

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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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.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE TEACHER OF ETHICS

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.

—H. P. BLAVATSKY

H.P.B. gives us in the above what we may well take as our motto for the coming days when students of her Philosophy will be preparing themselves inwardly for White Lotus Day — “Try.” Our best is all that is expected of us, but what *is* our best? None can determine it until he has *tried*. Whatever the stage we are at, for each the taking of the step nearest to him is what matters most. We are like people at the foot of a hill; if we think we can make a leap to the summit, overlooking the steps immediately in front of us, we are soon bound to feel overwhelmed by the task we have undertaken and to pronounce it impossible of attainment for us; or, if we are expecting someone to carry us up one level and believe that we can climb on from there, we are waiting in vain. The starting point is where we are.

A stage comes in the life of each when it is easier to see one's own weaknesses and limitations rather than one's powers and faculties. To dwell on the former is to hinder our efforts to do our best, not only in the performance of those duties that are obligatory, but also in the doing of special works, such as deeds of *Yajna*-sacrifice, *Dana*-charity and *Tapas*-mortification, which, the *Gita* says, “are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise.” None can do his best in Masters' Work unless he performs *all* his tasks the best he can, no matter how insignificant they may seem.

The words of the Master reassure us: “He who does what he can and all that he can, and all that he knows how to do, does enough for us.” “This task,” Mr. Judge explains,

includes that of divesting yourself of all personality through interior effort, because that work, if done in the right spirit, is even more important to the race than any outward work we can do. Living as you now are, on the outward plane chiefly, your work is due there and is to be done there until your growth shall fit you to pass away from it altogether. (*Letters That Have Helped Me*, p. 63)

“No man,” wrote H.P.B., “is required to carry a burden heavier than he can bear; nor do more than it is possible for him to do.” Desertion of one duty in order to fulfil another, howsoever much greater, is quite unjustifiable and will never result in spiritual progress. Again in the words of H.P.B.: “He who plays truant in one thing will be faithless in another. No real, genuine *Master* will accept a chela who sacrifices *any-one* except himself to go to that Master.” This sacrifice of oneself to go to the Master may take a whole life; but we can get our “mental luggage” ready for the next.

The preparation involves the doing of every duty, however trivial, as a sacramental act. Every moment offers fresh opportunities to apply Theosophical verities in the performance of works. Persistent efforts at application build in time, by the energy of thought, spiritual stamina. Just as an army with guns cannot fight if it has no bullets, so students cannot make much headway with mere book study, without the spiritual stamina flowing from application.

The student has a chance to contact H.P.B.’s mind and heart and to drink at the fountainhead of her inspiration in a different way than through study. Of all the aspects of her marvellous message, the one which deals with the ethics of Theosophy is the most important because the effects produced by it are more lasting — almost permanent. The metaphysics of Theosophy reveal to the student universal principles, the laws of nature, the world process called evolution and his own place in the scheme of things. All these have to be applied to himself by himself. The value of study is great, but knowledge acquired by the brain, unless assimilated through practice and application by the Ego, parts company with the man on the threshold of *Devachan*. Without study, however, practice is not possible, for study yields the material to be applied.

H.P.B. herself greatly emphasized the importance of Theosophical ethics, as, for instance, in her *Five Messages* to the American Theosophists. She not only taught but also exemplified their power in her own life. If she had a mind which the Master K.H. described as one of nature’s most complicated machines, if her psychic and psychological powers were rare indeed, as the same authority indicated, her ethical heart also was supreme in making Sacrifices, in radiating Compassion, in offering Devotion. She was a Channel through which poured that Light which dispels not only the darkness of ignorance but also the clouds of selfishness, pride and other hardnesses.

The ferment of her teachings is working in the world. The ideas she set in motion act as magnets and those whose minds and hearts are ready to receive them are drawn to them like bits of metal. The inquirer in time

becomes a student and the student grows into a devotee. But her message has not yet penetrated a sufficient number of men and women; and that is why those who have the welfare of their brothers at heart, those who believe that the new world will not be soundly established until Theosophical ideas are accepted by a large majority, are exerting themselves to spread that message and those ideas. The Theosophical Movement that H.P.B. launched is ahead of the times. People express surprise that it has not made more of a success; the wonder is that it has succeeded as far as it has in the present state of men's minds and hearts. It is not surprising that there have been the failures which the history of the Theosophical Movement records. There have been successes too which history does not always record.

H.P.B.'s work was twofold. One aspect of it was diffused and expansive — her work for humanity as a whole. But there was also her work with individual souls, her appeal to individual minds and hearts. Her appeal to the mind is — Free your mind by study, by calm examination of the principles of life and conduct. Her appeal to the heart is — Develop the spirit of love and charity, not for your next of kin only, not for your own community and country only, but for all that is true and good and beautiful anywhere and everywhere. Her appeal to the individual is — Look within yourself: You are not a Hindu; you are Brahma. You are not a Muslim; you carry within you the Light, the *Noor* of Allah. You are not a Parsi; you are the son of Ahura Mazda. You are not a Christian or a Jew; you are the Son, one with your Father in Heaven.

The Mission of H.P.B. is the Mission of Theosophy — to energize men and women to fight the Holy War against their own senses and passions; to inspire students to become victorious disciples. To obtain knowledge is to set the mind free; to practise Theosophy is to set the heart free. And it is the free mind and the free heart that can fully serve orphan humanity. That is the Mission and the Message of H.P.B.

We, Theosophists — I mean the really devoted ones — have no right to make public good subservient to our personal comforts or discomfort. Each of us must ever be ready to sacrifice Self — life and even honour, which is more — at any moment for the good of our brothers, the weal or woe of one being of very small importance when the good of the many is concerned.

—H. P. BLAVATSKY

THE MYSTERY OF ALL TIME

[The following article was first printed by H. P. Blavatsky in *Lucifer*, Vol. I, pp. 46-48, for September 1887, and was reprinted in *THE THEOSOPHICAL MOVEMENT* for September 1936.—EDS.]

The inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realize its existence. Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those whom one has loved better than oneself are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognizable as the same; then comes the wild hunger for knowledge. Why is it so? What is it that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the egotist that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills — the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death — these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarized by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight; for these, there is but little trouble in the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he recognizes sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery

of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers — not his little show of labour done; what he is conscious of is the over-mastering desire to work with the beneficent forces of super-nature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that this is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, has vanished. A melancholy, keener than that felt by a man in his first fierce experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken, there is no more pain; all ties are severed, all personal demands are silenced for ever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless; wide, indeed, because it is limitless. He has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not to the one or two chosen ones only — which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact than all the rest of the beings in the Universe and all the heavenly host; but he has to remember and recognize what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not a meritorious condition in itself. The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover, "I cannot live without you," must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference which must exist in every man for a few persons is one form of the lessons of Life. By contact with these

other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realize when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these the mystery remains in its Sphinx-like silence.

How apt am I to ascend and lose sight of the things of sense, to climb the ladder to the topmost round and there reel with the giddy prospect stretching off into indistinctness and bewilderment! Am I caught in the net of a wildly roving fancy, or do I rise on the wings of a celestial imagination whose shapes find no correspondence and refuse to stay pinioned to earth, but ascend to seek their realization in the infinite? Verily, an Ideal glitters in my spirit. . . .

There is in man a star of whose rising he retains a dim remembrance, having seen it emerge from the horizon of a celestial country; and ever and anon during his terrestrial sojournings across the country of earth it gleams upon his memory to enlighten his dark way and comfort him with assurance that he has not wandered away from his native home. It rises not in the horizon of sense, the opaque orb distant from his former dwelling-place, but in the land of light; and its setting shall not be seen with other eyes than those of the spirit as it passes over the mountains of time and shines no longer to illumine the vales of space. Ideal, primal, original, is its shining, illumining the firmament of creation.

—BRONSON ALCOTT

ON THEOSOPHICAL STUDY

Present-day education has been justly accused of teaching the pupil "subjects" instead of teaching him how to think; of expecting him to pick up detailed knowledge and the power to reason and express himself, before knowing how to handle the tools of learning.

Is this why, perhaps, students of Theosophy the world over find the study of the same books boring after many years? It may be the reason why the repetition of the Three Fundamentals, the Ancient Source and the Ten Items of Oriental Psychology becomes meaningless to the speaker and to the listener. Maybe we fail to *practise* the knowledge of reincarnation, the knowledge that we are personality *and* individuality, focused in the Universal Spirit, and therefore we fail to note the value of so many hints in the Philosophy of Theosophy as to ordinary day-to-day life.

For example, the Third Fundamental speaks of what apparently arrests the force of our will. And yet will is all powerful! To understand this, let us think of the ramifications of the phrase "checked by . . . Karma" and ask ourselves in what way Karma can "check" us. Difficulties are not checks, for we can learn from them; what appears to be bad Karma is not really bad, for we can learn through suffering and lack of opportunities. In what way then are we checked?

As we think along these lines and try to understand, one thought arises. Does it mean that we cannot always accomplish all that we attempt because we have not developed in the past the right kind of instrument to obey our will? Is this what is meant by the words attributed to Jesus: "The spirit indeed is willing, but the flesh is weak" (flesh standing for the bodily instrument)?

If this is so, it may help us to try to see the right relationship between the actual physical-astral body and our spiritual will. We shall discover that the food we eat not only affects the health of the body but may act as a "check" on our future evolution. H.P.B. wrote in *The Key to Theosophy* that she would advise really earnest students to eat "such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition, their inner faculties and powers." Will not, therefore, indulgence in the wrong food to satisfy our sense of taste hinder the body's receptivity and check our progress?

In present-day life, we meet with various forms of compulsion, such as having to be vaccinated; we meet with propaganda as to family planning, with the racket in drugs, etc. Noise in various forms is forced on our ears and affects us so that the inner listening becomes well-nigh impossible. We inhale willy-nilly impurities from the air. The food we eat is adulterated and the water we drink medicated. Constant cinema-going, as also reading of a certain kind, leaves its impress on our astral body and affects our dream state. All these things leave their impress and check our growth in the future because our bodily organs (including the astral counterparts) become less able to respond to our mental growth and aspirations.

With regard to "compulsion," if for whatsoever reason we accept a thing just because it is compulsory and even though we know it to be wrong or bad, we have weakened our will. We have allowed our weak will to decide on the easier path of acceptance of the compulsion. This is the way to spiritual death. We shall be "checked" by our Karma for this in future lives when we have begun to see the absolute necessity for individual decision in terms of conscience, for we shall find the "circumstances" (Karmic reaction to our decision) too much for us, and we shall either be unable again to do what is right, or suffer immensely through doing right.

This kind of thought alone is of worth to us in daily life, in practical Theosophy.

To take another point: H.P.B. scatters references to various subjects throughout *The Secret Doctrine*. We must gather them together. At first she gives the fundamental basis of the knowledge of any one subject, the outline, so to say. If we first learn and think about that, then as we study further we shall find passages relating to that subject which illuminate what we have already learnt. But, if we do not learn, do not think about what we have already read, the later references will not bring illumination, but will only seem to us to be further ideas, isolated from one another.

We are asked to develop logical thinking. The value of logic is that it gives us a potent instrument for the detection and exposure of false reasoning. By applying it to our own thinking we can learn much more easily what is false and what is true. Therefore has it been said that we should believe nothing unless it agrees with logic and common sense.

The basis of study is to think, to reason, to meditate and to establish logical conclusions. In this way, our Three Fundamentals will become the basis of our daily living. They will show us the value of the number "three," "two" being inconclusive, so that we see that the choice is never just between "to do or not to do"; there is always another way, not a compromise, but a synthesis of the good in the "to do" and in the "not to do." Sometimes it is best to wait before acting, for there is a right time for everything, and the teaching of cycles is helpful in all things.

The Ancient Source teaches us that we should always seek for "credentials" before accepting anything, *i.e.*, we should never take the word of anyone as "dogma." This is an excellent approach towards modern advertising — whether of goods, drugs, or courses of action such as family planning, vaccination, etc. Secondly, we note that it is necessary to *learn* before passing on to others what we think we know. Thirdly, our own word is not sufficient; so in talking to people we must give them the views of others to back up our own statements. Thus did the Wise Men before anything was accepted or given out by them.

The Ten Items from *Isis Unveiled* give us an insight not only into our own nature and the oneness of all, but also show us that it is our will that is all-important in evolution. There is but One Will throughout Nature. Only by adapting our will to the Universal Will can we progress. Only by looking upon Nature and our fellow men as our friends and

helpers can we attain a recognition of that oneness of will, so that our will becomes the Universal Will, and the Universal Will becomes our will. Only then can we become a part of the workings of Nature.

If we take our devotional books we see that they all deal with the training of our instruments to obey us in terms of our mental understanding. Patanjali tells us how to observe, how to develop right cognition, among other things. *Light on the Path* shows us the way to *listen* — the training of the ear. *The Voice of the Silence* shows us how to develop Compassion, which is the mother-virtue and forms the basis for the practice of the *Paramitas*. To practise these glorious virtues we must study them and find out just what they mean, and where can we practise them but in our day-to-day lives? If we train our instruments in this life, they will not act as “checks” in future lives.

Above all it is important for us to learn to *think* for ourselves.

THE GOLDEN RULE

IN TEN OF THE WORLD'S GREAT RELIGIONS

HINDUISM: Do not to others that which if done to thee would cause thee pain.

ZOROASTRIANISM: That nature is only good when it shall not do unto another whatever is not good for its own self.

JUDAISM: Whatever thou hatest thyself, that do not thou to another.

JAINISM: In happiness and suffering, in joy and grief, we should regard all creatures as we regard our own self.

BUDDHISM: In five ways should a clansman minister to his friends and familiars — by generosity, courtesy and benevolence, by treating them as he treats himself, and by being as good as his word.

TAOISM: Regard your neighbour's gain as your own and regard your neighbour's loss as your own loss.

CONFUCIANISM: Do not unto others what you would not they should do unto you.

CHRISTIANITY: All things whatsoever ye would that men should do to you, do ye even so to them.

MOHAMMEDANISM: No one of you is a believer until he loves for his brother what he loves for himself.

SIKHISM: As thou deemest thyself so deem others. Then shalt thou become a partner in heaven.

THE SACREDNESS OF A VOW

One of the trends of the times is to seek any occasion to make a vow, and often there is a deplorable lack of forethought and earnestness on the part of the vower. Disgruntled workers vow not to return to work till their demands are met. And who has not made New Year's vows — and broken them, in a matter of days if not hours? Here in India, following the Chinese incursion into the country, many have been known to take the pledge that they will do all in their power to help fight the aggressor. Some have gone to the extent of vowing to sacrifice their all and to practise austerity in their own lives till the danger has been completely warded off. But do those who make a vow always understand all that it implies?

A vow or a pledge is more than a resolve. It is born of absolute determination that there shall be no failure. In making a vow we call into play the higher aspect of the will, and this will is the most sacred power in the universe. The breaking of a vow means self-degradation through loss of self-respect.

The "Aphorisms on Karma" which Mr. Judge wrote had been given to him by teachers, among them Madame Blavatsky, contain a significant reference to the power of a vow. It may even, we are told, actually change the instrument in use by the Ego so as to make it appropriate for a new class of Karma. (*U.L.T. Pamphlet No. 21*, pp. 6-7)

The reference here would seem to be to a solemn undertaking, a promise given by the incarnated consciousness to the Real Man within, and it may be inferred that the breaking of such a vow might well have consequences correspondingly serious. Vows which are self-energized and are made after careful self-examination, when kept as they ought to be, produce an inner change that is of the nature of true conversion — quite different from the effect of outer proselytizing.

Prudence suggests the prior cultivation of the habit of doing meticulously every day what we have agreed to do. It is suggested, in *Letters That Have Helped Me*, as a wise plan to test oneself in silence before pushing one's demands on the Law, to place oneself in the attitude of a disciple and impose the tests oneself. And fortunately life offers us many opportunities in smaller matters to strengthen our sense of responsibility in keeping even promises that we have made, however casually, and punctually keeping all appointments. Many consider these as hardly promises at all, however much the failure to keep them may inconvenience others and waste their time.

The real test comes when the keeping of a vow involves hardships and difficulties. Gandhiji, who is invoked all too often as the Father of the Nation, laid the greatest stress on the importance of keeping one's vow, no matter what the difficulties that may present themselves. He believed it to be necessary to keep an oath at any cost, though he recognized an exception if the oath had been mistakenly taken. Among such he might well have included oaths taken with an evil or antisocial intent. He once wrote:—

If you weigh a pledge against lakhs of rupees, the weight of the pledge will be greater. . . . He who keeps his honour thus has got everything. Even if he gets the sovereignty of the world but loses his honour, it is as though he gained nothing. . . . Every breach of a pledge or a good resolution is death. . . . It becomes unpardonable suicide when mortal man glories in the breach.

Before aught of which thou knowest was, was Truth. When thy globe shall be disintegrated shall abide Truth.

Truth is the heart of Purity, the soul of integrity, the strength and power of justice; therefore the slightest deviation from its ways results in impurity, dishonour, injustice.

This day I plead not for the development of unusual faculties; I plead for Truth, the foundation rock on which alone rests all reality.

Build within thy heart of hearts an altar to Truth, kneel before it and pray with all the strength of thy being not only that thy *lips* may ever utter Truth, that thine acts may *express* Truth, but that the essence of thy being may draw its strength from the source of Truth. In all thy ways express Truth.

Professing Brotherhood go not into any gathering, however small, carrying in thy heart an unbrotherly feeling toward one present, for in so doing thou excludest from the company the guest of Truth.

If some phase of life appears to thee repulsive, turn not from it in disgust, but learn of it what Truth it has to teach, then will its unlovely side turn from thee and the strength of its hidden Truth will be added unto thy store of wisdom.

Among the many fallacies of thy world is one which greatly retards all forward movements. Daily is it expressed through the lips of the unthinking thus — “I cannot accomplish great things, I cannot do the impossible, for after all *I am only human.*” The dwarfing, paralyzing effect of this untruth is deep-seated and far-reaching — false in its inception, for there lives not a being on the planet who is *only* human. Innate with all beings is the spark Divine from which may spring possibilities the scope of which no man can fathom.

In this period of disintegration and destruction, the life of any organization, society or cult threatened with disruption may be saved if it counts among its adherents even a handful of beings who live, move and have their being in Truth, for through the pure channel of Truth alone may flow the power, strength and purity of the creative forces of the ages.

Build not thy hopes on intellect, wealth, position or desire. On Truth, the “Rock of Ages,” alone can stand the living house of God; therefore I plead with thee to hold ever as thine honoured guest, as the abiding treasure of thy life, Truth — the Angel of Mercy, the custodian of honour, the dispenser of justice.

—ANONYMOUS

“WOULD’ST THOU BECOME A YOGI OF TIME’S CIRCLE?”

A STUDY IN “THE SECRET DOCTRINE”

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. VII, pp. 9-10, for November 1936.—EDS.]

Time was not, for it lay asleep in the infinite bosom of duration. — *The Secret Doctrine*, I. 27

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of “the Great Breath,” which is eternal, and which, being Motion, is one of the three aspects of the Absolute — Abstract Space and Duration being the other two. — *Ibid.*, I. 43

Esoteric Philosophy . . . divides boundless duration into unconditionally eternal and universal Time and a conditioned one (*Khandakala*). One is the abstraction or noumenon of infinite time (*Kala*); the other its phenomenon appearing periodically. — *Ibid.*, I. 62

What is Time, for instance, but the panoramic succession of our states of consciousness?—*Ibid.*, I. 44

Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration, and it does not exist where no consciousness exists in which the illusion can be produced.— *Ibid.*, I. 37

Kronos stands for endless (hence immovable) Duration, without beginning, without an end, beyond divided Time. . . . Chronos cuts down with his scythe even the longest and (to us) seemingly endless cycles, yet, for all that, limited in Eternity, and puts down with the same scythe the mightiest rebels. Aye, not one will escape the scythe of Time! Praise the god or gods, or flout, one or both, and the scythe will not be made to tremble one millionth part of a second in its ascending or descending course.— *Ibid.*, I. 418

Live neither in the present nor the future, but in the eternal. — *Light on the Path*.

In our modern civilization the illusion of time is formidable. “Time is money,” says the business man as he rushes from place to place or hurriedly scrutinizes the pile of papers on his desk. “I am pressed for time,” says the social butterfly as she flutters from one engagement to another. Children have to tear through their lessons, for at the end of the term there is the examination, and then— another term. That Time devours everything and all, is clear; and yet the very tick of the clock is rhythmic and even steady. The clock does not seem to rush; sometimes men wish that it did!

Numerous devices have been invented to resist the overpowering action of Time. Recreation is opposed to labour and a difference is made between Sunday and week days; but recreation is made as strenu-

ous as labour, and the holiday brings its own fatigue and reaction — they are different from those of labour. Many Theosophical students suffer from the illusion of Time, and "rush madly or boldly out *to do, to do,*" and neglect the advice of Mr. Judge: "Let the anxieties to do lie still and dormant." Others mistake the teaching and take a fatalistic view of Time and Cycles of Time, overlooking the words of a Master: "It is always wiser to work and force the current of events than to wait for time — a habit which has demoralized the Hindus and degenerated the country."

What has *The Secret Doctrine* to say on the subject of Time? The quotations given at the head of this article tell the story. Beginning with the metaphysical aspect and passing through the psychological to the ethical and practical, these quotations give us, not complete and full information, but valuable food for thought. *The Secret Doctrine* is written not for those who want information but for those who need food for thought.

To begin with the universal and the metaphysical: *The Secret Doctrine* distinguishes between Duration and Time. Duration is like Abstract Space, and Time like Manifested Space. Duration cannot be divided; Time can be, as, for example, Past, Present, Future; long or short cycles; Manvantara and Pralaya. Duration is beginningless and endless; Time is finite. Duration is Be-ness; Time is Becoming. Duration is an aspect of the Absolute and Time is the differentiated phenomenal manifestation of that noumenal aspect. In Zoroastrianism Duration is named as *Zervane-Akerne*, and Time is described as the "Sovereign Time of the Long Period" — *Zervane Daregho Khodate*.

Cycles of Time pertain to consciousness; ordinary human consciousness is able to comprehend the ordinary cycles, such as day and night, the seasons and the centuries. Mathematicians and astronomers formulate longer cycles which stagger the imagination of the ordinary man. But for every man there is a background to his past and a beyond to his future. The panoramic succession of cosmic events is related to the consciousness of the astronomer as that of mundane events is related to the consciousness of the ordinary man; but behind both panoramas the past still stretches, and beyond both lies the limitless future. But there are super-astronomers whose vision of yugas and kalpas makes the light-years of modern calculators a paltry computation. They know what are the ultimate divisions of Time, and such men "feel irritated at having to use these three clumsy words — past, present, and future! Miserable concepts of the objective phases of the Subjective Whole, they are about as ill adapted for the purpose as an axe for fine carving." Such men live in the Eternal Now, for Their consciousness is freed from illusion; for Them Time does not exist but only the Active Repose of Duration. Krishna describes Himself as the mighty world-destroying Time because He has conquered Time. None of us can escape the scythe of Time until we, through purity and enlightenment, acquire the art of wielding that scythe, co-operating with Nature. For it is said: "Help Nature and work on with her; and Nature will regard thee as one of her creators and

make obeisance.”

If we can abandon those states of consciousness in which the illusions of Time are produced, and can acquire that pure state which is not of the past, or of the present, or of the future, but of the Eternal — then the round of day and night, birth and death, manvantara and pralaya, ever extending into longer and longer periods, will cease, and the Duration of Blessedness will be ours.

By what method shall we reach this goal of living neither in the past, nor present, nor future?

As to the past: “Kill in thyself all memory of past experiences. Look not behind or thou art lost.” Nature is so merciful in her process that our own memory of the distant past is veiled from our mortal eyes in the present. The assimilated lessons of all experiences are with us in the Ego, and if we can cultivate the habit of learning daily our lesson, storing the essence of experience and forgetting the incident, we should be copying Nature which is impersonal. Nursing our past wounds, dwelling on our past triumphs, we generate new Karma and enlarge the web of personality.

At the other end is the future: Fear of the future is a sure sign that we are centred in the personal. One strong manifestation of living in the future is the desire forcefully to change the present. “Beware of change! For change is thy great foe. This change will fight thee off, and throw thee back, out of the Path thou treadest, deep into viscous swamps of doubt.” Shall we not then attempt to change? Why not? — but the change must be of the “within,” not of the “without”; not of the environment but of the personality; not of the body but of the mind. No change of habits without a change of attitude energized by ideation. Change naturally results in the “without” because a false state of consciousness has been abandoned. That inner change ultimately begets the Steady Centre at which the Soul abides, guarding itself against “the lightest breeze of passion or desire,” and “the smallest wave of longing or regret for Maya’s gifts illusive.”

Therefore our last quotation at the head of this article does not say “live in the present,” but “live in the eternal.” That Eternal, arrived at by our refusing to be affected by memory of the past and anticipation of the future, knows no change; but it can be obtained, not by neglecting the present, but by transmuting it.

Caught up in the self-made web of Karma, the only way to free ourselves is to pay our debts to Nature for bringing us those experiences by means of which we have progressed so far. Life must be lived and actions must be performed, but if we renounce the fruits of deeds which are our duties, and offer them as sacrifices on the altar of human brotherhood, we shall have stepped out of the present into the Eternal. Mr. Judge writes:—

I would point out to you the only royal road, the one vehicle. Do all those acts, physical, mental, moral, for the reason that they must be done, instantly resigning all interest in them, offering them up upon the altar. What altar? Why, the great spiritual altar, which is, if one

desires it, in the heart. Yet still use earthly discrimination, prudence, and wisdom.

Day by day, by ideation we have to learn to understand Duration as distinct from Time; by imagination to visualize "the Past, the Present and the Future as the ever-living trinity in one — the Mahamaya of the Absolute IS"; and by action to copy the examples of Those who are Masters of the "Boundless Age."

Know, if of Amitabha, the "Boundless Age," thou would'st become co-worker, then must thou shed the light acquired, like to the Bodhi-sattvas twain, upon the span of all three worlds.

On March 1st, an international team left Delhi on a peace march to Peking. Organized by the Indian pacifist action group, Shanti Sena, and the World Peace Brigade, the march covers 4,000 miles, and is expected to last a year. The 15 members of the team, who come from India, Burma, Ceylon, Japan, Africa, Austria, Great Britain and the U.S.A., will walk eight to ten miles a day by way of Mathura, Agra, Allahabad, Varanasi, Patna, Purniya, East Pakistan, Assam and Burma. *Peace News* of March 8th quotes from a message from Vinoba Bhave:—

It looks like a foolhardy attempt to change the taste of sea water from saline to sweet by pouring a few bottles or honey! But any effort such as this must first begin on a very small scale, and its results will not be immediately discernible. This is a quest for peace, a scientific experiment to throw open the floodgates of non-violent strength, an experiment in the technique of promoting friendship between nations. There should be ceaseless quests of this nature.

The march does not aim at solving the border dispute between India and China. Its object is to establish friendly relations between the two countries, to urge peaceful solutions to disputes, and to establish communications at a personal level.

A policy memorandum on the march signed by the World Peace Brigade chairmen, A. J. Muste, Jayaprakash Narayan and Michael Scott, states:—

We believe that no good can come to anyone from armaments, much less from war; no problem can be solved by such means, especially in this atomic age. Whenever relations between two countries are strained, due to a conflict of ideology or interests, the lack of mutual understanding and good will is felt all the more acutely. It becomes impossible under such conditions for either party to appreciate the position of the other. The present conflict between China and India, therefore, naturally provided the incentive as well as the opportunity for this Friendship March.

ON SCIENCE AND CULTURE

J. Robert Oppenheimer writes on the above subject in the October 1962 number of *Encounter*. He discusses a number of themes relevant to the relationship between science and culture: the origin of science, its pattern of growth, its structure, its increasing alienation from the common understanding of man, its freedom, the character of its objectivity and its openness.

He sees a fundamental change in the intellectual and social function of culture. Whereas in the past it was to maintain stability and continuity in the midst of outer change, and to preserve the "eternal verities," today the most vital and living traditions have become the instruments of rapid change. Among the factors which have brought about an alteration in man's life, perhaps the most decisive one is science. Not only is the practice of science incompatible with standing still, but many of the discoveries of science are such that the world can never be the same again after them; for example, the discovery of nuclear energy, or that the earth is far from being the centre of God's creation. He draws a distinction between scientific progress and moral progress, and contends that, though scientific regress is not compatible with the continued practice of science, moral regress is just as possible as moral progress.

We suggest that there is some confusion of thought here. The practice of true morality, as distinct from the observance of a code, is as much incompatible with stagnation or regress as is the practice of true science. The practice of true morality implies, among many other things, the continuous growth of the power of judgment and of the ability to perceive the continued relevance of the eternal verities to the ever changing conditions of this scientific age. Further, while this is undoubtedly an age of transition, as pointed out by Mr. Judge, might we not also ask: Could the world ever be as it was before the life of the Buddha, or before the rediscovery by the West of ancient learning, or before the American War of Independence? By what criterion do we judge of the profundity of the changes wrought by historical events, among which we must include the scientific revolution?

Why did this revolution begin when it did, in the late Middle Ages and the early Renaissance? "No great culture," Oppenheimer writes, "has been free of curiosity and reflection, of contemplation and thought." But the scientific age began, he asserts, with something not to be found in the Chinese, Indian or Greco-Roman civilizations. It began with the idea of applying an increasing knowledge and understanding of nature to the continual betterment of man's material circumstances as something for which all have a responsibility.

On the actual growth of science he has this to say:—

All sciences grow out of common sense, out of curiosity, observation, reflection. One starts by refining one's observation and one's words, and by exploring and pushing things a little further than they occur in ordinary life. In this novelty there are surprises; one revises the

way one thinks about things to accommodate the surprises; then the old way of thinking gets to be so cumbersome and inappropriate that one realizes that there is a big change called for, and one re-creates one's way of thinking about this part of nature.

From this growth has come the present structure of science. Oppenheimer likens it to a tree with its branches growing out of the common trunk of man's common primordial experience. Each branch represents one of the specialized departments of science and develops new instruments, ideas and words suitable for describing that part of the world of nature it is trying to explore, and perhaps branches out into even more specialized developments. This branching does not destroy the unity of the whole, and sometimes these branches do what real branches do not, grow together and then part again in a great network. These conjunctions represent the occasional sharp mutual relevance between branches of the structure. On the other hand it is the specialized traditions of science which have given the great thrust and power to scientific experience.

This specialization has had, however, two somewhat unfortunate consequences. First, it creates the problem of communication of ideas and experiences. While each branch develops its own ideas and language and instruments, it is difficult for others, not trained in that branch, to understand them. Second, this specializing habit has spread to other disciplines such as philosophy and the arts and subverted their true function, which is to speak to everyone, not just to the specialist, on the general common human problem.

If scientific development is to continue to have an honest effect on human culture, the problem of communication must be overcome. Oppenheimer believes that there is much that is relevant to general culture if only the ordinary man could understand. He mentions, as example, the recognition by the great Danish physicist, Niels Bohr, of a characteristic feature common to the little known and less understood quantum theory and the general human situation. In the quantum theory we have a certain choice as to which traits of the atomic system we wish to study and measure, but once we have made our choice we are bound by it and cannot pursue the other ways. Similarly, in science at large, we are free to a certain extent to decide where to look at nature, what questions to put, with what instruments and with what purpose, but we are not the least free to decide what we shall find. "We are free in the start of things. We are free as to how to go about it; but then the rock of what the world is, shapes this freedom with a necessary answer." Similarly, in a still more general way, we have a freedom of choice as to what we shall perceive, what we shall say, what we shall hear, what we shall understand, what we shall do, but once we have exercised it we are bound by the choice we have made.

Is this not one facet of the law of Karma which is both free will and fate at one and the same time?

Oppenheimer continues that this means that our knowledge must always be finite and never all-encompassing. There will always be other

questions to ask, other choices to make. Another civilization based on life on another planet very similar to ours in its ability to sustain life would not necessarily have a physics similar to our own, because its people would not necessarily be asking the same questions of nature and therefore finding the same answers.

These are some of the themes Oppenheimer considers relevant to the relations of science and culture, but his main concern is that, in a world of increasing specialization, this relevance will not make itself known. There must be better communication between men, particularly between those who form the intellectual community: the artists, the philosophers, the statesmen, the teachers, men of most professions, the scientists. "In it is vested the great duty for enlarging, preserving, and transmitting our knowledge and skills, and indeed our understanding of the interrelations, priorities, commitments, injunctions, that help men deal with their joys, temptations and sorrows, their finiteness, their beauty."

He ends with this striking passage:—

In this I think we have, all of us, to preserve our competence in our own professions, to preserve what we know intimately, to preserve our mastery. This is, in fact, our only anchor in honesty. We need also to be open to other and complementary lives, not intimidated by them and not contemptuous of them (as so many are today of the natural and mathematical sciences). As a start, we must learn again, without contempt and with great patience, to talk to one another; and we must hear.

This recalls to mind a passage in an address by the late President of the Indian Institute of World Culture, given on January 12th, 1948:—

The man of culture recognizes that Truth has many sides. He therefore not only supports the point of view which is his own, but also learns to appreciate and to assimilate other points of view, so that he may have a wider vision of things and a deeper insight.

Students of Theosophy may find the basic rationale of this process of learning in what Mr. Judge has to say in Chapter XV of *The Ocean of Theosophy*, or Mr. Crosbie on p. 199 in his *Answers to Questions on The Ocean of Theosophy*. This is to the effect that mankind appeared originally in different classes or as different types. There followed a gradual amalgamation and a subsequent perceptive differentiation, each to his own class again, so that there may be progress by contact with others, and the assimilation of the knowledge of the whole.

LOGICAL THINKING

Why did H.P.B. write in *The Key to Theosophy*, in the sub-section on "Theosophy and Education," about the value of logical thinking? She wrote there that true education should produce "the most vigorous and liberal mind, strictly trained in logical and accurate thought, and not in blind faith." She wrote also: "If we have to believe in a divine principle at all, it must be in one which is as absolute harmony, logic, and justice, as it is absolute love, wisdom, and impartiality."

Can we, by combining logic and wisdom, find a way to understand what logic is? Does it require us to proceed from universals to particulars or from particulars to universals, or to combine both procedures? Do we take one fundamental fact and try logically to fit other facts to it, or do we from the many facts logically determine the one source?

In this respect, it is interesting to read in the *Transactions of the Blavatsky Lodge* (p. 58):—

Q. Apparently, then, the whole basis of occultism lies in this, that there is latent within every man a power which can give him true knowledge, a power of perception of truth, which enables him to deal first hand with universals *if he will be strictly logical and face the facts*. [Italics ours.] Thus we can proceed from universals to particulars by this innate spiritual force which is in every man.

A. Quite so: this power is inherent in all, but paralyzed by our methods of education, and especially by the Aristotelian and Baconian methods. Hypothesis now reigns triumphant.

The questioner goes on to say:—

It is curious to read Schopenhauer and Hartmann and mark how, step by step, by strict logic and pure reason, they have arrived at the same bases of thought that had been centuries ago adopted in India, especially by the Vedantin System. It may, however, be objected that they have arrived at this by the inductive method. But in Schopenhauer's case at any rate it was not so. He acknowledges himself that the idea came to him like a flash; having thus got his fundamental idea he set to work to arrange his facts, so that the reader imagines that what was in reality an intuitive idea, is a logical deduction drawn from the facts.

H.P.B. adds:—

This is not only true of the Schopenhauerian philosophy, but also of all the great discoveries of modern times. How, for instance, did Newton discover the law of gravity? Was it not by the simple fall of an apple, and not by an elaborate series of experiments?

Should, therefore, experiments be performed to *prove* a logical deduction from known facts instead of "to see what happens" as is so often the case? Is the latter the reason why, for instance, so many new drugs are discarded? Certain facts are observed and experiments are made without logical thought working to a conclusion by taking in *all*

the known facts. A drug brings down the body's temperature. Logical thinking stops there, whereas the thought should be continued: What is the cause of the rise in temperature? What other symptoms are there? What organs are affected? What effect does the drug have on the other organs? These questions are not logically worked out, but experiments are made to the detriment of so many men and animals. In the case of the new drug, thalidomide, used by pregnant women as a tranquillizer, did the manufacturers and the doctors who prescribed it try to find out logically what the result on the unborn child would be? No; one fact alone mattered to them: it was a tranquillizer. Are there not other methods, harmless to mother and unborn child, which would make the months of pregnancy pass smoothly? As it is, the result of indiscriminate administration of the drug has been that thousands of children have been born limbless or otherwise deformed.

Do we not ourselves suffer in life through lack of logical thought which takes in all aspects of a subject?

Logic has to be such that it will bring us wisdom. And wisdom is not only the knowledge of all the facts of a case but also intuitive understanding of them. The question arises: How shall we reach intuition? Is it not reached by realizing that logically love produces harmony, justice produces impartiality? Both justice and love are built upon accuracy of detail; harmony is only possible by impartiality. Cogitation along these lines is very helpful.

Consideration of the First Fundamental Proposition of *The Secret Doctrine* is a good exercise in logical thinking. First we have the fact given us of the One Absolute Principle, beyond human thought. We have to prove this to ourselves by logical thinking. Let us say to ourselves, "If this first fact is true, then this Absolute Principle must be the root of all. But, if it is beyond thought, it must be the unknown or rootless root. And, since we are dealing with the unthinkable ALL, there can be no attributes, for attributes can be thought of. Again, if it is the Absolute ALL, it cannot be affected in any way, for there are no parts in it to affect or to be affected by one another." We are forced, logically, to the conclusion that all we can say about it is, "It is," or, "It is Be-ness."

How shall we understand Be-ness? How shall we symbolize it? How shall we understand the ALL? We ask ourselves, "What is it that we know which is unaffected by anything within it, which has no limits, yet which contains all?" We answer — "Space." But space can be measured as being the distance between objects in it, as far as we can see space. So we must stretch our idea of Space, and think of the absolute abstract conception of Space which is unthinkable, being unlimited, for thought divides as it deals with forms. In this way we get into the habit of logical thought.

It is also necessary to learn that logical thought is accurate thought. Hence we see the necessity of being accurate in learning our Fundamental Propositions. For example, if we do not see the straight, uninterrupted line of thought from the Absolute Principle to the last phrase in the Third Fundamental, we have only grasped words and have not exercised

logical thought. If in the Third Fundamental we miss the import of the two great phases of progress, first through natural impulse, and then through self-induced and self-devised efforts, we shall not understand how our goal is to be reached. If we forget that the progress of every being is "checked by its Karma," we miss the logical line of thought which would include Karma and Reincarnation as the necessary laws of our evolution. If we miss out the significant fact that each soul is one with the Universal Over-Soul, itself an aspect of the Unknown Root, we fail to see that logical line from the First to the Third Fundamental and our relationship to the ALL.

In ordinary life we often fail to work out our ideas to their logical conclusion and so get caught and say, "I did not intend this to be the result of what I did!" We do not consider the possible consequences of what we plan and we miss out vital facts so that even our premises are sometimes wrong.

When we find "misstatements" or "errors" in our Theosophical literature they only *seem* to us so because we judge on insufficient knowledge. So often we pass on cursorily and say, "Oh, an error!" when a little logical thinking would show us otherwise. We need to remember that accurate logical thought leads us to knowledge. Combined with harmony-love and impartiality-justice, it will lead us to wisdom, *i.e.*, the understanding of facts, not their mere collation.

Let us above all learn accuracy!

If an ant tried to explain to a brother the mental process of Newton, he would probably make a rather poor job of it; but an ant is millions of millions of times nearer to a man than is man to the One Reality. While we may dimly sense the Absolute, we cannot apprehend, much less comprehend it, and while we are forced to acknowledge it by the reason, any attempt to explain it involves us in hopeless self-contradictions. This is acknowledged in every philosophy, and is a hopeless difficulty, common to all, and lying in the very nature of things. As well said by Dean Mansel: "The Absolute cannot be conceived as conscious, neither can it be conceived as unconscious; it cannot be conceived as complex, neither can it be conceived as simple; it cannot be conceived by difference, neither can it be conceived by absence of difference; it cannot be identified with the universe, neither can it be distinguished from it." What is this but to say that the "Absolute" cannot be an object of thought at all, and that to attempt to reason about it is to become absurd?

—*Lucifer*, June 1890

THE LIMITS OF DISCUSSION

As one proceeds in the study of and intelligent search for the resources within one's self for a life lived for all beings, certain self-imposed restrictions become necessary — restrictions upon one's animal nature — restrictions upon an enthusiasm which, in its eagerness to convert one's fellow man, would disregard his *right to make the wrong choice*.

Gradually one gets a sort of "feel" for the limits people set to communication; limits that, by one means or another, indicate that certain subjects are outside their domain of interest. From this we realize that a particular discussion is "out" with them, no matter how dear it might be to us.

For instance, one may have an atheist friend who may be a very altruistic person in some ways, but he is quite decidedly not interested in metaphysics or in discussion upon the Soul or Supreme Spirit, Reincarnation or Karma. Thus, by his very lack of interest, he defines the limits of conversation. Another man may be highly interested in metaphysical topics but bored when one speaks of pouring this metaphysical understanding into the acts of everyday life; so this man, too, sets certain limits to what may be discussed with him.

As one who has studied a foreign language will notice, there are two distinct stages of learning: First, we know the meaning of the words, but must think in our mother tongue and translate this into the new language; then comes a period when we can both speak and think in the new tongue. It may be that on the same principle we have a duty of patience to those who limit conversation to speculation upon the visible rather than a study of the thought behind an act. A period of *imitation* (or ritual) may be necessary in the deepening process that takes a man to the philosophy behind the act. Once the inquirer goes beyond the superficial, he will begin to see that the deeds of a man are only the vessels into which he pours his philosophy. These vessels are used to make his philosophy relevant in a visible world, just as words are used to make thought relevant in a world of sound.

From this we can see that the fastest way to move another towards our philosophy is to live it 24 hours a day, for our acts are an existential language which go past the verbal dismissal a man may make and speak to his soul. The *way* we unwind this spool of flesh will speak to men more powerfully than words. In fact, words are probably on the tail-end of communication as effects rather than cause; that is, when a man asks for verbal discussion, he is asking for description of an experience we and he have already had existentially. We might say that our acts *convince* people of the truth (or falsity) of our philosophy, while our words put into *thinkable terms* that of which they have already been convinced.

The philosophy of brotherhood and voluntary self-sacrifice, when lived, will speak a subtle language of intuition where there are no limits to discussion, no "we" or "they."

OVERCOMING KARMA

We often think of Karma when trouble or disaster strikes us personally, or our family, or a city, or a nation. It is easy to say: "It is Karma!" — and stop there. That is negative fatalism, not positive "do-it-ness."

"Do-it-ness" should not start *after* a disaster, but ought to begin now, *before* the disaster — the sooner the better.

The starting point for this seems to be in inner work on ourselves — on our mind-thoughts and heart-feelings. First we should try to understand that these are our tools and are subordinate to our Real Selves. Unfolding knowledge of the Law of Karma is an indication of inner progress. We must try to determine, each one for himself, how much we know, and then we can make application of the doctrine of Karma in our own lives and to our own problems.

Let us look at certain ideas with which we are all familiar:—

An eye for an eye and a tooth for a tooth. — This is a statement of the Law attributed to the Prophet Moses. Interpreted literally, it is misleading. It is not an injunction to human beings to make themselves judges of others, or "Karmic agents." It is a statement of the action in Great Nature of the impersonal, universal Law of Karma, which adjusts *every* cause to an *exact* effect, mathematically.

As we sow, so shall we reap. — This is another important warning statement, and, together with the preceding one, ought to make us see that we call forth from Nature, under Karmic Law, what we ourselves impress on it. The Law is immutable, sure. *We* sow the seeds of Karma, and Nature produces, in due time, the harvest — the fruits not only of our outer deeds, but also of our *inner* thoughts and feelings.

The hands that smite us are our own. — This phrase is an elaboration of the previous one. Yet many may not understand it, see it, *realize* it; and often we blame the "agents" of our own Karma for the pains and sorrows that come to us. We look for their cause outside, instead of looking inwards.

We get not only what we deserve, but what we in fact desired. — This should bring us to a higher aspect of Karma — recognition of the *theory* of the Law. *Ishwara*, an ancient name for the Reality, the impersonal, impartite Deific Principle which resides in the hearts of *all* beings and which is the Real Man, overshadows the personal man. The personal man thinks and feels and acts. The *Ishwara* within the personal man is the Perceiver, the unmoved watcher, silent but sentient. The personal man is the disciple, the learner, the weary pilgrim, threading his way through the paths of life that are strewn with the thorns and weeds that he himself has sown in the past, whether in this present life or in former lives on earth. The *Ishwara*, sitting in wakeful watchfulness in the cave of the heart, desires the object-involved personal

man to look up, to see the light of Wisdom, the truth about Karmic life, which affects all entities in the manifested universe and forms their essential correlation; then, with even an inkling of this perception, assume, in the outside, objective world of *Maya* (Illusion), the responsibility of practical harmlessness and harmonious living with all beings. Thus is generated that Karma which is pleasing to the *Ishwara* within.

"*The Guru is Karma,*" says Mr. Judge in one place. What does he mean? Are the Masters the makers of Karma? No. Let us consider the important hint given to us by Mr. Judge:—

Why, the Masters are anxious (to use a word of our own) that as many as possible may reach to the state of power and love They are in. Why, then, suppose they help not? As they are Atman and therefore the very law of Karma itself, They are in everything in life, and every phase of our changing days and years. If you will arouse your faith on this line you come nearer to help from Them than you will recognize.

This seems to emphasize several things. First, that those we call Masters or Elder Brothers have, over a period of many, many incarnations, refined and purified their personal natures by acting in harmony with the united spirit of life that is our only true self. Secondly, that they did this deliberately and with a knowledge of the laws of Nature acquired through lives spent in study and verification of the facts recorded by the Great Ones who preceded them. Thirdly, that those qualities which we call "virtues" are but an expression of the action of Karmic law in the moral realm of Nature — a realm where harmlessness, generosity, charity, patience and wisdom can be seen to work (just as in the physical world the laws of gravity, friction, viscosity, chemical affinity, etc., can be proved to act).

Having thus ceased to disturb Nature, because they knew all her secret departments and could will-fully and willingly attune themselves to her all the time, they first exhausted their personal Karma, set up in the past; secondly, they have ceased generating fresh Karma of a destructive kind; and, thirdly, they never act against Karma, as they are in accord with Nature's purposes and have made themselves willing servants of Nature's laws, with full knowledge of past, present and future. They have thus made themselves impersonal forces for good. Their perfect knowledge of Law enables them to learn the great secret: "*Gentleness is the key to Occult effort.*"

Let us then understand that the Masters, the Mahatmas, the Great Souls of the human race, stand in the same relation to us in our present-day personal lives as the *Ishwara* within each one of us does to the personality that lives in the outside world, and which we call "myself."

The disciple, gaining an understanding of this, vows to place his personal nature at the disposal of his Higher Self — the Master within the heart. He then resolves so to regulate his feelings, thoughts and acts as to mould his personal life more closely along the pattern of harmony

he sees around him. This is the ancient Path that all those we now reverence as "Masters" have trodden.

We, as Spirit beings, are ourselves Karma. In our lower-mind consciousness, attracted (or, rather, distracted) by feelings of lower self-interest, we forget this fact; or, perhaps, make it inconvenient to remember! We need to use the instrument of humility, and the determination to learn and to apply; else, we cannot hear the still, small voice that comes from our higher nature.

If we do this, all things become our teachers. He is indeed wise who, each morning upon awakening, reminds himself, like the wise Socrates, that the one thing he can be certain of is his own ignorance; and, by implication, reaffirms his determination and his will to learn and to know. Nothing, no event or work, is trivial. We who are reaping the effects of our own Karmic causes need to search for those causes — *in ourselves*: in our habits, in our characters, among our talents and our interests and aversions, asking always, "Why?" Our limitations and our abilities are an index to former weaknesses or strivings towards disciplined living. We can develop detachment in observation, and watch how these limitations and abilities affect others, and how they assist or prevent us in harmonizing with the flow of events that our Karma has called down upon us.

The circumstance is not important; what we do with it, is. The circumstance arises from our past. By our reactions to it we determine our future. We need to develop right circumspection (which is *not* procrastination). Each needs to develop the capacity to purify and elevate his own lower nature, leaving others to take care of their own. We shall succeed or fail depending greatly on our comprehension of the Law of Karma.

Such considerations ought to induce a sense of right contentment. We are to develop, not *laissez-faire*, or inertness, or a false submission to the decrees of "fate," but, rather, contentment in doing the duties that are ours, while avoiding meddling in the duties and Karma of others. Consider our own physical bodies, as a good analogy. The cells of the brain perform a duty different from those that make up the bones. The cells that make up the muscles of the heart have different functions from the blood cells, and so on. All these, different in their functions yet united in one living body, work co-operatively and unitedly and serve the embodied intelligence. Yet, if the heart begins to fail, while the cells of the brain may observe this and know that it will spell their ultimate death, they cannot leave their post or their duties to perform those of the heart. Our difficulty is that we do not clearly see our own duties, and these we can make perfectly sure of only by following the line of our life's meditation — generally the line of least disturbance. In addition to our natural duties we have to perform special duties, such as acts of charity, sacrifice and mortification, mentioned in the *Gita*. We need also to observe and learn from Nature and her universal laws, so that our vision broadens and becomes universal. This is what is implied by the expression "the Universe made 'I.'"

RIGHT LONELINESS

Four higher roadways be. Only those feet
May tread them which have done with earthly things,
Right Purity, Right Thought, Right Loneliness,
Right Rapture...

—*The Light of Asia*

The need for Love and Friendship is at the root of all human relationships. Man feels the desire to share his own thoughts and feelings, to communicate with other beings. He cannot live alone, and this for many reasons. The very nature and constitution of his being oppose it. He is part and parcel of a grand Cosmic Order. There is a natural and harmonious relationship between all the Units of Consciousness making up the Universe, and the One Law is inherent in the One Universal consciousness.

There is a kind of loneliness which the man of today is experiencing. Our globe can no longer be thought of as the real centre of the Universe; the position it occupies in the cosmic plan is insignificant. Even our sun is only one among thousands. But there are still lingering with us some old concepts while bold and far-reaching scientific theories have wrought a change in our thinking and our attitude to life. How is the modern man adapting himself to the new mental conception of time and space?

Loneliness of the mind is far less bearable than mere physical solitariness. Men thrive and feel alive whenever they are sharing ideas, communicating with one another on the mental plane. But let a man venture to go by himself, beyond the accepted concepts of his time, and not only will he find himself in a strange country, but will experience real loneliness. Such men are often underrated, nearly always misunderstood, and not rarely slandered and besmirched. They are alone, with nothing to prop or sustain them, no like minds to their own. They are the pioneers of the Race, centuries ahead of their time. The real work of the mind is to break ground again and again, to enlarge the mental horizon. For it is stated in *The Voice of the Silence*: "To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul."

Genuine thinking starts when we become attentive to our own thoughts. Whenever thought strives to be free, there is a mind in the making. Genuine thinking is rare; it demands courage and faith in human nature to dare to think, to dare to challenge the leading minds of the time.

It is through the performance of their natural duty that men get a greater awareness of their true relationship to other human beings and to the whole of the Cosmos. Each one of us without exception is unique and in that sense we all are solitary beings. This solitariness is not a matter of choice. It simply means that we all have a definite work to do, a *dharma* to fulfil. In *The Voice of the Silence* we read: "The selfish devotee lives to no purpose. The man who does not go through his

appointed work in life — has lived in vain.” We have to reconcile within ourselves two apparently opposing truths. We are all interdependent and interrelated and still are all different and stand alone. These two ideas are in fact complementary. How could there be any relationship between two objects or subjects if these two were absolutely identical with each other? Manifestation is synonymous with differentiation.

Therefore, though we may derive inspiration and help from a study of the life and work of the Great Ones, we cannot imitate them blindly. Every man has to evolve his own faculties and powers, to grow freely through inner stimulus. Then he has to adapt his growth to his environment. For this, man has to think, and thinking is a solitary task. He cannot progress, choose rightly, unless he trains himself to discriminate. In the last analysis, man is the arbiter of his own destiny. It is he who chooses his own particular line of thought or his own philosophy of life. It is perhaps in the anguish and throes of that free choice that man experiences real loneliness. Even parents, teachers and friends can do very little. Advice and counsel may be freely given, and friends and relations may surround one with love and affection, but each still remains alone to work out his own problems and to arrive at a decision, for which in all fairness he alone is entirely responsible. If he surrenders that birthright and assents passively to the decisions made by others in order to avoid ill feeling and criticism, he is failing in his status as a human being.

We all know of lonely people, people who feel lonely in their hearts and souls. Loneliness of the heart is felt at one time or another by all human beings. This feeling partakes of the kamic nature. Self-reliance of the heart has to be cultivated. This is accomplished by self-control and purification. Right Loneliness of the heart is very rare; it is *Buddhi in actu*, real compassion.

The subject of Right Loneliness can be approached from many angles. Paradoxical as it may seem, it could be said that Right Loneliness goes hand in hand with Right Companionship. A really solitary man will make friends wherever he goes. Self-reliance has a radiating and drawing power. The first step in true friendship is to be true to Self. Real friendship is a real fraternity of souls; we love the real being, not the outer form.

In the *Dhammapada* we read:—

If you do not find a prudent companion, upright and self-possessed, then walk alone like a king who has renounced his kingdom and his conquests. Be like a free elephant in the forest.

It is better to live alone. There is no companionship with a fool. Let a man advance alone, committing no sin, like an elephant in the forest. (Verses 329, 330)

Now let us consider the Noble Eightfold Path. Before we enter the Path, three primary truths must be learnt. The first is that life is a tale of woe; the second, that it is possible to know the cause of man's misery, and this is followed by the third, or the bringing about of an end to suffering. This Path has an outer and an inner aspect. The outer man walks the

outer path, the inner man is mindful of the inner path and the two become one.

In the last four stages of the Noble Eightfold Path named in the lines from Sir Edwin Arnold's *Light of Asia* quoted at the beginning of this article, Right Loneliness is preceded by Right Purity and Right Thought and is followed by Right Rapture. These are inner states. Right Loneliness is the last but one stage on the Path. It is that state in which the mystic tries to reach out to the infinite. It implies inner equipoise and absolute detachment from worldly matters. Yet such men and women live in the world, performing in silence small and mighty duties for the enlightenment of the human race. They often appear as nothing in the eyes of men.

An eight-man advisory committee of experts on the prevention of crime and the treatment of offenders, appointed by the U.N., stated in a report issued last month that there is "a world-wide tendency" towards abolition of the death penalty, and that extended jail sentences were today "the generally accepted legal alternative to capital punishment." Where such prison terms were imposed, the committee said, they "should not be so long that the offender would lose hope of ultimately rejoining the outside community."

It is noted that "modern studies on the deterrent effect of capital punishment are limited and inconclusive. So further research of this nature should be encouraged by governments."

The work of the Theosophical Movement in arousing public opinion against capital punishment the world over may remain unrecognized and unknown to all save a few; nevertheless the ideas set in motion more than three-quarters of a century ago by this "most serious movement of this age," as they gradually percolate into the race mind, needs must bring about a change in men's attitude.

Capital punishment is a problem that concerns us all, for, humanity being an organic unit, every time there is a legal execution, every one of us is responsible for that inhuman act. From the Theosophical viewpoint, more must be taken into account than is ordinarily recognized, and the principles involved may be briefly summarized thus: Human law may use restrictive, not punitive, measures. Crime is a symptom of a moral disease and calls for intelligent healing, not mere repression. The Moral Law can no more be suspended than the law of gravity, and it does not admit of the taking of life. Capital punishment is unjust to the living and the dead, and a menace to the State; for legal murder throws into the ether a mass of passion and evil desire free from the weight of the body and liable to be attracted to sensitive persons who, not seeing the evil, are unable to throw it off. Thus crimes and new ideas of crime are propagated every day by all those countries where capital punishment prevails.

STUDIES IN THE "TRANSACTIONS OF THE BLAVATSKY LODGE"

VI

THE THREE LOGOI

The general meaning of the word "Logos" is given on p. 142 of the *Transactions*. It is the periodical and manifested as distinct from the eternal and immutable ALL. It is the outward expression of the ever-concealed, as speech is the outward expression of concealed thought.

There are three Logoi, beginning with the unmanifested, out of space and time, and ending with the manifested, within space and time. "Are the three planes to which the three Logoi belong simultaneous emanations, or do they evolve one from another?" This question is answered on p. 23 as follows: "It is most misleading to apply mechanical laws to the higher metaphysics of cosmogony, or to space and time, as we know them, for neither existed then." In other words, concepts of space and time, of simultaneity, of one thing emanating from another, should not be applied to this subject. If Madame Blavatsky does use these words it is because of the inadequacy of language for conveying her meaning. Remember always what Madame Blavatsky herself reminds the questioner on p. 126, that his axioms of logic can be applied to the lower Manas only and that he argues from the perceptions of Kama-Manas, whereas Occultism teaches only that which it derives from the cognition of the Higher Ego or Buddhi-Manas. Then she explains how one might proceed if one attempted to pass in thought from below upwards, or from the known to the unknown, using in illustration the symbol of a limitless circle for Brahmâ, the second (sometimes the third) Logos.

Train your thought first of all to a thorough acquaintance with a limited circle, and expand it gradually. You will soon come to a point when without ceasing to be a circle in thought, it yet becomes infinite and limitless even to the inner perceptions. It is this circle which we call Brahmâ, the germ, atom or *anu*: a latent atom embracing infinitude and boundless Eternity during Pralaya, an active one during the life-cycles; but one which has neither circumference nor plane, only limitless expansion.

This is reaching forward and upward from the simple things of daily life until these become involved in the universal harmony of creation, and it can be combined with a descent from the standpoint of Nature's wholeness and completeness to these simple things, so that the unity of Nature is never forgotten.

Much of what Madame Blavatsky has to say in the *Transactions* about the Logoi is in terms of symbols such as that of the circle, for, "such is the mysterious power of Occult symbolism, that the facts which have actually occupied countless generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of

evolutionary progress, are all recorded on a few pages of geometrical signs and glyphs." Although there are variations on these, and other symbols are also used, we give the geometrical symbols for the three Logoi as follows: the point in the circle for the first or Unmanifested Logos; the ideal or abstract triangle which is the point or germ within the Mundane Egg for the second or Semi-manifested Logos, and the triangle for the third or Manifested Logos.

The face of the circle is often dark, darkness representing that which cannot be penetrated by our intellect. The circle represents boundless infinity and the point within the circle which is everywhere yet nowhere is the first possible conception in our minds of the invisible Logos. Meditation on the geometrical significance of the point, expanding the idea in the way already suggested, can give us some faint conception of the Unmanifested Logos. We have the conception of a solid body. Abstract all material from it and we gain the conception of a geometrical solid which has shape, size and position, or three spatial dimensions. The surfaces of the solid separate the space inside from that outside and have breadth and length, or two spatial dimensions. The boundaries of the surfaces are lines which have only one spatial dimension, length. The boundaries of the lines are points which possess position but no spatial dimension. Yet, just because they are dimensionless, they are everywhere and nowhere. They cannot be sensed. If we attempt to carry the process of abstraction further, we arrive at nothingness. On the other hand, we can start from the conception of a geometrical point and pass to that of a line as connecting two points, and so on, but we cannot start from nothingness.

The Second Logos may also be symbolized by a point, but it is the point or germ within the Mundane Egg. This implies, first, that there is no creation out of nothing and that what was hidden and asleep is now stirring; and, second, that all activity springs from a centre. The incubation of an egg is related to the germ as centre; the condensation of a water droplet out of invisible vapour takes place about a nucleus such as a dust particle or an electrically charged molecule of air; a centre of Theosophical work grows about an individual who makes of himself a centre of work; institutions grow out of the germ of an idea, etc.

Other names for the Mundane Egg are "Eternal Mother-Father" and ever-existing undifferentiated primordial matter or substance. It is not spirit. It is not matter. It is the united potentiality of the two. It is Spirit-Matter. It is not spirit *interacting* with matter, or spirit linked with matter by *Fohat*. It is not a triad, although all manifestations of this triad occur within it. Therefore the point or germ within the Mundane Egg, or the Second Logos, is sometimes called the *abstract* triangle. Another symbol for Father-Mother is the circle with the line drawn across it. The circle symbolizes its basic unity and all-encompassing nature. The line dividing the circle into two parts symbolizes its latent duality.

The point within the egg must not be located in physical space. It is everywhere. Even in an ordinary egg, although incubation proceeds from the germ, activity there is accompanied by activity in every point of the egg, and every point is a centre of activity. Turn to these words on p. 85

of the *Transactions*:—

... the "Germ" is a figurative expression; the germ is everywhere, even as the circle whose circumference is nowhere and whose centre is everywhere. It therefore means all germs, that is to say, unmanifested nature, or the whole creative power which will emanate, called by the Hindus Brahmâ, though on every plane it has a different name.

What is the nature of the first spiritual impulse which this vital creative Germ receives within the Mundane Egg? Consider first the distinction made between radiation and emanation. Both terms are used for want of better. Radiation in the pre-cosmic period with which we are concerned is an unconscious and spontaneous shooting forth, an instantaneous action like the kindling of a piece of paper under a burning glass, of which act the sun knows nothing. Emanation is a process in which one thing issues from another thing consciously and in a constant efflux. Radiation can come from the Absolute; emanation cannot. Radiation will be withdrawn sooner or later. Emanation runs into other emanations and is not withdrawn into the Absolute until the end of the cycle of time. (*Transactions*, pp. 94-95)

The ray from the Unmanifested Logos shoots through the Eternal Egg, causing it to thrill, and then withdraws into silence and darkness. From the Egg, after a period of gestation, emerges the threefold potency of Father, Mother and Son, or Cosmic Ideation, Cosmic Substance and Fohat, and cosmic activity begins. The ideas existing in the "Divine Thought" are impressed on Cosmic Substance as the laws of Nature. Cosmic Substance becomes the basis of all the intelligent operations in and of Nature and provides the several vehicles in which consciousness, derived from Cosmic Ideation, is individualized and attains ultimately to self — or reflective — consciousness. We are at the stage of the third or Manifested Logos. (For a further discussion of this threefold potency see THE THEOSOPHICAL MOVEMENT for June 1959: "Studies in the Secret Doctrine — The World of Archetypes.")

We end with a quotation from pp. 95-96 of the *Transactions*:—

When the hour strikes for the Third Logos to appear, then from the latent potentiality there radiates a lower field of differentiated consciousness, which is Mahat, or the entire collectivity of those Dhyân Chohans of *sentient life* of which Fohat is the representative on the objective plane and the Manasaputras on the subjective.

Life is the gift of nature, but beautiful living is the gift of wisdom.

—A GREEK ADAGE

A LETTER FROM INDIA

[The following letter by Damodar K. Mavalankar to Mrs. Josephine W. Cables was printed in *The Occult Word* (May-June 1884) of which she was Editor.—Eds.]

SECRETARY'S OFFICE OF THE THEOSOPHICAL SOCIETY,
Adyar (Madras), India, 25th May, 1884

Mrs. Josephine W. Cables, F.T.S.,
40 Ambrose St., Rochester, N.Y., U.S.A.

Dear Madame and Sister,

I have carefully and with pleasure read your letter received two days ago. It should be at first realized that the Mahatmas are constantly and incessantly engaged in the helping of the onward progress of humanity. The higher they rise the more they are united to the more permanent and more ubiquitous. In fact, it is this union which marks the progress. Thus in one sense the real Mahatmas may be said to be almost everywhere, although they may not take cognizance of everything. But at the same time they cannot help giving their attention to where the magnetic attraction draws them; and hence to come under the notice of the Mahatmas depends upon oneself. We must also remember that what we are is the result of what we were, and hence whatever we enjoy or suffer is the just retribution meted out by the law of Karma, which cannot err. To our undeveloped minds various sufferings may look like acts of injustice on the part of nature, but we should not forget that justice is the immutable and fundamental law of nature, and whatever result may appear unjust must be the effect of some remote cause, although the apparent cause and the immediate one may seem to produce an unjust effect — whatever is, is right in nature. It rests with us to so produce the causes as will make our future destiny better, and ensure our future progress; but we cannot meddle with effects. Of course it is possible that while certain causes are operating we may combine with them a cause or set of them as will modify the result; but we must not forget that it is impossible for us to obliterate the causes already produced. Now, if we want to rise higher, we must produce the necessary conditions. In the first place we know that the higher states are more and more ubiquitous. Hence what we must first do is to centre our *Manas* (the fifth principle) in those higher ubiquitous states, and this can be done only by constantly disassociating ourselves from the lower desires, etc., which chain us to our narrow personality, and by transferring our consciousness to the *Divine Atma*, and its vehicle (6th and 7th principles) by incessantly cultivating within ourselves the highest aspirations.

The more we succeed in doing that, the more do we obtain knowledge, for the seventh principle is itself absolute knowledge, and by our living in it, as it were, we live in knowledge.

In the second place, we must know that to help purity of thought in

ourselves, we must be surrounded by the pure thoughts of others. Hence the more we help others to be pure by education, by teaching them the *Law of Karma* and of *Cosmic Evolution*, the more we help ourselves, for the purity of others elevates the surrounding objective nature into a more subjective state, and those subjective currents react upon us to help us in our higher evolution. Hence a feeling of *unselfish philanthropy* is an essential necessity. Also a sense of discrimination and an intellect that can properly understand the operation of the *Law of Karma* and of *cause and effect*. You will thus see that no interference or recommendation is necessary, and that for the *Mahatmas* to assist anyone is the result of a purely psychological attraction — an immutable *Law of Nature*, which no one can override.

I have read carefully the new paper you have started, and wish you success in the same. The Theosophical Society affords to everyone the best means of assisting humanity and thereby assisting himself and whoever increases its sphere of usefulness *unselfishly* cannot but be rewarded by the *Mahatmas* and *Nature*.

With fraternal regards to all the brothers and sisters,

Sincerely yours,
DAMODAR K. MAVALANKAR

The Exalted One conquered Mara the Evil One and his host, burst asunder the Net of False Views, put down Ignorance, uplifted Knowledge, upheld the Torch of Righteousness, attained Omniscience, and unconquered and unconquerable in the fight, created the City of Righteousness.

The City of Righteousness created by the Exalted One has Morality for its ramparts, Shame for its trenches, Knowledge for its battlemented gateway, Vigour for its towers, Faith for its pillars, Mindfulness for its gate-keeper, Wisdom for its terraced heights, the Suttantas for its commons and squares, the Abhidhamma for its junctions and crossroads, the Vinaya for its court of justice, the Earnest Meditations for its streets.

—*Milindapanha*

EXTRACTS FROM UNPUBLISHED LETTERS

Appreciation should be given and adverse criticism should be avoided. H.P.B.'s *Five Messages*, especially the fifth, lay down the principle; you will also find it in her *Key*. To balance the position see *Raja-Yoga*, p. 12, *re* emotionalism and philosophy. It seems to me that if heart and mind both go into any judgment a balance will be observed. Whether we give appreciation or we do not, one thing must be avoided — fault-finding. I can very well imagine and comprehend your own experience. There is nothing else you can do but keep silent and just look at the persons who criticize you adversely and say not one word. Then go on as if they had not spoken. It is your opportunity to practise *Vairagya-Kshanti* which unfolds *Virya*. Don't you worry or even be concerned about their fault-finding. If you want to understand the inwardness of it look at the *Notes on the Bhagavad-Gita* by Judge, p. 18. He says that those whom we meet in the world "instinctively array themselves against one who is thus starting upon a crusade that begins with his own follies and faults." And why? Because of the force of the good and right example. You keep the company of your own heart, of your textbooks and of those who are like-minded and like-hearted.

Without being concerned about ——'s foibles and frailties, go on with your inner tasks in silence and secrecy. The less talk, the better. Listen to him and say as little as you can manage. No use provoking him. Silent love radiating from your own heart will change him; speech and discussion will not. You take to and keep to the Esoteric Philosophy and Occult Wisdom aspects of Theosophy, not with the "Behold, I know" but the "Thus have I heard" attitude. Seek the scriptures every time and at every turn and you will be safe.

You do what is right, which means what is necessary from our point of view. The esoteric viewpoint and the worldly social ones differ fundamentally. You are trying to adapt yourself to the former and this very effort of yours will teach without preachment and by example. You stick to Theosophical principles in action and, if adversely criticized, do *not* retaliate or try to explain. You have to set others thinking. Puzzlement provokes thought.

You are bound to draw to yourself adverse criticism because you are honest and earnest about living the Higher Life, especially as you are observing secrecy and silence. Shall we not be tested and even tempted about our sincerity and earnestness, our silence and secrecy? Judge says in his *Notes on the Gita* that those who do not want to attempt for themselves what they see another achieving become resentful and critical. Karma brought you to Theosophy. Right Ideas appealed to you, gripped you, and by your self-effort and discernment you found the Silent Way to the Inner Life. You have been endeavouring honestly, and adverse criti-

cism is the badge of all our tribe; such criticism builds strength and creates heroes. The more you go on, the nearness of the Blessed Masters will become more real. Consider the psychological aspect of the *nearness* of Krishna to Arjuna; he was *Partha-Sarathy*. Turn to the last chapter of the *Gita*; read verses 64 to 69. The religion of the Higher Self as Guru ends in the grand Liberation from the bondage of self and of matter. The religion of the Path of the Guru has another consummation — more glorious — the Liberty of the *Nirmanakaya* who remains in bondage to serve the race, to become a father and a mother to Orphan Humanity. The more you *feel within* yourself the presence of the Guru, the greater will be your strength and nothing adverse will come which you have not the strength to bear. The Great Ones are compassionate; They are grateful.

Criticism by others of our Movement and of ourselves may prove healthy or the reverse, depending upon us. If I adversely criticize you, you may retaliate, and then am I not responsible for arousing retaliation? But if you have love in your heart for me, though my criticism is full of antagonism you will act with love and consideration. Will I not learn from it? Our own attitude colours everything, including both giving and receiving criticism. We are all human and our love is limited by our pride and selfishness, in receiving and in giving. We need to develop love, not only to give advice, but also to receive it. The springs of most of our actions are selfishness and pride and egotism. Advice should always proceed from the heart. Advice without a core of love is not as beneficial as advice with a core of love.

The seeds of resentment are insidious and long-lasting. Each one of us can make his own effort to take hold of them and throw them out. In the soil disturbed by this throwing-out process some right action and adjustment should take place and seeds of love have to be planted. It takes time. And we are not only makers of our own Karma; we become agents of Karma for so many others — in fact for all the kingdoms of Nature. Esotericism calls us to this double care: what we do has its effects not only on us but also on others. We do not always perceive this, but Nature functions ever.

As students of Theosophy we arouse criticism, but do we do it because of righteousness? In "Some Words on Daily Life" written down by a Master of Wisdom [*U.L.T. Pamphlet No. 22*], the value of worldly opinion is explained. Every time we come up against motive and method. One without the other does not produce Theosophical action — both must be harmless. As harmlessness widens, our perception of truth deepens. The wrong motive of modern physicists blinds them to true perceptions. Would they have commenced their destructive work were they altruists with a vision of the good of humanity and not only the national good?

IN THE LIGHT OF THEOSOPHY

The article "Prison Reform: Is It Possible?" (*Peace News*, March 8th), by an anonymous writer who has served several prison sentences and who wrote it while undergoing preventive detention, goes to the root of this challenging problem. He writes of the lack of knowledge and understanding the man in the street has of the steadily increasing so-called criminal population. Society refuses to acknowledge its share in creating criminals, and, in the author's words,

it ignores completely the basic reason for the return to crime by the majority after suffering heavy sentences. Try to tell this to society, the general public; they say, "Well, what's it got to do with me; they shouldn't do these things and they wouldn't get in jail. I've got no time for them. I'm paying enough to keep them idle in prison." True. They quote articles in the paper, how well looked after they are in prison, all that is done for them when they come out. They say the law is too soft with them, and anyway why should I bother my head, there are people who get paid for it. Let them do it. . . .

The basic reason for this return to crime by the majority is —I think they call it a sense of not belonging, in actual fact loneliness. Their fault again, mayhap. Nine out of ten of these men have been subtly brainwashed (though not perhaps deliberately) by long hours of solitariness, day after day, year after year. They have become introverts with a bad inferiority complex. Some can scarcely think, save erratically, through not being able to talk and meet on equal terms with anyone outside their own sphere. How they got into this predicament in the first instance, who knows? — a bad background, not necessarily poor, but a lack of something, love and affection to say the least. The net result of this is a show of bravado as a gesture of defiance to the world when faced with the facts of everyday living.

On release from prison, the author goes on to say, the ex-convict usually makes a start with good intentions and with a resolve never again to revert to crime. Being homeless, more often than not he goes to a strange town, where nobody knows him. He makes a fresh start, gets a job; but soon he finds that there are years of blankness behind him that he cannot explain to his new friends — "can't explain because of the ruthlessness of the man in the street, which is typical of this society." When asked about his past, he tries to cover up those blank years with a web of lies. Thus, from the start, his fresh life is a failure, a realm of fantasy. "Having nothing in common with his workmates for fear he destroys his web, and with nobody to turn to, he is lonelier than ever." Resentment and bitterness grow in him; and, not being of a strong moral character, he seeks the company of those who are in a similar plight, reverts to a life of crime, and is once again committed to prison. "The story is the same for nearly all the recidivists, the same basic story, no matter how many the variations."

The author concludes:—

So many talk of prison reform that one suspects it's just hot air or jumping on the band wagon, a form of exhibitionism. I wonder if they really mean this; there is a way to prove it, the hard and personal way. Would they take an ex-lag, con or whatever you wish to call him, under their wing? Give him that friendship and understanding of his problem that's so much needed? You'll be let down a number of times, but many will appreciate it and make it stick. Then you have a friend for life and will have performed a bigger service to society than you realize. That's the prison reform that's required — participancy, not nice rounded phrases.

Crime is indeed an index to the moral and mental tenor of society, and only a general reform in ethical concepts will ensure crime prevention. The radical outcome of a true philosophy was depicted by H. P. Blavatsky in these words:—

... history tells us that the masses adopted Buddhism with enthusiasm, while, as said before, the practical effect upon them of this philosophy of ethics is still shown by the smallness of the percentage of crime amongst Buddhist populations as compared with every other religion. The chief point is, to uproot that most fertile source of all crime and immorality — the belief that it is possible for them to escape the consequences of their own actions. Once teach them that greatest of all laws, *Karma* and *Reincarnation*, and besides feeling in themselves the true dignity of human nature, they will turn from evil and eschew it as they would a physical danger. (*The Key to Theosophy*, pp. 245-46)

What H.P.B. says of charity applies also to the problem of crime:—

The Theosophical ideas of charity mean *personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs. (*Key*, p. 242)

When the present attitude of seeking vengeance and punishment against the so-called criminal classes gives way to an attitude of true charity and a sincere desire to help through *personal* exertion; and when with this we teach a scientific basis for ethics as set forth in the fundamental doctrines of Theosophy, then, and then only, will humanity be on the road to a permanent solution of the problem of crime.

America's National Aeronautics and Space Administration (NASA) scientists have now revealed the latest findings on the planet Venus made by the U.S. spacecraft, Mariner II, which was launched from the earth on August 27th, 1962, and 109 days later flew within 21,594 miles of Venus after a 180-million-mile curving trip (*American Reporter*, March 6th). Scientists have spent more than two months studying the data from two electronic scanners that measured the planet's temperature.

Mariner's findings reported so far, coupled with earth-based studies by radiotelescope and radar, add up to this picture of Venus: intolerably hot, sandy, dotted with molten lakes, perpetually darkened by clouds, non-magnetic and rotating imperceptibly slowly on its axis. The probe recorded temperatures of 800 degrees Fahrenheit (442 degrees Centigrade) at the surface of the planet. Detectors were unable to find any trace of water.

Dr. Homer Newell, Director of NASA's Office of Space Sciences, expressed the view that "at those extreme temperatures, it is not likely any life of *the sort we know* can survive on Venus." (Italics ours.)

Life of the sort we know may not be present on Venus; but how much do our scientists know of the type of life that exists on other planets? The Wisdom of the Ages asserts that "wherever there is an atom of matter, a particle or a molecule, even in its most gaseous condition, there is life in it, however latent and unconscious" (*The Secret Doctrine*, I. 258). "The brighter planets, such as Venus," we further learn, "are the habitation of still more progressed entities, once as low as ourselves, but now raised up to a pitch of glory incomprehensible for our intellects." (*The Ocean of Theosophy*, p. 3)

From H. P. Blavatsky's *Secret Doctrine* it can be gathered that

... in spite of its closer proximity to the Sun, Venus is less dense than the Earth. (I. 593)

Venus is the most occult, powerful, and mysterious of all the planets; the one whose influence upon, and relation to the Earth is most prominent. (II. 30)

According to the Occult Doctrine, this planet is our Earth's *primary*, and its spiritual prototype. . . . Archaic tradition . . . states that Venus changes simultaneously (geographically) with the Earth; that whatever takes place on the one takes place on the other; and that many and great were their common changes. (II. 31-32)

Every world has its parent star and sister planet. Thus Earth is the adopted child and younger brother of Venus, but its inhabitants are of their own kind. . . . All sentient complete beings (full septenary men or higher beings) are furnished, in their beginnings, with forms and organisms in full harmony with the nature and state of the sphere they inhabit. (II. 33)

Mercury and Venus have no satellites but they had "parents" just as the earth had. Both are far older than the Earth. (I. 155 fn.)

Venus is in her last Round. (I. 165)

In THE THEOSOPHICAL MOVEMENT for February 1962 (Vol. XXXII, p. 139), reference was made to the Listeners for Peace campaign, which has been on trial for over a year now, and, according to its organizer, Dr. Rachel Pinney, *it works*. In *Peace News* for March 8th she writes:—

The basic idea behind this campaign is to demonstrate a method of communication that works in a situation in which communication

normally fails. . . . When a person who has learnt the "listening" method meets a person of an opposite viewpoint he invites the other to speak and at the same time states that he holds opposite views but undertakes not to express them, even if asked. The listener undertakes to try to understand the other man and his views and why he holds them. . . .

The listener hears in a way that he has never heard before. Once he has voluntarily relinquished his "turn to speak" he is free to settle down to try to understand the speaker. This freedom is one of the most relaxing experiences I know. It is difficult to describe. For myself I find it takes about one minute of "listening" before I start to experience what the Christians describe as "the love in my heart" for the speaker. This is true even if he wants to drop three bombs on Japan now. (This was an actual case.) It takes a very short listening session before a common ground is established. . . .

While planning this campaign I expected to find the listener changed, but I was amazed to find the effect it has on the speaker. As soon as he knows an opponent is listening with a view to understanding and is not going to argue at the end, something happens to him that is quite dramatic. His aggression goes, he relaxes, he no longer has to defend a position, he is free to express his doubts, he often speaks at length on the listener's side of the question, and always (with a few exceptions of people with incurably closed minds) the speaker ends up with a better understanding of the listener, even though the latter has not expressed an opinion.

One of the first steps in the Higher Life is to become a listener; and one cannot become a listener without control of speech. But there is a listening that is not to the spoken word only. Every thing, every human contact ever made by anybody, every event or circumstance, has something of value to impart, did we but listen for it. There is also the inner listening — listening to the Voice of the Silence, the Voice of the Inner Ego, the God within. To know of the three stages of learning to listen, corresponding to which there are three stages of learning to speak, the student is referred to the article "Listening and Speaking" in *THE THEOSOPHICAL MOVEMENT* for January and February 1962.

Newspapers reported recently the discovery at Marino, near Rome, of an ancient underground Zoroastrian temple dedicated to the Persian God Mithra. The temple is decorated with a beautifully preserved fresco, about ten metres square. Experts called to the scene of the discovery hailed this painting as one of the best preserved and most interesting frescoes of its kind ever found in Italy. It is believed that Cilician prisoners brought to Rome by the Emperor Pompey (first century B.C.) introduced Zoroastrianism into Italy, where it survived many years before being outlawed in 364 A.D. (*The Indian Express*, February 8th).

In point of fact, the religion of Zoroaster had spread to distant lands far earlier than the first century before the Christian era. In her article,

“Persian Zoroastrianism and Russian Vandalism” (THE THEOSOPHICAL MOVEMENT, June 1936), H.P.B. speaks of Attesh-Gag, a “venerable sanctuary of the Fire-worshippers” near Baku in the valley of Absharon in Russian Georgia — a structure “built in unknown ages, and by builders as unknown.” In “A Letter from Soorbovaness” published by H.P.B. in *The Theosophist* for July 1881 (reprinted in THE THEOSOPHICAL MOVEMENT, October 1939), we are told that “of the works of ages in the shape of Fire-temples and monuments destroyed by the zeal of the proselytizing ‘Saints’ [the Christians and the Muslims] the ruins are plentiful”; and she describes her visit to “a fire-altar, 4,000 years old, which has escaped destruction by some miracle.”

It is interesting to note in this connection what J. Duchesne-Guillemin has to say in his article, “Fire in Iran and Greece,” about the ancient idea of the Oriental, and especially Iranian, origins of Greek philosophy. The author discusses in particular the influence of Zoroastrianism on Heraclitus (c. 500 B.C.) and his doctrine of cosmic fire. Both in Iran and with Heraclitus fire was associated with an abstract principle, universal truth or justice.

Among the seven classes of dreams named by H.P.B. in the *Transactions of the Blavatsky Lodge* are included “warning dreams for others who are unable to be impressed themselves.” An account in the *Deccan Herald* of March 1st provides an instance of this class of dreams. A young Italian, away from home, was implored in a panicky letter from his wife to return home immediately, for she had dreamt the previous night that something terrible would befall him. The unbelieving husband put the letter in a pocket (where the police found it later), went to work, climbed to the roof of a tall building where he worked, but suddenly slipped, fell and died.

Prophetic and warning dreams are recognized as quite rationally understandable events in the light of a statement by Mr. Judge:—

In the Astral Light are pictures of all things whatsoever that happened to any person, and as well also pictures of those events to come, the causes for which are sufficiently well marked and made. If the causes are yet indefinite, so will be the images of the future. But for the mass of events for several years to come all the producing and efficient causes are always laid down with enough definiteness to permit the seer to see them in advance as if present. (*The Ocean of Theosophy*, p. 150)

“Dreams of warning and premonition,” H.P.B. wrote in the *Transactions* (p. 72), “require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos.”

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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.

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