active brain during waking hours can produce dreams. During sleep, when active functioning of cerebrum ceases, cerebellum begins to throw off impressions just as a bar of heated iron radiates heat.

As to the difference between the dreams of men and those of animals, H.P.B. writes: "The dream state is common not only to all men, but also to all animals, of course, from the highest mammalia to the smallest birds, and even insects. Every being endowed with a physical brain, or organs approximating thereto, must dream. Every animal, large or small, has, more or less, physical senses; and though these senses are dulled during sleep, memory will still, so to say, act mechanically, reproducing past sensations. That dogs and horses and cattle dream we all know, and so also do canaries, but such dreams are, I think, merely physiological. Like the last embers of a dying fire, with its spasmodic flare and occasional flames, so acts the brain in falling asleep." (*Transactions*, p. 70)

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Honesty is the best policy. It appears that values that we cherish become an integral part of our personalities and mould them. Our thoughts, attitudes and actions are influenced by values such as honesty, unity, social responsibility, love, and sensitivity. Our goals, and paths we choose to achieve those goals, are determined by the values we cherish. It is necessary that teachers and parents should understand the importance of values, which should be made an integral part of education. An effort is made to teach values through stories. Teaching the value of honesty, through maxims such as, "Honesty is the best policy," or "Honesty is the first chapter in the book of wisdom," etc. is not sufficient. It is also not sufficient to tell children the stories of famous persons who embodied the virtue of honesty, such as "Martin Luther was a religious leader who led the Reformation movement against the existing church with honesty and courage." Instead, teachers should conduct activities and hold discussions concerning a particular value, relating it to real life situations. Parents should tell the truth despite the consequences, and also feel and react without guilt. They should show and share their feelings. On the part of the children or students, it is necessary that they learn to admit their mistakes, tell the truth to their friends,

give the true reason why they did not do their homework and learn to accept responsibility without blaming others.

Teachers should organize activities that would bring out the necessity of not blaming others for one's actions as also standing by one's own principles and opinions which one thinks are correct even when some dishonest person tries to provoke us. It would include having an honest person as a role model. Likewise, it is important to list out "learning outcomes," or the lessons or learnings as a result of practising or not practising the virtue of honesty. They would include: "The difference in the effects of speaking truth and lying....Accepting one's own mistakes; not justifying the mistakes. ....Apologising to the person who has suffered because of our wrong decisions and finding out various alternatives for correcting the wrong decisions."

Whether it is honesty or other values, children observe their parents and teachers to see if they demonstrate various values and attitudes in their behaviour and actions, and therefore there should be conscious effort on their part to embody the values that they wish to inculcate in children, writes Satish Pore. (*Bhavan's Journal*, December 16-31, 2023)

Honesty is one of the most important virtues to be cultivated by every individual. Honesty means sincerity, genuineness, frankness, truthfulness and uprightness. "All good and evil things in humanity have their roots in human character," writes H.P.B. We build a good character by accepting and applying the right values in our day-to-day life.

To be honest or upright means having a strict regard for what is morally right, and hence strict adherence to moral principles. Today we seem to increasingly face the problem of erosion of moral values and principles. We are in the Dark Age or *Kali Yuga*, the last of the four ages, which are in the order of declining moral values. In *Kali Yuga*, when there is moral darkness everywhere, doing good and being good is difficult, as compared to the Golden Age, when everyone around is moral. We cannot do much *against Kali Yuga*, but we can do much *in it*.

To be honest is to be truthful, and in our days, truthfulness is a rare quality. In our civilization we mostly come across dissembling, if not outright lying, “there is simulation of feelings according to a received standard.” We are all guilty of it at some time or other. We do not dare to express what we *really* feel. Do we honestly express our opinion when we come across a painting or a classic? As Erich Fromm points out, more often than not, if the painting is by a famous painter like Picasso or Van Gaug, we judge it to be extremely beautiful. If we were honest, we would admit that we did not find the painting particularly impressive, but judged it as beautiful because we are *supposed* to find it so—because we have heard from our childhood that certain authors and artists are great and that it is a mark of “good taste” to like and admire their work. There is a lot of connivance to deceiving in the society. People who may be extremely charming in their interaction with others, slander behind their back. “Who loves truth in this age for its own sake? How many of us are prepared to search for, accept, and carry it out, in the midst of a society in which anything that would achieve success *has to be built on appearances, not on reality, on self-assertion, not on intrinsic value*? We are fully aware of the difficulties in the way of receiving truth,” writes H.P.B.

Thus, hypocrisy is the opposite of honesty. In the spiritual context, hypocrisy is the assumption or postulation of moral standards to which one’s behaviour does not conform. Hypocrisy is insincere moral behaviour, wherein one hides the truth and projects oneself according to what one wants people to believe. Thus, for instance, the best and the ideal way to cultivate a reputation for being a fair person, is to really *be* fair. But since it is much harder to *be* fair than to *seem* fair, and since *laziness* is built deep into human nature, humans more often choose appearance over reality. The Buddha condemns a man who tries to project himself as an ascetic but is full of passions within.