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Our philosophy of life is one grand whole, every part necessary and fitting into every other part. Every one of its doctrines can and must be carried to its ultimate conclusion. Its ethical application must proceed similarly. If it conflict with old opinions those must be cast off. It can never conflict with true morality. But it will with many views touching our dealings with one another. The spirit of Theosophy must be sought for ; a sincere application of its principles to life and act should be made . . . This will then raise in your hearts the hope that at least a small nucleus of Universal Brotherhood may be formed before we of this generation are all dead.

—W. Q. JUDGE

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- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th April 1956.

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THE THEOSOPHICAL MOVEMENT

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WHITE LOTUS DAY—1956

Sincere and earnest students of Theosophy will be preparing themselves individually to celebrate the event observed by them as White Lotus Day. It is the anniversary of the passing of H. P. Blavatsky on the 8th of May, 1891.

As the years roll by, the fragrance of the White Lotus exhilarates the life breath of old students. That flower is a symbol of Purity and Beauty which has not been tarnished by the mud and water out of which it grew. The Seed fell from heavenly heights and involved itself in earth and water, and when it sprouted it was influenced by air and fire and light, until its evolution showed its colour, form and fragrance; then its petals fell. The Seed within, ever immortal, will produce in due season the White Lotus again.

There are many aspects of the life H. P. Blavatsky lived, of the labour that she put forth for humanity, of the love which she poured out in the service of the Great Fraternity. Different students value her teachings differently, interpret her mission and her message from one or another point of view. Here we want to present a particular one which seems to us most vital in this cycle.

The Theosophical Movement is ages long. Its manifestations on earth are cyclical. To the fashioning of Cycles mortals make their contribution. The condition of the human mind determines the work of the Great Lodge of Perfected Men from age to age. The Great Lodge is the Spirit which puts forth a Ray or Incarnation of Itself, which acts as Its Soul. The Soul brings with it, to the mundane world, all the necessary knowledge which it has been asked to impart to the mankind of that particular cycle. It also is

enviored suitably, so that the method by which the knowledge is imparted suits the mission to be fulfilled by the Soul, the message to be delivered.

The immortal Seed of the Lotus cyclically manifests as a flower in the world of men. Mortals are attracted by the nature of the flower; discerning minds see the seed and also the influence of the waters of mundane civilization; they are able to see the nature of the knowledge imparted, the particular aspect of the Wisdom-Religion, which in its completeness is in the custody of the Great Fraternity.

Now, there is one particular feature which was peculiar to the expression of the Wisdom-Religion at the close of the first 5,000 years of the Kali Yuga which marked the advent of H. P. Blavatsky. In giving her Message she emphasized, perhaps more unequivocally than it had ever been emphasized before, the existence of the Great Lodge. The origin and genesis of the Fraternity of Perfected Sages and Seers, its long story and its present function are spoken of openly by H. P. Blavatsky in her books. She explained how Heavenly Wisdom, expressed from age to age in Earthly knowledge, has ever, once it has been imparted, been misunderstood, misapplied, distorted and even abused. The significance of this teaching is grasped only by a few. Even the intuitive sometimes fail to see the real inwardness of the statement of H. P. Blavatsky which we quote below. In commenting on certain adverse criticisms made by Dr. Hübe Schleiden on the teachings of Theosophy and the claims made for it by her, H. P. Blavatsky said:—

I speak "with absolute certainty" only so far as my own *personal* belief is concerned. Those who have not the *same* warrant for

their belief as I have, would be very credulous and foolish to accept it on blind faith. Nor does the writer believe any more than her correspondent and his friends in any "authority," let alone "divine revelation"! Luckier in this than they are, I need not even rely in this as they do on my *intuition*, as there is no *infallible* intuition. But what I do believe in is (1) the unbroken oral teachings revealed by living *divine* men during the infancy of mankind to the elect among men; (2) that it has reached us *unaltered*; and (3) that the MASTERS are thoroughly versed in the science based on such uninterrupted teaching. (*Lucifer*, Vol. V, p. 157, for October 1889)

H. P. Blavatsky's conviction being what she expresses in the itemized sentence, is it not the solemn duty of the intellectually honest student to consider it calmly and dispassionately? Should he not sincerely try to gather the data and to acquire the necessary instruction, gaining insight into and understanding of what is said, so that it may become his own belief as well as hers?

Is this necessary? It is. The earnest student's aim should be to shape his mind and heart ever and always for the right service of the Great Lodge. For real service the student needs to know the status and standing, the construction and constitution of the Great School of the Perfect Teachers—at least to the extent that these are vouchsafed in the Message, exoteric and esoteric, put into motion by H. P. Blavatsky in the last decades of the 19th century.

Her warning in the Preface to *The Key to Theosophy* has its own significance in the context of what is said above:—

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Many a sincere propagandist in the field of Theosophical service remains, unknown to himself, mentally lazy. His labour of love would produce better results were he to try to perceive the stupendous fact about the nature and char-

acter of the Message of the Wisdom-Religion enshrined in the above quotation from H. P. Blavatsky with its three items.

One fact implicit in her recorded Message is this:

There is a Fraternity, a Brotherhood, whose Wise Members are genuine philanthropists, great sacrificers, selfless lovers of humanity. They desire today as always that a copy of their august Organism be reproduced on earth. Chelas, whose task it is to rediscover the truths of the Wisdom-Religion, indivisible and infallible, should unite to form a nucleus on earth after the pattern of the Heavenly Body. The present Movement will become one of the many Movements of the past, but those who aspire to learn that they may fulfil the holy task of building on earth a Heavenly Tabernacle are not concerned with the past or with the future, but with the Eternal Present. The past and the future belong to mortality; The Eternal Present, to the Immortality of Ideas of Progression and Perfection.

Now, how shall the nucleus be built? True knowledge, real love of our fellow men, persevering zeal to serve humanity, selflessness to labour in unison with brother-disciples—these are the forces that will build the nucleus desired.

One Will, Enlightened Hearts, Minds united by the One Wisdom. All Adepts have similarity of Aim—to free human minds from enslavement to false knowledge; similarity of Purpose—to help mortals to progress to perfection; similarity of Teachings, which reveal the method whereby the Aim and the Purpose can be achieved.

The Chela learns how to copy the pattern of the life and labour of his Guru; the mortal has to be taught how to attain immortality. Thus the aspirant and devotee must do his work on himself and also help others by precept and example.

What an inspiration is enshrined in the truth that Great Souls live to teach us ordinary souls; and again, in the truth that all of Them are united by one method of helping all, through a cyclic as well as a continuous effort to promulgate the One Wisdom, immemorial and ever Living!

The Lotus may disappear, but the Lotus Seed exists for ever and cyclically brings into manifestation a fresh flower.

THE ATTITUDE OF MIND

In our relationship with the Theosophical Movement, especially in its contemporary aspect, what should be our attitude towards its founder, H. P. Blavatsky?

When we first contacted Theosophy it probably answered for us the question of justice in social life and of the relationship of animal to human evolution, or solved for us the questions as to what we are, why we are and whither we are going. And this first reaction remains as the keynote of our attitude to life.

But this is not sufficient. There is more in life than the satisfaction of knowing that one's instinctive reaction to the apparent injustices in human and animal living is correct; more than self-gratification in respect to the knowledge gained, and to be gained, ending with absorption in the ALL. And unless we find and strengthen the Bridge between ourselves and the Movement of our cycle, we shall find that we risk being stranded on a sandbank, to wither and die. And the same will be the fate of the present Movement—unless, indeed, at least some remain true to its original impulse.

What is the Bridge? It is H. P. Blavatsky. Though her body died, we know, if we understand the true nature of man, that all the rest of her survives. We know that after her passing Mr. Judge used as the heading for extracts from her letters published in *The Path* the caption: "She Being Dead, Yet Speaketh." We know that words written, as well as spoken, retain their permanent connection with the writer or the speaker, and we know that H.P.B. formulated in her teachings the whole of the philosophy which she was charged with making known to the public world. Now that she is gone, as far as the physical body is concerned, the teachings remain as her "body."

How shall we contact her spirit in her works? By the right attitude of mind and heart. By seeing them not as mere sources of information or of knowledge, but as teachings given to us by a beloved Teacher. From the Teachings to the Teacher, we are told, but the converse

is also true: we cannot get to the heart of the Teachings save through contact with the Teacher, with her mind and her heart.

This attitude towards her teachings is very difficult to attain in the right spirit. The emotional, longing attitude which, even unconsciously to itself, seeks her personal notice, will not help. On the other hand, the attitude of the learner towards the one who imparts the knowledge, the longing to be taught, is quite a different thing from the mere longing to attain knowledge. A longing to be taught implies that there is in the Teacher something that it is vital to us to have. Just as those alive in her time went to her to learn and to absorb her qualities, so, though she is not in her physical body here today, we can and must do the same. We attend our meetings, or look at our books, for many reasons—habit, liking, disliking, duty. If we would do these things because in doing them we meet her life stream and her work we would see a marked difference in the growth of our Movement.

Instead, we often try to by-pass H.P.B. and think of the Movement as belonging to the Great Masters. True, but between us and Them is Their Movement of this, our cycle, and that has within it the vitality of H.P.B. She was Their Messenger, and we cannot ignore Their Messenger and fully profit by Their Message.

It is not emotional hero-worship that is called for, though a little of that might not be altogether a bad thing in these days of cold science! It is Buddhic recognition of that which is due to our benefactor that is required.

May 8th will once again see all Theosophical students meeting to commemorate her "passing," as we say. Let us not emphasize the passing. She has passed only from our physical sight. Where is she now? Either a nonentity—which according to our teachings she could not be; or a *Nirvani*, leaving us to our fate, or a still living, complete being, either minus a physical body or in a new one. In this latter case she is as truly alive for us all as is a friend in a distant

country with whom we keep up correspondence.

She is the Bridge for us; we are in her Movement, the Movement to which she gave form and life for our cycle. Through it and her we can unite with that Movement, so vast in its scope and so aged in time, dating back to the lost Atlantis and beyond, and forward to the time when all "wayfarers" will have safely reached "home."

If we cannot bring that Bridge to life and vitality for us, we have another Bridge to help us towards it—W. Q. Judge. Should he, too, seem out of reach, there is Robert Crosbie, nearer to us in time since we know some alive today who knew him. No bridge in the chain of bridges can be by-passed, not even the lesser

bridges in our local Lodges and our present literature and those who help us, to however small an extent, on the way. There exists a mighty chain of bridges, stretching from the cradle to the grave, from life to death to life again, in that endless round which we can bring to a close only through our efforts.

The Bridges exist. All we need to do is to recognize them, to know them for what they are, and then tread them and to keep them in good repair so that others who come after us can also use them to reach "the other shore."

The birth and death anniversaries of the Teachers are cyclic opportunities for spiritual quickening. Let us make ourselves ready to receive!

SHE BEING DEAD, YET SPEAKETH

[We reprint in full and in one instalment the contribution which appeared in June, July and August 1892 in *The Path*, Vol. VII. Parts of it were published in this magazine in April 1934.—EDS.]

In the will of the late H. P. Blavatsky was made the request that her friends should assemble on the anniversary of her death and read passages from the *Bhagavad-Gita* and the *Light of Asia*. This was accordingly done on May 8th, in Adyar, London, New York, and other places. In New York, among other interesting items reported at the time, Mrs. J. Campbell Keightley read, after a few introductory remarks, extracts from the private letters of H.P.B. In response to many requests we print these as follows. The remarks, being extemporaneous, are quoted from memory.

MR. PRESIDENT, FRIENDS:

This being the first occasion upon which I have ever spoken in public, I will ask you to condone my inexperience while I make a few remarks upon the extracts chosen from the letters of Madame Blavatsky to a few friends.

In regard to Mme. Blavatsky, the world, to use a phrase of Charles Lamb, was "the victim of imperfect sympathies." It failed to know her; that failure was its own great loss. Among the many accusations flung at her was one which, at the last ditch, it never failed to make; it said that Mme. Blavatsky had no Moral Ideal. This was false.

She had this ideal, she had also the Eastern

reverence for an ideal—a reverence to the Western world unknown. We might hence expect to find her teaching that Ideal to a great extent under the privacy of a pledge, and there are indications of this in all that has been published concerning the Esoteric School. That her ideal was ever present to her mind and heart these extracts from private letters to her friends will show.

Her main teachings can be reduced to the following propositions:

That Morals have a basis in Law and in fact.

That Moral Law is Natural Law.

That Evolution makes for Righteousness.

That the "fundamental identity of all Souls

with the Oversoul" renders moral contagion possible through the subtle psychic medium.

That the Spiritual Identity of all Beings renders Universal Brotherhood the only possible path for truth-seeking men.

She distrusted the appeal to sentiment. She saw that existing religions fail in it; that modern civilization frustrates it; that emotionalism is no basis for the Will which annuls all temptations of the flesh, and the Faith which shall make mountains move.

Hence she taught the *scientific* aspect and bearing of sin. Taught that Universal Law, in every department, rigidly opposes and avenges the commission of sin, showing the free will of man counterbalanced by the declaration "Vengeance is mine, saith the *Law*; I will repay." She taught that the awful responsibility of the occultist, extending down to the least atom of substance, forever forbade our asking that question of Cain which we do ask daily—"Am I my Brother's keeper?" She taught that the deep reply reverberated down the ages, as we may read it in our bibles: "What hast thou done? The voice of thy brother's blood crieth to me from the ground."

Justice she taught, and the true discrimination of it; Mercy, too, and Love. She wrote of one: "He has developed an extraordinary hatred to me, but I have loved him too much to hate him." Above all she taught that "the pure in heart see God"; taught it as a scientific fact; showed it to be, so to say, materially as well as spiritually possible through the spiritual laws working in the one Substance, and, in the showing, lifted our courage higher than the visible stars.

The first of these extracts from H.P.B.'s letters is dated November 29, 1878, and is interesting from the fact that it speaks of the original institution of three degrees of the T.S., a fact often disputed in these later days.

"You will find the aims and purposes of the Theosophical Society in the two inclosed circulars. It is a brotherhood of humanity, established

to make away with all and every dogmatic religion founded on dead-letter interpretation, and to teach people and every member to believe but in one impersonal God; to rely upon his (man's) own powers; to consider himself his only saviour; to learn the infinitude of the occult psychological powers hidden within his own physical man; to develop these powers; and to give him the assurance of the immortality of his divine spirit and the survival of his soul; to make him regard every man of whatever race, colour, or creed, and to prove to him that the only truths revealed to man by superior men (not a god) are contained in the Vedas of the ancient Aryas of India. Finally, to demonstrate to him that there never were, will be, nor are, any miracles; that there can be nothing 'supernatural' in this universe, and that on earth, at least, the only god is man himself.

"It lies within his powers to become and to continue a god after the death of his physical body. Our society receives nothing the possibility of which it cannot demonstrate at will. We believe in the phenomena, but we disbelieve in the constant intervention of 'spirits' to produce such phenomena. We maintain that the embodied spirit has more powers to produce them than a disembodied one. We believe in the existence of spirits, but of many classes, the human spirits being but one class of the many.

"The Society requires of its members but the time they can give it without encroaching upon that due to their private affairs. There are three degrees of membership. It is but in the highest or third that members have to devote themselves quasi entirely to the work of the T.S....

"Every one is eligible, provided he is an honest, pure man or woman, no free lover, and especially no *bigoted* Christian. We go dead against idolatry, and as much against materialism."

"Of the two unpardonable sins, the first is Hypocrisy—Pecksniffianism. Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within.... This is not unpardonable but very

dangerous...doubt, eternal wavering—it leads one to wreck...One little period passed without doubt, murmuring, and despair; what a gain it would be; a period a mere tithe of what every one of us has had to pass through. But every one forges his own destiny.”

“Those who fall off from our *living* human Mahatmas to fall into the *Saptarishi*—the Star Rishis, are no Theosophists.”

“Allow me to quote from a very esoterically wise and exoterically foolish book, the work and production of some ancient friends and foes: ‘There is more joy in the Kingdom of Heaven for one repentant sinner than for ninety-nine saints. ...Let us be just and give to Cæsar what is Cæsar’s, however imperfect, even vicious, Cæsar may be. ‘Blessed be the peacemakers,’ said another old adept of 107 years B.C., and the saying is alive and kicks to the present day amongst the MASTERS.”

“The Esoteric Section is to be a School for earnest Theosophists who would learn more (than they can from published works) of the true Esoteric tenets...There is no room for despotism or ruling in it; no money to pay or make; no glory for me, but a series of misconceptions, slanders, suspicions, and ingratitude in almost an immediate future:¹ but if out of the ...Theosophists who have already pledged themselves I can place on the right and true path half a dozen or so, I will die happy. Many are called, few are chosen. Unless they comply with the lines you speak of, traced originally by the Masters, they *cannot* succeed.² I can only show the way to those whose eyes are open to the truth, whose souls are full of altruism, charity, and love for the whole creation, and who think of themselves *last*. The blind...will never profit by these teachings. They would make of the ‘strait gate’ a large public thoroughfare leading not to the Kingdom of Heaven, now and here-

¹ Dated December 1, '88. Subsequent events proved the prediction true.

² Her correspondent had quoted the Simla letter of “K.H.” in *The Occult World*.

after, to the Buddha-Christos in the Sanctuary of our innermost souls, but to their own idols with feet of clay...The Esoteric Section is not of the earth, earthy; it does not interfere with the exoteric administration of Lodges; takes no stock in *external Theosophy*; has no officers or staff; needs no halls or meeting rooms. ...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 rather starve in the gutter than take one penny for my teaching the sacred truths...Here I am with perhaps a few years or a few months only (Master knoweth) to remain on earth in this loathsome, old, ruined body; and I am ready to answer the call of any good Theosophist who *works for Theosophy on the lines traced by the Masters*, and as ready as the Rosicrucian pelican to feed with my heart’s blood the chosen ‘Seven.’ He who would have his inheritance before I die ...let him ask first. What I have, or rather what I am permitted to give, I will give.”

“Many are called but few are chosen. Well, no need breaking my heart over spilt milk. Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. And when I do drop down for good, I hope in such Theosophists as...and...to carry on the work and protect the banner of Truth in their turn. Oh, I do feel so sick at heart in looking round and perceiving nothing save selfishness, personal vanity, and mean little ambitions. What is this about ‘the soldier not being free.’?³ Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier’s Ego be free to go where it likes and think what it likes best...No man is required to carry a burden heavier than he can bear; nor do more than it is possible for him to

³ Referring to the dilemma of an F.T.S. soldier in the army, presented to her.

do. A man of means, independent and free from any duty, will have to move about and go, missionary like, to teach Theosophy to the Sadducees and the Gentiles of Christianity. A man tied by his duty to one place has no right to desert it in order to fulfil another duty, let it be however much greater; for the first *duty* taught in Occultism is to do one's duty unflinchingly *by every duty*. Pardon these seemingly absurd paradoxes and Irish Bulls; but I have to repeat this *ad nauseam usque* for the last month. 'Shall I risk to be ordered to leave my wife, desert my children and home if I pledge myself?' asks one. 'No,' I say, 'because he who plays truant in one thing will be faithless in another. No real, genuine MASTER will accept a chela who sacrifices *anyone* except himself to go to that Master.' If one cannot, owing to circumstances or his position in life, become a full adept in this existence, let him prepare his mental luggage for the next, so as to be ready at the first call when he is once more reborn. What one has to do before he pledges himself irretrievably is, to probe one's nature to the bottom, for self-discipline is based on self-knowledge. It is said somewhere that self-discipline often leads one to a state of self-confidence which becomes vanity and pride in the long run. I say, foolish is the man who says so. This may happen only when our motives are of a worldly character or selfish; otherwise, self-confidence is the first step to that kind of WILL which will make a mountain move:

" 'To thine own self be true, and it must follow, as the night the day, thou can'st not then be false to any man.'

"The question is whether Polonius meant this for worldly wisdom or for occult knowledge; and by 'own self' the *false Ego* (or the terrestrial personality) or that spark in us which is but the reflection of the 'One Universal Ego.'

"But I am dreaming. I had but four hours' sleep....Give my sincere, fraternal respects to...and let him try to feel my old hand giving him the *Master's grip*, the strong grip of the Lion's paw of Punjab (not of the tribe of Judah) across the Atlantic. To you my eternal affection and gratitude.

Your H.P.B."

"To live like cats and dogs in the T.S. is *positively* against all rules—and wishes of 'the Masters,' as against our Brotherhood—so-called—and all its rules. THEY are disgusted. THEY look on, and in that look (oh Lord! if you could only see it as I have!) there's an ocean deep of sad disgust, contempt, and sorrow....The ideal was besmeared with mud, but as it is no golden idol on feet of clay it stands to this day immovable...and what the profane see is only their own mud thrown with their own hands, and which has created a veil, an impassable barrier between them and the ideal...without touching the latter....Have a large Society, the more the better; all that is chaff and husk is bound to fall away in time; all that is grain will remain. But the *seed* is in the bad and evil man as well as in the good ones,—only it is more difficult to call into life and cause it to germinate. The good husbandman does not stop to pick out the seeds from the handful. He gives them all their chance, and even some of the half-rotten seeds come to life when thrown into good soil. Be that soil....Look at me—the universal Theosophical manure—the rope for whose hanging and lashing is made out of the flax I have sown, and each strand it is twisted of represents a 'mistake' (so-called) of mine. Hence, if you fail only nine times out of ten in your selections you are successful one time out of ten—and that's more than many other Theosophists can say.... Those few true souls will be the nucleus for future success, and their children will....Let us sow good—and if evil crops up, it will be blown away by the wind like all other things in this life—in its time."

"I am the Mother and the Creator of the Society; it has my magnetic fluid, and the child has inherited all of its parent's physical, psychological, and spiritual attributes—faults and virtues if any. Therefore I alone and to a degree... can serve as a lightning conductor of Karma for it. I was asked whether I was willing, when on the point of dying—and I said Yes—for it was the only means to save it. Therefore I consented to live—which in my case means to suffer physically during twelve hours of the day—mentally twelve

hours of night, when I get rid of the physical shell. . . . It is true about the Kali Yuga. Once that I have offered myself as the goat of atonement, the Kali Yuga⁴ recognizes its own—whereas any other would shrink from such a thing—as I am doomed and overburdened in this life worse than a poor weak donkey full of sores made to drag up hill a cart load of heavy rocks. You are the *first* one to whom I tell it, because you force me into the confession. . . . You have a wide and noble prospect before you if you do not lose patience. . . . Try. . . to hear the small voice within.”

“Yes, there are ‘two persons’ in me. But what of that? So there are two in you; only mine is conscious and responsible—and yours is not. So you are happier than I am. I *know* you sympathize with me, and you do so because you feel that I have always stood up for you, and will do so to the bitter or the happy end—as the case may be.”

“He may be moved to doubt—and that is the beginning of wisdom.”

“Well, sir, and my *only friend*, the crisis is nearing. I am ending my *Secret Doctrine*, and you *are* going to replace me, or take my place in America. *I know you will have success* if you do not lose heart; but do remain true to the Masters and *Their* Theosophy and the *names*. . . . May *They* help you and allow us to send you our best blessings.”

“There are traitors conscious and *unconscious*. There is falsity and there is injudiciousness. . . . Pray do not imagine that because *I hold my tongue as bound by my oath and duty* I do not know who is who. . . . I must say nothing, however much I may be disgusted. But as the ranks thin around us, and one after the other our best intellectual forces depart, to turn into bitter enemies, I say—Blessed are the pure-hearted

who have only intuition—for intuition is better than intellect.”

“The duty,—let alone happiness—of every Theosophist—and especially Esotericist—is certainly to help others to carry their burden; but no Theosophist or other has the right to sacrifice himself unless *he knows for a certainty* that by so doing he helps some one and does not sacrifice himself in vain for the empty glory of the abstract virtue. . . . Psychic and vital energy are limited in every man. It is like a capital. If you have a dollar a day and spend two, at the end of the month you will have a deficit of \$30.”

“One refuses to pledge himself not to listen without protest to any evil thing said of a brother—as though Buddha our divine Lord—or Jesus—or any great initiate has ever condemned any one on hearsay. Ah, poor, poor, blind man, not to know the difference between condemning in words—which is uncharitable—and withdrawing in silent pity from the culprit and thus punishing him, but still giving him a chance to repent of his ways. No man will ever speak ill of his brother without cause and proof of the iniquity of that brother, and he will abstain from all backbiting, slandering, and gossip. No man should ever say behind a Brother’s back what he would not say openly to his face. Insinuations against one’s neighbour are often productive of more evil consequences than gross slander. Every Theosophist has to fight and battle against evil,—but he must have the courage of his words and actions, and what he does must be done openly and honestly before all.”

“Every pledge or promise unless built upon four pillars—absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars—is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.”

“Are you children, that you want marvels? Have you so little faith as to need constant

⁴ *Kali Yuga*—the Dark Age, the present cycle.

stimulus, as a dying fire needs fuel!...Would you let the nucleus of a splendid Society die under your hands like a sick man under the hands of a quack?...You should never forget what a solemn thing it is for us to exert our powers and raise the dread sentinels that lie at the threshold. They cannot hurt *us*, but they can avenge themselves by precipitating themselves upon the unprotected neophyte. You are all like so many children playing with fire because it is pretty, when you ought to be men studying philosophy for its own sake."

"If among you there was one who embodied in himself the idea depicted, it would be my duty to relinquish the teacher's chair to him. For it would be the extreme of audacity in me to claim the possession of so many virtues. That the MASTERS do in proportion to their respective temperaments and stages of Bodhisatvic development possess such Paramitas, constitutes their right to our reverence as our Teachers. It should be the aim of each and all of us to strive with all the intensity of our natures to follow and imitate Them....Try to realize that progress is made step by step, and each step gained by *heroic* effort. Withdrawal means despair or timidity....Conquered passions, like slain tigers, can no longer turn and rend you. Be hopeful then, not despairing. With *each* morning's awakening try to live through the day in harmony with the Higher Self. 'Try' is the battle-cry taught by the teacher to each pupil. Naught else is *expected* of you. *One who does his best does all that can be asked.* There is a moment when even a Buddha ceases to be a sinning mortal and takes his first step towards Buddhahood. The sixteen Paramitas (virtues) are not for priests and yogis alone, as said, but stand for models for

us all to strive after—and neither priest nor yogi, Chela nor Mahatma, ever attained all at once.... The idea that sinners and not saints are expected to enter the Path is emphatically stated in the *Voice of the Silence.*"

"I do not believe in the success of the...T.S. unless you assimilate *Master* or myself; unless you work with me and THEM, hand in hand, heart....Yes; let him who offers himself to Masters as a chela, unreservedly...let him do what *he can* if he would ever see Them....Then things were done *because I alone was responsible for the issues.* I alone had to bear Karma in case of failure and *no reward* in case of success....I saw the T.S. would be smashed or that *I had to offer myself as the Scapegoat for atonement.* It is the latter I did. The T.S. lives,—I am *killed.* Killed in my honour, fame, name, in everything H.P.B. held near and dear, for this body is *MINE* and I feel acutely through it....I may err in my powers as H.P.B. I have not worked and toiled for forty years, playing parts, risking my future reward, and taking Karma upon this unfortunate appearance to serve Them without being permitted to have some voice in the matter. H.P.B. is not infallible. H.P.B. is an old, rotten, sick, worn-out body, but it is the best I can have in this cycle. Hence follow the path I show, the Masters that are behind—and do not follow me or my PATH. When I am dead and gone in this body, then will you know the whole truth. Then will you know that I have *never, never* been false to any one, nor have I deceived anyone, but had many a time to allow them to deceive themselves, for I had no right to interfere with their Karma....Oh ye foolish blind moles, all of you; who is able to offer himself in sacrifice as I did!"

The same stream of life that runs through my veins night and day runs through the world and dances in rhythmic measures.

It is the same life that shoots in joy through the dust of the earth in numberless blades of grass and breaks into tumultuous waves of leaves and flowers.

It is the same life that is rocked in the ocean-cradle of birth and of death, in ebb and in flow.

I feel my limbs are made glorious by the touch of this world of life. And my pride is from the life-throb of ages dancing in my blood this moment.

—RABINDRANATH TAGORE

GAUTAMA BUDDHA

THE MAN WHO LIVED AND MOVED GREAT IDEAS

As the world prepares to celebrate the 2,500th *Jayanti* of the Blessed Master, Gautama the Buddha, students of Theosophy and all sincere devotees of the Enlightened One, whether they call themselves Buddhists or not, will do well to bring their minds to dwell upon his inspiring life and upon the beneficent ideas which he put in motion two and a half millennia ago. His message and mission were not confined to the public world of his time. The forces set in motion by him in the inner world of thought are still active, and will continue to be active for another 2,500 years or more. Many, down the ages, have been inspired by his Message of Light and Love, a Message which has an immense value for the world today, a Message which can solve many of the problems that beset present-day humanity.

The Way of Life he taught can be traced in two places: in his precepts and sermons that have come down to us, and in the example he set, in the experiences he went through. His outer life is well known to all—how he was born a prince, how he was brought up, how he married, how he left his home, how he tried to learn the great truths from one class of ascetics after another, and finally how, under the sacred Bodhi tree, he attained Enlightenment. Not so well known are some of the inner events of his life, just after his attainment of Buddhahood and before beginning to preach publicly the truth he had acquired. These experiences should be of interest and value to the student of Theosophy.

Sitting under the Bodhi tree, "enjoying the bliss of Nirvana," he began to think out, tradition tells us, how he could lead men and women from this world of sorrow into that of Bliss, from the realm of darkness into that of Light. And he saw link by link the 12 causes of existence known as the *Nidanas*. The understanding of the "concatenation of cause and effect in the whole range of existence through 12 links," it is said, "solves the riddle of life, revealing the inanity of existence and preparing the mind for Nirvana." As the Enlightened One sat meditating, it dawned

on him how

from Ignorance spring the *samkharas*, from the *samkharas* springs Consciousness, from Consciousness spring Name-and-Form, from Name-and-Form spring the six Provinces (of the six senses), from the six Provinces springs Contact, from Contact springs Sensation, from Sensation springs Thirst (or Desire), from Thirst springs Attachment, from Attachment springs Existence, from Existence springs Birth, from Birth spring Old Age and Death, grief, lamentation, suffering, dejection, and despair. Such is the origination of this whole mass of suffering. Again, by the destruction of Ignorance, which consists in the complete absence of lust, the *samkharas* are destroyed, by the destruction of the *samkharas* Consciousness is destroyed, by the destruction of Consciousness Name-and-Form are destroyed, by the destruction of Name-and-Form the six Provinces are destroyed, by the destruction of the six Provinces Contact is destroyed, by the destruction of Contact Sensation is destroyed, by the destruction of Sensation Thirst is destroyed, by the destruction of Thirst Attachment is destroyed, by the destruction of Attachment Existence is destroyed, by the destruction of Existence Birth is destroyed, by the destruction of Birth Old Age and Death, grief, lamentation, suffering, dejection, and despair are destroyed. Such is the cessation of this whole mass of suffering.

That was the great truth he realized. Those desirous of getting at the true spirit of the teachings of the Buddha must begin with the understanding of these *Nidanas*, because it was on this basic doctrine that he ultimately built his superstructure. The teachings of the cause of sorrow and its cessation, of the Noble Eightfold Path, of the two extremes and the Middle Way—all evolved out of his first experience after attaining Enlightenment. As a result of his meditation on the *Nidanas*, three great *Suttas* arose in his mind:—

When the real nature of things becomes clear to the ardent, meditating Brahmana, then all his doubts fade away, since he realizes what is that nature and what its cause.

When the real nature of things becomes clear to the ardent, meditating Brahmana, then all his doubts fade away, since he has understood the cessation of causation.

When the real nature of things becomes clear to the ardent, meditating Brahmana, he stands, dispelling the hosts of Mara, like the sun that illuminates the sky.

After seven days of meditation under the Bodhi tree the Blessed One arose and went to the banyan tree under which the goatherds used to sit. There he meditated for another period of seven days on how like a goatherd he would look after his flock, how he would teach the truth to the people who would come to him. It is said that a haughty Brahmana came to the place where he was sitting. This Brahmana, having had a psychic vision that a saviour of the world was about to make his advent, thought himself to be that saviour, and, approaching the Buddha with a haughty mien, asked him for a definition of a Brahmana. The Brahmanas of those days believed that they were the chosen of God and that the final word of wisdom was with them. But the Blessed One's reply to the proud, false Brahmana was:—

That Brahmana who has removed (from himself) all sinfulness, who is free from haughtiness, free from impurity, self-restrained, who is an accomplished master of knowledge (or, of the Veda), who has fulfilled the duties of holiness, whose behaviour is uneven to nothing in the world, such a Brahmana may justly call himself a Brahmana.

Thus did the Buddha formulate for himself what would be his own marks as a spiritual teacher. In order to reflect further on his *dharma* as a teacher, he went to another tree, the Mukalinda tree, and meditated there for another seven days on the method of teaching. At that time

a great cloud appeared out of season, rainy weather which lasted seven days, cold weather, storms, and darkness. And the Naga (or Serpent) king Mukalinda came out from his abode, and seven times encircled the body of the Blessed One with his windings, and kept extending his large hood over the Blessed One's head, thinking to

himself: "May no coldness (touch) the Blessed One! May no heat (touch) the Blessed One! May no vexation by gadflies and gnats, by storms and sunheat and reptiles (touch) the Blessed One!"

And at the end of those seven days... the Blessed One...pronounced this solemn utterance: "Happy is the solitude of him who is full of joy, who has learnt the Truth, who sees (the Truth). Happy is freedom from malice in this world, (self)-restraint towards all beings that have life. Happy is freedom from lust in this world, getting beyond all desires; the putting away of that pride which comes from the thought 'I am!' This truly is the highest happiness!"

This was a very important event, psychologically speaking, in the life of the Buddha. Having reached Enlightenment by his own self-effort, he got in touch with the inner world of his own compeers (the *Naga* or Serpent being a symbol of the Wise Adepts, the Perfected Ones), who in seven ways indicated to him the ancient truth and showed him the need and the ways and means to protect himself from heat and storm, from reptiles and creatures of an evil nature, a nature adverse to peace and prosperity, to truth and wisdom. They indicated to him, in other words, the danger of preaching the great truths without due care and consideration.

Arising, the Buddha went back to the banyan tree of the goatherds, and as he once again sat reflecting there he passed through an experience common to all those who have perfected themselves. He wavered in his mind and doubted if it would be worth while to proclaim the profound and abstruse doctrine, which he had penetrated with great pains, to beings lost in lust and hatred and surrounded by thick darkness. As he became inclined to remain quiet and not preach the doctrine, Brahmâ, the Creator of the Universe, was perturbed and, fearing that the world would be destroyed if the mighty Buddha did not preach the doctrine, appeared before him and addressed him thus:—

As a man standing on a rock, on a mountain's top, might overlook the people all around, thus, O wise One, ascending to the highest place of Truth, look down, all-seeing One, upon the people lost in suffering, over-

come by birth and decay,—thou, who hast freed thyself from suffering!

Arise, O hero; O victorious One! Wander through the world, O leader of the pilgrim band, who thyself art free from debt. May the Blessed One preach the doctrine; there will be people who can understand it!

Thus a cry went up on behalf of the manifested universe. The story continues:—

Then the Blessed One, when he had heard Brahmâ's solicitation, looked, full of compassion towards sentient beings, over the world, with his (all-perceiving) eye of a Buddha. And the Blessed One, looking over the world with his eye of a Buddha, saw beings whose mental eyes were darkened by scarcely any dust, and beings whose eyes were covered by much dust, beings sharp of sense and blunt of sense, of good disposition and of bad disposition, easy to instruct and difficult to instruct, some of them seeing the dangers of future life and of sin...and when he had thus seen them, he addressed Brahmâ Sahampati in the following stanza: "Wide open is the door of Nirvana to all who have ears to hear; let them send forth faith to meet it."

The Buddha then began to think out to whom he should preach first. He thought of the two holy men, Alara Kalama and Uddaka Ramaputta, who in days of old had been his teachers, but he found out by his inner spiritual perception that one of them had died seven days ago and the other had passed away only the previous day. Next he thought of the five ascetics who were tormenting their bodies and with whom he had once associated himself; and, having seen by the power of his divine vision that they were living in the Deer Park at Benares, he proceeded thither.

On the way he met an ascetic, who, seeing the radiance on his face, asked him to what sect he belonged and who his teacher was. The Buddha answered him that he had no teacher, that he had realized Nirvana through his own self-effort, by the destruction of desire. "I will beat the drum of Nirvana in the darkness of this world," he declared. On hearing this the ascetic shook his head, took another road and went away; for he wanted a teacher and not the teaching.

This attitude is typical of many in the world who are in search of truth, but who value it in terms of the teacher and not on its own intrinsic merit.

Wandering from place to place the Buddha reached the Deer Park at Benares. When the five ascetics saw him approaching they decided not to countenance him, for he had once left their company and given up *hatha-yogic* practices; but as he drew near they were so struck by his wonderful radiance that they could not stick to their resolve and went forth to receive him. Again and again they tried to test him when he told them that Nirvana had been won by him, that he had returned to preach the true doctrine to them and show them the right path, walking which they too would penetrate the truth and see it face to face. At last he was able to convince them, and there in the Deer Park he gave his first great sermon and set into motion the wheels of the Chariot of Righteousness:—

There are two extremes, O Bhikkhus, which he who has given up the world ought to avoid. What are these two extremes? A life given to pleasures, devoted to pleasures and lusts: this is degrading, sensual, vulgar, ignoble and profitless; and a life given to mortifications: this is painful, ignoble, and profitless. By avoiding these two extremes, O Bhikkhus, the Tathagata has gained the knowledge of the Middle Path which leads to insight, which leads to wisdom, which conduces to calm, to knowledge, to the Sambodhi, to Nirvana....It is the holy eightfold Path....

And then he went on to speak of the Four Noble Truths: of suffering he said that it "must be understood"; of the cause of suffering, that it "must be abandoned"; of the cessation of suffering, that it "must be seen face to face"; and of the Eightfold Path, that it "must be realized."

These five ascetics became his first disciples, and thus began the great mission of Lord Buddha. For 45 years he walked from place to place, preaching his doctrine. To the laity he gave direct answers to their problems, using a language easily understood by them. But to his own Bhikkhus he taught many secrets and much of esoteric lore. But what he withheld was much

more than what he gave out. He said on one occasion :—

As the leaves in my hand are few in number and far more are the leaves on the tree above, even so, O Bhikkhus, what I have perceived and not communicated to you is far more than what I have communicated to you.

One of the most striking innovations made by the Buddha was that he made the spiritual life possible for *all*. In all his work he was inspired by truly democratic principles. Born a prince, he associated with the poor and the lowly, and broke the fetters of caste in a caste-ridden country. The inspiring incident of how he kindled the spiritual fire in the heart of a poor barber, Upali, who was spurned by the world as an untouchable, has its lesson even today for all those who consider the spiritual life to be the prerogative of the few :—

The Blessed One passed by my house,
My house—the Barber's!

I ran, but He turned and awaited me,
Awaited me—the Barber!

I said, "May I speak, O Lord, with Thee?"
 And He said "Yes!"
"Yes!" to me—the Barber!

And I said "Is Nirvana for such as I?"
 And He said "Yes!"
Even for me—the Barber!

And I said "May I follow after Thee?"
 And He said "Oh yes!"
Even I—the Barber!

And I said "May I stay, O Lord, near Thee?"
 And He said "Thou mayest!"
Even to me—the poor Barber!

Another forward step he took was to admit women into the Sangha he organized. "Can there be sex in knowledge?" was his rejoinder to those who objected to women entering the Order. The Dhamma he taught was for all. The Nirvana he

spoke of could be attained by all.

The Buddha taught that the worth or the worthlessness of a man is to be determined by his inner life, the motive of his hidden heart, the spring of ideation that colours the whole of his life, and not just by the outer show he may put up. He showed the uttermost disregard for the outer paraphernalia of religion and the uttermost concern about the observance of the discipline of life :—

What avails thy matted hair, O fool?
 What avails thy deer skin? Outwardly you
 clean yourself, within you there is ravaging.

He was most strict with himself in observing the discipline of life and made strict rules for the Bhikkhus to adopt and to follow. But the principle was control of the mind and of the senses, and only in order to help and to facilitate this inner discipline suitable aids from without were resorted to.

The Buddha, like all great spiritual Teachers, asked his disciples not to accept any truth just because it came from the lips of the Tathagata, but to believe only in that which appealed to them, even if it came from the lips of a child. One's own inner response to the teachings was the test of their worth to oneself.

Gautama the Buddha's whole life was a sacrifice, and so too was his death. For, according to esoteric tradition, so great was his compassion that, after putting away his corpus, he donned the glorious Nirmanakaya Robe and resolved to watch over and protect suffering mankind. As we inhale the fragrance of great moving ideas, such ideas as belong to the Land of the Buddhas, the Enlightened Ones, we shall kindle in our hearts the Tathagata Light, and thus we shall attract Their ever-vigilant attention and draw upon ourselves Their ever-living compassion.

PATIENCE SWEET

Patience is a well-known virtue ; all men strive to possess it, but few succeed. It is the "long-suffering" spoken of by St. Paul, the fortitude of *Kshanti*, and the little exercises of emotional control or non-fretting at the slowness of things. Ordinary patience has to do with time—we want things done quickly, to hurry up. Real patience is rooted in the knowledge of the ultimate divisions of time, *i.e.*, Karma.

Since, whether in the narrow sense or in the wider sense, all things start in the mind, it is the mind which gets impatient when affected by the emotional nature. Where must we seek for the higher aspect of mind in the turmoil of life ?

The mind, whether higher or lower, gives us awareness, whether it be the awareness of the lower, of the turmoil of life, or the awareness of the higher, of the bright flame of Atma which burns with a steady light. Only a knowledge, however little, of this steady flame can give us faith to combat the lower and prevent doubt from creeping in. Doubt and the creeping paralysis of fear make the key of *Kshanti* rusty and lead to those words and actions which, due to the lack of the *Shila* virtue, cause disharmony and hurt. Fear and doubt kill the will and stay all action. They cut off the light from the higher. True patience, therefore, must be reached through a deeper knowledge of the Self. It is the difference between the permanent and the impermanent that the mind must grasp, and it must have enough courage to turn away from the impermanent and to trust the permanent.

Patanjali states that at the time of concentration the Soul is like a "spectator without a spectacle" ; when concentration is not practised it is in the "same form as the modification of the mind." These modifications are not conducive to patience. Patience is attained by making the mind soar to the region of full Spiritual Consciousness, or of *Alaya* the World Soul, for there the relationship of one thing to another is seen. All conflicts cease at that height ; everything

seems to dovetail, just as the materials making up a building or a ship dovetail and make a harmonious whole. Right perspective cannot be gained when we are immersed in mundane things. Concentration, *i.e.*, coming to the centre, and then the adjustment of impressions, are necessary.

At the core of the ruffled mind is the calm centre of peace. By trying to bring that peace to the surface, by becoming patience itself, we shall make ourselves useful agents in the work for mankind.

The hardest task for the aspirant to this virtue is, of course, to remain patient even when obstacles arise in his way—as when he feels he is being prevented from carrying on the job of helping mankind ; or when righteous indignation rises in his heart when he hears the great and the pure calumniated. But the Buddha told his disciples that there was no need for them to get upset because men spoke evil things of him. So true ; so hard to remember !

If "times are as naught tomorrow it will judge, or after many days," why should we be impatient ?

Why cannot we be patient even though we know that this virtue *has* to be attained ? It is because the mind we use needs purification. *Kshanti* has to be practised if *Shila* and *Dana* are to be cultivated. Through the practice of "Benevolence, Tenderness, Complacency, and Disregard for objects of happiness, grief, virtue, and vice," says Patanjali, the mind becomes purified. It is through the unruffled, tender and compassionate mind that come the gracious word, the perfect action. But one must have reached *Vairagya*, dispassion. Then one is no longer patient *with* this or that ; he *is* patience itself.

One who, as St. Paul says, envieth not, vaunteth not, is not puffed up, seeketh not his own, is not easily provoked and thinketh no evil, has laid the foundation of patience, for he has destroyed the vices of the personality and, enduring all things, never faileth.

THE ETERNAL VERITIES

[In 1931 was published an important volume, *The Religion of Man*, by Rabindranath Tagore. It was ably reviewed in *The Aryan Path* for the September of that year by the late Professor C. E. M. Joad. He was critical of the Asiatic point of view of the great Indian poet. Professor Joad raised some vital metaphysical questions which in his opinion Rabindranath Tagore had not answered. But the poet was writing as a humanitarian, not as an erudite metaphysician. Perhaps Professor Joad did not recognize that Indian philosophy was living and vibrant and not just concerned with the dead bones of Mind, Matter and the Absolute. Theosophy, as a body of knowledge, antedates the Vedas; its latest presentation by H. P. Blavatsky would satisfy any class of thinkers, speculative or practical, scientific or metaphysical, mystical or occult. Therefore in that very number of *The Aryan Path* was appended an article in three parts under the caption "The Eternal Verities." We reprint it below for the benefit of the present generation of Theosophical students; a quarter of a century has rolled by, but what was then presented is equally true today. Theosophy is constant, consistent and immemorial.—EDS.]

I.—THE OMNIPRESENT SELF

I. "ALL IS LIFE."

II. "*The Universe is worked and guided from within outwards.*"

III. "Each of these Beings either *was*, or prepares to become, a man, if not in the present, then in a past or a coming cycle (Manvantara)."

These words, from H. P. Blavatsky's *Secret Doctrine*, embody the fundamental conceptions of theosophy as taught by her. All her voluminous writings, as all her life-labours in every direction, were for the one purpose of imparting these truths to all who might be wrestling with the great Mysteries with which Humanity is encompassed today as much as, if not more than, in former times. The same great ideas are repeated by her in a thousand forms of speech, and for every statement of them she supplies fresh evidences of their underlying and pervading actuality. Behind all evidence and testimony to any fact, physical, metaphysical, or spiritual, lies the fact itself. Above and beyond any and all facts lies the apprehension or comprehension of their *meaning*, *i.e.*, the relation subsisting and persisting between and among facts. Antedating and succeeding any and all experience or understanding is the Intelligence, or Being, to whom alone the facts possess either actuality or meaning. As every being is a form of Life, physical, metaphysical, spiritual, capable of experiencing facts, *i.e.*, *relations* with other beings, capable of varying those relations, it follows that all experi-

ence and understanding begin and end with Being. But, since no being is capable of independent, *i.e.*, *unrelated*, existence, it necessarily follows "there is THAT, which upon the dissolution of all things else is not destroyed," in which all Being must arise, in which all Being must exist, and which must be the Reality within and without all beings—THAT of which any and all things can only be conditioned reflections, expressions, manifestations, *embodiments*.

It is easily possible for any man to think there was a time when he did not exist, a time when he shall cease to be; exactly as it is possible for him to imagine, "never was time when I was not, nor shall I ever hereafter cease to be." As these fundamentally diametrically opposed ideas *are*, as a matter of fact, metaphysical, held by different men at the same time, and by the same man at different times, it is self-evident that neither view has any but a relative validity: either merely represents the particular *idea* of Self entertained, and in itself has neither validity nor non-validity; can be but partial, since either view necessarily excludes the other, and depends for its verisimilitude upon the man himself. The man, not the idea, is the *finality*, and this whether as to the facts of experience, of understanding, or of Self.

Fundamental Truth, therefore, can never be found in any accumulation of facts or experiences; in any aggregation or aggregate of ideas; in any relation of the one to the other; but must be sought for in the man himself—if it is to be found in fact spiritual, *i.e.*, *realized*. It must be

self-sought, self-found, self-perceived, self-realized. The search for Truth must ever prove barren for any being so long as he partitions experiences, accepting some, rejecting others; for pain is as much a fact of experience as pleasure. Nor can Truth be found by him who seeks the good and rejects the evil, for both evil and good are *factors*, as pleasure and pain are *facts*, in the life-experiences of every being. Nor can Truth be perceived at second-hand, *i.e.*, by means of either the evidence of others, or of inferences derived whether from our own experiences or those testified to by others. Truth verily is in all experiences, whether these be pleasant or painful; in evil as in good; in the life-experiences of others as well as our own: Truth exists in them, but they do not exist in Truth. "He who, by the *similitude found in himself*, seeth but One Essence in all things, whether *they* be good or evil"—he only is capable of perceiving Truth, because he has seen the common nature of all facts of experience, the common reactions to them, the common actions springing from experience and ideation, the underlying similitude in all that is. This common similitude is the Truth in regard to all that hath been, all that is, and all that shall hereafter be. "*Realization comes from dwelling on that which is to be realized.*" That which is common to all is experience, is our reaction to it, is our action based upon it. This communal nature can mean but one thing: the One Identity, in all, as well as antedating all, surviving all manifested things and beings. "THAT thou art, O little man: thou art This, and thou realizest It not."

Because man is a finite being, whether regarded physically, metaphysically or spiritually, and because the human being represents in himself the three aspects of the Supreme Self, H. P. Blavatsky, as all her great Predecessors in all time, presents the One Identity for our apprehension as the Reality which can be sought for, found, perceived, realized, by dwelling upon the threefold Eternal Verity, not "as present, as contiguous, as perhaps part-tenant," but as one's Self, as "the Knower in every mortal body."

Theosophy, or the Wisdom-Religion, comes

from "Knowers of the SELF" who have realized that perfection for which we are still striving—from the Mahatmas of our Manvantara. Can these Mahatmas be found by the man of today, regardless of race, creed, caste, sex, nationality, or other human distinctions and differences? They can be found only by disregarding all these *differences* as finalities and by "doing service, by strong search, by questions and by humility"—by Universal Brotherhood as the basis of conduct and relation with our other Selves.

II.—THE SELF AS SEEN

Since "All is Life," it must be that every part of Life is identical fundamentally with every other part, and with the whole: "There is no separateness at all"—in Reality. But the very expression evidences the triune nature of Life, of Man, of everything that is—that is to say, of everything that is manifested, or *seen* in any sense. That Unity lies undisturbed within and without all change, is easily perceived: the Intelligence is incapable of imagining anything short of Unity as the sufficient Source and Destination of "all this vast diversity."

As fact, it is unmistakably and unavoidably seen that this is a universe of action, of change, of diversity and multiplicity—in short the universe of *Karma*, not of "matter," as Westerners imagine to be the "finality" of all things. And what is *matter*? Even "Matter" is a unitary concept of the Seer in the philosophy of the Wisdom-Religion, or Theosophy: the word is used to indicate anything whatever that can be perceived in any way whatever. "Matter" is the opposite pole of Life to the Seer: it is "the aggregate of objects of possible perception"; it is, to the *true* Seer, the Occultist, "that *totality* of existences (or beings) in the Kosmos, which falls within any of the planes of possible perception." Like its *meta*-physical counterpart, "Time," it is nothing else than the sequence of our own states of consciousness. Nothing—absolutely nothing—exists to us except as it is "seen" in some sense. If not *present* in our consciousness it is non-existent—to us. But its existence to *itself* no more depends on us than our existence

to *ourselves* depends on it. It *is*, whether present to our consciousness or absent from it; we *are*, whether present or absent to it. What is eternally present and never absent is SELF. Subject and Object, Seer and Seen, "Spirit" and "Matter," have each a *relative* existence only—the *being*, that which is Absolute in both, is SELF. "Spirit" apart from "Matter," subject apart from object, Seer apart from the seen, is in sober truth as impossible of imagination as it is impossible to conceive of Space independently of any object in it; of Motion existing in and of itself, with no field of change (space in which to move) and no object to alter in its relation, whether to its own constituent elements or to other objects. Everything that *is*, is *both* Seer and Seen, both Spirit and Matter, both subject and object, but *in itself* is neither the one nor the other—it is THAT which ever is. The *metaphysical* Universe is therefore of necessity dual, as the spiritual Universe is of the same necessity a unity. Equally, the physical or "objective" Universe is a trinity—for it is impossible to imagine change without action, or action except upon the *principle* of the lever. Spiritually seen, Karma is the Principle of action, that which eternally *is* in all life, the One Element common to all change, or manifestation of Life, its Creator, its Preserver, its Destroyer, its Regenerator. Whether we call this *principle* by one name or another, as "deity," or "law," or "energy," or "*Fohat*," it is the connecting link between the Unmanifested and the Manifested LIFE. *Internal differentiation*, the subjective or metaphysical Universe, is, in relation to the external, or manifested, world as the fœtus is to the babe—it is a precedent, gestatory stage of a *continuous process*. Metaphysical existence precedes, dwells in, and survives, manifested existence. As says *The Secret Doctrine* (I. 238) :

The reincarnationists and believers in Karma alone *dimly perceive* that the *whole secret of Life* is in the *unbroken series* of its manifestations.

The "Wheel of the Good Law" is a graphic symbol of this eternal precession of the Equinox: as each being moves *forward* in the path of the Seer, the "Eternal Pilgrim," the Universe of the Seen appears to move *backwards*, the

bottom moving to the top, the top of the wheel moving to the bottom. Both "top" and "bottom," both Seer and Seen, are *Maya*, an "illusion"—if taken to be other than they are, a *continuous change of relation*. Unless both birth and death are seen as the *continuous* and *coincident* progression of Life from the Spiritual, through the Metaphysical, through the Physical, "downwards"; from the Physical, through the Metaphysical, to the Spiritual, "upward"; unless "spiritual," "metaphysical," "physical," are seen for what they are—states of consciousness and no more—the Seer will of necessity regard whichever one he may be in, and see it at the moment as the "real." If he is in "Nirvana," that state will seem to him the reality; if in the metaphysical "*lokas*" or "*talas*," these will be real—to him, the victim of his own ignorance, spiritually and psychically; if in the objective or physical phase of his cycle—grossest delusion of all—he will become that strangest of all the phenomena in manifested Life: a Seer who is convinced that his identity and continuity depend upon an ever-changing body that can be "seen" with the five senses. In all this, in each man, is the faithful mirror of eternal, of cosmic, of universal processes—the *Manvantaras* and *Pralayas* of "this whole assemblage of beings" called the Kosmos. Who pauses to reflect that each minutest change of relation between the Seer and the Seen involves and duplicates the whole vast majestic panorama of "the Day and the Night of Brahma"? That each human day is their incessant repetition, metaphysically, as each human life is their repetition physically? That each cycle of incarnations is the spiritual repetition by the Individual Life, the Self each one in Reality *is*, of the procession and precession of that collectivity of Souls called the Universe?

Yet all this may be *seen* by him who begins to look "with the subtle sight of the subtle-sighted"—with the Eye of SELF.

III.—THE SELF AS SEER

"The Soul is the Perceiver; is assuredly Vision itself, pure and simple; unmodified; and It looks

directly upon Ideas."

Here we have the mysterious response which the Seers of all time have set themselves to repeat and record, as the only possible answer that can be made to the impossible prayer of ignorant mankind, blinded by its suffering and its sins: "Lord, that we may see without eyes, hear without ears, feel without pain, act without responsibility, and learn without understanding." H. P. Blavatsky expressed the same spiritual Reality, the same metaphysical Truth, the same physical Fact, in her *Key to Theosophy*:

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

The whole Physical universe, visible and invisible, is but "world food"—food for sensation, in the lowest as in the highest being; the whole world of sensation is but food for the Metaphysical universe, whose forms are what we call Ideas, as we name the forms of the physical world, Bodies; the whole ideative world is but a Spectacle for the Soul the Perceiver—for the Seer is Self-existent: when he ceases to look, for *him* "the manifested Universe has ceased to be," even though it has not ceased for those Souls still in the bonds of flesh, or imprisoned in intangible forms of thought. Does the Seer cease when he turns aside from the world of external and from the world of internal forms? "At the time of concentration, the Soul is in the state of a Spectator without a Spectacle."

What is that state? It is as if one engulfed in the world Babel of sensation overwhelmed by *his own* Babel of mind cried out without surcease, "What is silence?" More anyone—even a Sage—speaks of Silence, more it recedes; more one considers the discordant ideas of Soul pictured in creeds, philosophies and other systems of thoughts, the further he from Divine Image as *reflecting* all forms; more one "meditates" on his own Soul as separate from all other Souls, more is he an exile from the World of Souls, the "Divine Form as including all Forms."

"Meditation," today as ever, "is but a name to the bewildered." Pushed to its "perfection," *insanity*, it becomes "meditation with a seed"—and that seed is self, the Self of Egoism or Matter, the *Ahankara* of *Bhagavad-Gita*. Every great Founder of a religious sect, every self-deluded Saviour of others, every self-appointed *Guru* or Priest, from him whom millions worship for long centuries, to the wandering "Ascetic" with his handful of reverent adorers who sincerely imagine the "Master" is "out of his body," when in sober fact he is merely *out of his head*—every such Idolater is lost to the possibility of *Spiritual* evolution. He has mistaken the Self that is seen for the Self that sees—and this is *Egotism*, both in Patanjali's definition, and in the common-sense of mankind. He has fallen into that "current of efflux"—the Law of Retardation—which in the end, if unchecked, will bear him back to the Source in complete unconsciousness of Soul; as, if seen for what it is, the *reverse* of the current of progression, he will as surely land "on the other shore" in full Consciousness—the "Spectator without a Spectacle," save such as he *wills*. The one is the apotheosis of self, as the other is identification *with SELF*. As says *The Voice of the Silence*: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no room for both," and so "Choose ye this day whom ye will serve."

The genuinely religious Soul and the sincerely materialistic Soul are on one and the same current, though *faced* in opposite directions. Each "goes by what he sees"—by what is *seen*, experienced—externally and internally. Each is convinced beyond recall that *what he sees* is the reality and finality. Yet he *is* Soul, though he knows it not, though in fact he is concentrated in Matter, not in Spirit; though he is convinced that "the non-eternal, the impure, the evil, and that which is not Soul, are, severally, eternal, pure, good, and Soul." He is veritably *himself* the "producer of this production" which he takes to be Reality because it is *seen*. What else can he do than regard himself as the *creature* of this creation, if he does not know himself

as its Creator?

SELF is not personal; Law is not personal; action is not personal; nature is not personal; only *human* nature is personal. This is so because only in mankind is the threefold evolution, Spiritual, Intellectual, Physical, conjoined, albeit not yet *identified* as one and the same SELF in all. SELF is *impersonal* in every man, as in all Nature. Every "God" of every religion is a Personal god; every Priest of every sect is a Personal saviour to his followers; every idea and ideal of the Materialist is a Personal power over the only Nature he knows or cares to know. The "Knowers of the SELF" are "Beneficent, Intelligent FORCES," whether in bodies, or out of bodies, whether working in the world physical or the world mental. They "know" what Concentration is for They *are* THAT, self-sought, self-found, self-perceived, self-realized.

"What is concentration?" It is Impersonality—"the attitude of the Perceiver continuously maintained" in no matter what form or world of relation. The *Mahatmas* are neither leaders nor followers, neither saviours nor saved, neither Gods nor men. They are, on earth, the Incarnation of Universal Brotherhood; they are Teachers to those who would learn the meaning of their *mantram* to all Disciples of Their Wisdom, the *mantram* which it was the supreme object of H. P. Blavatsky's life to set resounding in the lives of all Theosophists as *their* First Object: To form the nucleus of a universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour. "There is nothing but the SELF; the Self acts only through the creatures: *act* for and as the Self." Brotherhood *in actu* leads to brotherhood in thought; brotherhood of thought leads to brotherhood of Souls; brotherhood of Souls leads to Universal Brotherhood; Universal Brotherhood leads to the realization of the SELF. In Mr. Judge's "sacramental phrase":

Through the spreading of the idea of Universal Brotherhood, *the Truth in all things may be ascertained.*

DOES HYPNOTISM SUPPORT REINCARNATION ?

The doctrine of reincarnation, long overlooked by the Western world, is rapidly gaining universal consideration. The public nowadays has attained more than a vague recognition that many people believe that they have lived previous lives on earth and will live again in the future. Of course, many are the sceptics, but there are rising tides of investigation, theories, personal speculations, with accompanying books, articles and stories, serious and fanciful. On all sides one can hear: "I don't remember; therefore it's nonsense, or, anyway, unfair"; or, "But I don't want to reincarnate!"

Ours is called a scientific era. Investigations into psychological matters with human reactions to various impacts are recorded, analyzed, theorized about. Increasing interest in hypnotism has lately produced a number of cases of the regression of subjects in trance to their early childhood days, even to one year of age. More daring investigators, unaware of the dangers to themselves and especially to their controlled subjects, have tried—in many cases, it is claimed, successfully—to make their subjects regress into one past incarnation or even more.

Until quite recently the details of these experiments had been locked up in learned books, and even in them hidden by an unfamiliar phraseology. It may be worth while, therefore, to comment briefly on an article by Morey Bernstein in the February issue of *True*, entitled "The Search for Bridey Murphy." A young married woman, now resident in the American Middle West, was found by the author remarkably susceptible to his hypnotic suggestions. He reports having made her consciousness regress to a previous life commencing over 150 years ago in Ireland. The circumstances, places, relatives, growth to maturity, old age and death of Bridey Murphy, with some mention of an after-death interlude, were recorded on a tape-recorder. In reading the questions and answers one is forcibly

reminded of stenographic records of mediumistic *séances*, where similar commonplaces have been recorded and wonder has been evoked when statements subsequently investigated have been found fairly accurate.

The author not only shows how his scepticism about the possibility of reincarnation was removed, but also presents in an interesting fashion the result both of his investigations and of his collateral studies. These caused him to be amazed that the doctrine of reincarnation had been so seriously and widely considered down the centuries. He speaks of "hundreds of references to reincarnation...in the New York Public Library." He is impressed by the statement of Professor T. H. Huxley: "None but very hasty thinkers will reject reincarnation on the grounds of inherent absurdity." He lists the following great minds as having been attentive to the doctrine: the arch-cynic Voltaire, Franklin, Tennyson, Browning, Longfellow, Walt Whitman, Donne, Goethe, Milton, Cicero, Virgil, Plato, Cæsar, Victor Hugo, Sir Walter Scott, Ibsen, Spinoza, Schopenhauer.

Theosophy has a great deal to say against the practice of hypnotism. Its effects on human nature are as dramatic as the latent physical effects of atomic bomb explosions. The author admits that under continued impressions the hypnotized subject might do an act which he would normally not have done if the controller had not suggested it. In passing it should be noted that in previous centuries this was termed bewitchment and witches were often burnt. But today they are becoming honoured and scientifically respected.

He has concluded that the "easier" subjects to control are found among women, alcoholics, children and stammerers, while those who are likely to be difficult are the elderly, the sceptics, sufferers from insomnia and hypnotizers. The reasons for the strange acts of those under hypnotic trance, the possible explanations of

so-called recollections of past lives which do not necessarily prove reincarnation, but have another explanation, are all available in Theosophy. In fact there have been several cases in India in recent years, without the assistance of hypnotic conditions, of children who have "remembered," with quite an abundance of "provable" details, that they had lived recently in such and such a locality, and they have remembered being, say, the mother, father, son or daughter in a still living family before their quite recent death. This, however, does not necessarily prove reincarnation despite the verified details, but indicates that the psychological states of the human mind may include hidden faculties, the explanations requiring the right key being furnished alone by ancient knowledge—Theosophy.

Theosophical students should take due note of the interest evinced in reincarnation and thoroughly acquaint themselves with the doctrines of their philosophy which adequately and satisfactorily cover hypnotism, reincarnation and, above all, the Great Moral Law of Karma, *i.e.*, the balancing of causes set in motion by their equal effects in this or in a future existence. Three quotations from H. P. Blavatsky's writings afford a useful background:—

...save in the case of young children, and of individuals whose lives were violently cut off by some accident, no Spiritual Entity can reincarnate before a period of many centuries has elapsed. (*The Secret Doctrine*, II. 303)

Hypnotism is the new scientific name for the old ignorant "superstition" variously called "fascination" and "enchantment." (*Raja-Yoga or Occultism*, p. 123)

Unless produced for beneficial purposes, Occultists would call it [hypnotism] *black magic* or Sorcery. It is the most dangerous of practices, morally and physically, as it interferes with the nerve fluid and the nerves controlling the circulation in the capillary blood-vessels. (*The Theosophical Glossary*: "Hypnotism")

TRUSTING THE LAW

Whereas in theory we all accept the working of Law, in practice how often do we fail to apply the knowledge! Who has not felt impatience when waiting for something to happen, or for some letter to arrive, or for some change of circumstances to take place? Yet, if cycles work, if Karma can only operate when the right conditions obtain, everything will happen at the right time and in the right place. To feel impatience, therefore, is wrong; it is tantamount to a denial of the operation of Law. To try to precipitate an event means that we are creating an unnatural situation, that we are going contrary to what the Law has arranged, and the result is chaos. As Emerson says, everything has its price, and if we pay the wrong price we get the wrong article; so, if we act precipitately to bring about some occurrence out of its time or out of its place, we never get the right result, for Karma will not be hurried.

Does this imply passivity and lack of interest on our part? Not at all. Perhaps we might take as an analogy the birth of a child. Nature has arranged a certain cycle of growth and preparation before the great event of being born into the world can take place. During this time much is being done to prepare as perfect a body as is possible with the existing conditions, and in due time the baby is born. Much as the mother may wish to hurry on the time of delivery, she cannot do so with impunity. But she can prepare the ground for the actual moment so as to provide as fit an environment for the child as possible.

So in life if we precipitate the course of an event we shall find that it does not fit into the environment, and the result is chaos. We are taught to think before acting; that is, to use our knowledge so that we can choose the right time and place for acting and be forewarned about the possible dangers; in other words, to examine the subject from every angle and to act when the time is ripe. When the Law is ready to bring the reaction, it will do so. Our task is to get prepared and ready in the meantime.

It is this aspect of the Law which we lose sight of. We see things as the animal does, karmically, with no forethought, for the reason aspect and the ability to look before and after is lacking. Stereoscopic vision shows us things in their proper relationship to each other. Bifocal vision enables us to use two eyes and get a correct perspective. We see the space between a chair and the wall, the depth of a step and the height of a cliff. If we would learn to apply these ideas to the things we desire to happen we would avoid many pitfalls.

“Teach to eschew all causes,” we are told, and precipitate action is a cause. Let us learn the value of patience; but let us visualize patience as the right appreciation of the time and space elements in karmic action. Let us learn to let a thing unfold itself in its own due time, meanwhile preparing the ground. Our anxiety should not be for something to happen; it should be to prepare ourselves for every eventuality when it does come, ready to use it, ready to welcome it.

It is the relationship of things to their environment which mankind, including ourselves, is ignoring today. We see things as if they were isolated. We speak of “my country” and “your country,” as if they were isolated, and yet the world is becoming more and more a unit. We act—and forget that the environment in which the action takes place will affect both the action and ourselves and everyone and everything. A selfish action is one which is performed without taking into consideration the environment, and many a reform proves unsuccessful by being introduced in an unprepared environment.

The power to look behind and before is a human power or faculty. Thought on these lines will bring true judgment. As a flower unfolds, so do actions. Once an action is sown in the proper environment, we must watch its unfoldment. Just as a gardener watches his plants and learns how to help their growth, altering the environment in the light of his increasing knowledge, so must we learn by watching our own and others' actions unfold in their environment. The gardener does not criticize. He learns. If he experiments he does so on the basis of existing knowledge. Would that we were true gardeners in life's garden!

IN THE LIGHT OF THEOSOPHY

"Beauty is order; life is order; hence life is beauty." This is the conclusion reached by Dr. Paul Weiss in an article in *The Scientific Monthly* for December 1955, under the title "Beauty and the Beast: Life and the Rule of Order." The beautiful illustrations (73 in all) make us sense the "rule of order over randomness, of pattern over chaos, of law over accident," in all forms of life. It is this rule of order that we perceive as beauty.

Dr. Weiss's central theme is that what we admire as order and beauty in the final form is but a product and an index of the measured orderliness of long sequences of developmental processes. In other words, the final harmony we visually admire in any form is only the result of the rules of harmony that have governed its makings all the way up from the molecular stage, under an ordered set of conditions. Yet, as all the illustrations that Dr. Weiss has given bear out, the order that we perceive everywhere in living Nature

is order without minute precision, order within which there is scope. Therefore, let us not confound rule with fixity, order with rigour, regularity with stereotypism.... True organic order, as we know it, sets only the general frame and pattern, leaving the precise ways of execution adjustable, and, to this extent, indeterminate....

Thus there is a message in the beauty of living things.... *Freedom within the law*: responsible freedom to move within an orbit as wide as, but no wider than what is compatible with the preservation of the over-all order that defines the harmony of relationships on which effective living and survival depend.

From the Theosophical viewpoint, whence comes the pattern, the order and the beauty of the manifold forms of life if not from the "designers" or "builders" of forms? H.P.B. has declared:—

...as the ethereal forms of the first Men are first projected on seven zones by seven Dhyān-Chohanīc centres of Force, so there are centres of creative power for every ROOT

or parent species of the host of forms of vegetable and animal life. This is, again, no "special creation," nor is there any "Design," except in the general "ground-plan" worked out by the universal law. But there are certainly "designers," though these are neither omnipotent nor omniscient in the absolute sense of the term. They are simply *Builders*, or Masons, working under the impulse given them by the ever-to-be-unbroken (on our plane) Master Mason—the ONE LIFE and Law. (S.D., II. 732)

Every form, we are told, is built in accordance with the model traced for it in the Eternity and reflected in the DIVINE MIND. There are hierarchies of "Builders of form," and series of forms and degrees, from the highest to the lowest. While the former are shaped under the guidance of the "Builders," the gods, "Cosmocratores," the latter are fashioned by the Elementals or Nature Spirits. (*Transactions of the Blavatsky Lodge*, p. 129)

We agree with Dr. Weiss's contention that there are no absolute stereotypes in Nature. Not even two blades of grass are exactly alike, for every point of life or centre of force is a self-moving unit, and hence has its own path of life—its own journey to make, impelled from within though influenced from without.

The British House of Commons has taken a historic and progressive step. After one of the most dramatic debates in its whole long history, it voted on February 16th to end capital punishment for murder by 293 votes to 262. This is significant, not only because the issue is one of worldwide interest and arouses conflicting opinions, but also because the result came as a considerable surprise in view of the strong lead taken by topmost members of the government in favour of retaining capital punishment. It is reported that not only was the entire Labour opposition in favour of abolishing the death penalty in Britain for all time, but even some Conservative members of Parliament refused to follow long-standing tradition and voted against the advice of the government.

It must be said in the government's favour that when the vote was announced Prime Minister Sir Anthony Eden at once accepted the historic decision and promised that the government would act without undue delay. It is expected that legislation will be introduced in the next parliamentary session to give effect to the Commons' decision.

The decision marks a triumph for all those who have worked hard for many years to abolish the death penalty. It is to be hoped that other countries will follow suit. In countries where capital punishment has already been abolished no serious social consequences have followed, and there is worldwide agreement that there is no decisive evidence that capital punishment deters murder. If only the real danger of capital punishment as put forward by Theosophy were as widely known, many, indeed, would be converted from being in favour of State murder to being against it. That real reason is:—

...executed criminals are in general thrown out of life full of hate and revenge, smarting under a penalty they do not admit the justice of. They are ever rehearsing in *kama loka* their crime, their trial, their execution, and their revenge. And whenever they can gain touch with a sensitive living person, medium or not, they attempt to inject thoughts of murder and other crime into the brain of such unfortunate. And that they succeed in such attempts the deeper students of Theosophy full well know. (*The Ocean of Theosophy*, Indian ed., p. 114)

It is a matter for regret that the historic *Harivan* papers started by Gandhiji have had to cease publication from March 1956 for lack of adequate support, resulting in an annual loss of thousands of rupees. As Shri Maganbhai P. Desai, their editor for the last several years, points out editorially in the last issue, that of February 25th, the three editions of *Harivan* (published in English, Hindi and Gujarati) have made a valuable contribution "in bringing about the Gandhian age of India's modern history."

Tracing the history of these papers, Shri Desai observes that they entered quite a new stage of

their career after the passing away of Gandhiji, following India's attainment of independence. It was but natural that the interest of the public in the papers should wane when they were no longer the mouthpiece of Gandhiji and when "they could not have the benefit of soaring on the wings of the actual fight for Swaraj." From then on their task was to note the march of events in New India, keeping in view the Gandhian principles.

To do such a job when Gandhiji was no more with us was bound to be rather hard and difficult. The reason is obvious. There had begun to arise in our midst differences of ideas, ideals and opinions at every stage of implementing the national programme of reconstruction. This could be observed happening even when Gandhiji was with us for the few months after the advent of independence. Thereafter the process has gone on showing itself more explicitly. Today it is quite manifest. If I am permitted, I may say that India's history of the Gandhian Age begins its new chapter under Jawaharlalji. The closure of these papers at this time, I therefore feel, is only a result of the natural turn of history in India. Decreasing number of subscribers and increasing loss to the management may well be said to be its obvious symptoms.

Shri Desai urges that in the rebuilding of India we should keep in mind Gandhiji's message and emulate his devotion to the cause of *Daridra-narayan*—the poor and down-trodden masses. It had been his constant prayer:—

Lord of Humility, dwelling in the little pariah hut...give us the ability and willingness to identify ourselves with the masses of India.

Let this be the prayer of all of us who would see India rise and who have at heart the welfare of the masses.

That the foundations of all ancient civilizations, which puzzle so sorely our modern scholars, were laid by divine Rulers and Instructors of the early races of mankind is difficult for modern men to grasp. So is the fact that all the arts and sciences were taught by them, who thus demon-

strated how the immutable laws of Nature could be used to manifest the invisible metaphysical principles in visible works of beauty. Even cultured men are thoroughly imbued with the notion that man "developed from lower and animal-like savages" to his present intellectual stature. They therefore are baffled and fail to construct from their discoveries and knowledge the grand panorama of human unfoldment under cyclic law and what it implies, including man's divine origin.

A recent book indicating that ancient civilizations possessed now-long-forgotten knowledge of scientific and artistic principles is Else Christie Kielland's *Geometry in Egyptian Art*. It is full of revolutionary ideas for modern artists and art critics. Its artist-author believes that all the great art of Egypt was produced under the strict discipline of geometry and logic; that its enduring beauty is owing to its having achieved a natural harmony, a divine order, in form.

Else Kielland finds that from the first dynasties, as in the Memphis papyri, it is recorded that Cosmic Order was in the beginning established through the divine "Word"—the One. Buildings, statues, paintings were considered the dwellings of gods (personified aspects of the One) and their construction was therefore subjected to the natural and sacred rules of proportion, laws of geometrical harmony. Egyptian works of art were based on an artistic technique which held them to a high standard. Within that technique genius attained great heights through controlled inspiration. It reconciled law and freedom in an art that retained its freshness for thousands of

years. The ancient Egyptians held that not only inspiration but also objective proof of its validity was necessary. Individual genius achieved this balance and the truly inspired artist made visible some aspect of the invisible, universal, spiritual harmony.

Technical geometrical analyses of Egyptian works of art are given by the author to demonstrate the principles of proportion upon which they appear to have been constructed. Egyptologists have noted geometric markings, but they have failed to explain them. Some of their theories are considered by the author. All this substantiates H.P.B.'s writing in *The Secret Doctrine*. She suggests that one

turn to such works as those of Vitruvius Pollio...on architecture, for instance, in which all the rules of proportion are those *taught anciently at initiations*, if he would acquaint himself with the truly divine art, and understand the *deep esoteric significance hidden in every rule and law of proportion*. No man descended from a Palæolithic cave-dweller could ever evolve such a science unaided, even in millenniums of thought and intellectual evolution. It is the pupils of those incarnated Rishis...who handed their knowledge from one generation to another, to Egypt and Greece with its now lost *canon of proportion*.... "It is owing to the divine perfection of those architectural proportions that the ancients could build those wonders of all the subsequent ages, their Fanes, Pyramids, Cave-Temples.... It is Vitruvius who gave to posterity the rules of construction of the Grecian temples erected to the immortal gods...."

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Nos. 3, 5, 6, 8, 9, 10, 11, 12, 14, 15, 16, 18, 21, 24, 30, 34, and 36.

Pamphlets by Damodar K. Mavalankar

Nos. 4 and 12.

Pamphlets by the Masters of Wisdom

Nos. 22, 29, and 33.

MAGAZINES

Theosophy—Los Angeles—XLIVth Volume

The Aryan Path—Bombay—XXVIIth Volume

The Theosophical Movement—Bombay—XXVIth Volume

BULLETINS

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

U. L. T. STUDY GROUPS

CALCUTTA, DELHI, MADRAS, MYSORE AND POONA.

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

The United Lodge of Theosophists

DECLARATION

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

The work it has on hand and the end it keeps in view are too absorbing and too lofty to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the exemplification in practice of those principles, through a truer realization of the SELF; a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however situated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution, By-Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims to disseminate this idea among Theosophists in the furtherance of Unity.

It regards as Theosophists all who are engaged in the true service of Humanity, without distinction of race, creed, sex, condition or organization, and

It welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others.

"The true Theosophist belongs to no cult or sect, yet belongs to each and all."

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration," I hereby record my desire to be enrolled as an Associate; it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay 1.

U. L. T. LODGES

AMSTERDAM, Z., HOLLAND	123 Stadionweg
BANGALORE (4), INDIA	15 Sir Krishna Rao Road, Basavangudi
BERKELEY (4), CALIFORNIA, U.S.A.	Masonic Temple Building, Bancroft and Shattuck
BOMBAY (1), INDIA	51 Mahatma Gandhi Road
LAGUNA BEACH, CALIFORNIA, U.S.A.	1434 South Coast Boulevard
LEYDEN, HOLLAND	35 Roodenburger Street
LONDON (W. 2), ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	524 William Street, Princess Avenue
LOS ANGELES (7), CALIFORNIA, U.S.A.	245 West 33rd Street
MATUNGA, BOMBAY (19), INDIA	Anandi Nivas, Bhaudaji Road
NEW YORK CITY (21), U.S.A.	347 East 72nd Street
PARIS (16 ^e), FRANCE	11 bis, Rue Keppler
PHILADELPHIA (3), PENNSYLVANIA, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA, U.S.A.	32 North Central Avenue
READING, PENNSYLVANIA, U.S.A.	812 North 5th Street
SACRAMENTO (14), CALIFORNIA, U.S.A.	1237½ H Street
SAN DIEGO (3), CALIFORNIA, U.S.A.	3148 Fifth Avenue
SAN FRANCISCO (14), CALIFORNIA, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA, U.S.A.	579 Foothill Boulevard
SYDNEY, AUSTRALIA	Federation House, 166 Philip Street
WASHINGTON (9), D.C., U.S.A.	1722 Connecticut Avenue, N.W.