

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (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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MADAME BLAVATSKY

[The following tribute to H.P.B. and her work appeared as an editorial in the *New York Tribune* of May 10, 1891, two days after her passing. It was reprinted in *The Path* for June 1891 with the following remark: “This editorial is true, fair, prophetic. It gives H.P.B.’s sentiments and main doctrine, and outlines the effect bound to be produced upon the world by her work.”—Eds.]

FEW WOMEN in our time have been more persistently misrepresented, slandered and defamed than Madame Blavatsky, but though malice and ignorance did their worst upon her there are abundant indications that her life-work will vindicate itself; that it will endure; and that it will operate for good. She was the founder of the Theosophical Society, an organization now fully and firmly established, which has branches in many countries, East and West, and which is devoted to studies and practices the innocence and the elevating character of which are becoming more generally recognized continually. The life of Madame Blavatsky was a remarkable one, but this is not the place or time to speak of its vicissitudes. It must suffice to say that for nearly twenty years she had devoted herself to the dissemination of doctrines the fundamental principles of which are of the loftiest ethical character. However Utopian may appear to some minds an attempt in the nineteenth century to break down the barriers of race, nationality, caste and class prejudice, and to inculcate that spirit of brotherly love which the greatest of all

Teachers enjoined in the first century, the nobility of the aim can only be impeached by those who repudiate Christianity. Madame Blavatsky held that the regeneration of mankind must be based upon the development of altruism. In this she was at one with the greatest thinkers, not alone of the present day, but of all time; and at one, it is becoming more and more apparent, with the strongest spiritual tendencies of the age. This alone would entitle her teachings to the candid and serious consideration of all who respect the influences that make for righteousness.

In another direction, though in close association with the cult of universal fraternity, she did important work. No one in the present generation, it may be said, has done more toward reopening the long-sealed treasures of Eastern thought, wisdom, and philosophy. No one certainly has done so much toward elucidating that profound wisdom-religion wrought out by the ever-cogitating Orient, and bringing into the light those ancient literary works whose scope and depth have so astonished the Western world, brought up in the insular belief that the East had produced only crudities and puerilities in the domain of speculative thought. Her own knowledge of Oriental philosophy and esotericism was comprehensive. No candid mind can doubt this after reading her two principal works. Her steps often led, indeed, where only a few initiates could follow, but the tone and tendency of all her writings were healthful, bracing and stimulating. The lesson which was constantly impressed by her was assuredly that which the world most needs, and has always needed, namely, the necessity of subduing self and working for others. Doubtless such a doctrine is distasteful to the ego-worshippers, and perhaps it has little chance of anything like general acceptance, to say nothing of general application. But the man or woman who deliberately renounces all personal aims and ambitions in order to forward such beliefs is certainly entitled to respect, even from such as feel least capable of obeying the call to a higher life.

The work of Madame Blavatsky has already borne fruit, and is destined, apparently, to produce still more marked and salutary effects in the future. Careful observers of the time long

since discerned that the tone of current thought in many directions was being affected by it. A broader humanity, a more liberal speculation, a disposition to investigate ancient philosophies from a higher point of view, have no indirect association with the teachings referred to. Thus Madame Blavatsky has made her mark upon the time, and thus, too, her works will follow her. She herself has finished the course, and after a strenuous life she rests. But her personal influence is not necessary to the continuance of the great work to which she put her hand. That will go on with the impulse it has received, and some day, if not at once, the loftiness and purity of her aims, the wisdom and scope of her teachings, will be recognized more fully, and her mark upon the time, and thus, too, her works will follow entitled.

THE revolution of the physical world, according to the ancient doctrine, is attended by a like revolution in the world of intellect—the spiritual evolution of the world proceeding in cycles, like the physical one.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other.

—*Isis Unveiled*, I, 34

RULES THAT MUST GOVERN LIFE

There is no more fatal fallacy than that the truth will prevail by its own force, that it is only to be seen to be embraced. In fact the desire for the actual truth exists in very few minds, and the capacity to discern it in fewer still. When men say that they are seeking the truth, they mean that they are looking for evidence to support some prejudice or prepossession. Their beliefs are moulded to their wishes. They see all, and more than all, that seems to tell for that which they desire; they are blind as bats to whatever tells against them.

—SERGENT COX (quoted in *Isis Unveiled*, I, 615)

ONE of the chief objects of the Theosophical Movement is to turn men's thoughts towards the practice of altruism. "Not for himself but for the world he lives" is how a true Theosophist is described. Yet, the practice of altruism in daily living presents problems that require strenuous efforts at self-introspection and self-control—two qualifications that are not easily acquired. In the early stages, these two powers elude the ordinary person because of the infrequent and limited use to which they have been put. The rousing of soul-powers requires instruction, regulation and facility in application. But even before this is attempted, the would-be practitioner has to enter upon a course of discipline which in the end will give him the exact method of detecting the false from the true. If he is apt to fall a prey to deception or, worse still, self-deception, then by that very fact he disqualifies himself from the acquisition of soul-powers because these cannot be had without danger until the causes that produce psychic debility have been removed. In view of the presence in the man of wrong thoughts and misplaced feelings, it has been recommended that he adopt certain daily practices which have to be followed with faith and steadfastly.

The very first step on the ladder of self-reformation is the eradication of passivity at all times and in any form. The student-practitioner is expected to refuse to live upon the love of others. Passivity leaves the door wide open for undesirable astral shells to enter his being and take control. Reliance on some

body's love has led humanity to father upon its gods the task of purging it of all sin. Mumbling of prayers; allowing of sensuous thoughts that arise unchecked especially during those mumbling hours; reading of stories which arouse lust, fear and anger in the person, who while reading identifies himself with one or the other fictional character, or whose passions get aroused by such reading; frequenting congregations of men where the crowd mentality creeps into the person's consciousness unmasked; venturing into casinos, gambling dens and places where vice is openly purveyed; spending hours in the company of men who do not respect the higher life—these and many more such instances tend to demolish the superstructure and the foundations that the student has created with pain and effort. He has to be on guard continuously, for once passivity is chased out through one door, it has the tendency to troop in through another, and with it come the temptations that the astral shells induce and force upon the unwary so as to enjoy vicariously the outburst of passion in their victim. The person remains totally ignorant of the causes that lead to a sudden and often virulent outburst of his passions, and not knowing the source, he remains ignorant as to the particular front on which he will be attacked or even the type and strength of the hordes he will be fighting. Passivity has many pleasing facets and each has to be known, recognized and guarded against. Where a wrong tendency surfaces by reason of atavism or karmic heredity, it brings with it a tremendous pull and has to be provided against because it will have the propensity to raise its head at moments when its upsurge is least expected. A worship of the dead may in the end turn out to be an invitation for a visit by such failings as were pleasing to the dear departed. Spiritistic séances have been instrumental in opening many a door to vices that otherwise would have remained dormant like sleeping dogs.

The next step is the immunization of oneself against self-deception. No bravado, no overestimation of one's strength—moral, mental or physical—will win battles. When these exaggerated notions of one's power of resistance to evil appear, the enemy does not attack on the instant, but allows them to take

root and grow until the person is bowled over by the inflated sense of his own power and can easily be worsted in any trial of strength. The only discipline which can help overcome self-deception is self-contemplation—the critical watching of one's walk in life vis-à-vis one's divine possibilities. A day passed in serene tranquillity with all duties gladly discharged, a genuine love for one's fellow men peeping through one's kindly deeds, an absence of backbiting and slander, a patient suffering of all wrongs, a refusal to turn a blind eye towards one's own failings, a readiness to make amends for the wrongs done by oneself—these are some of the tested avenues of growth. All intelligent people know that these are the requisites of a life well spent, and yet for most these become unattainable because only the very few have the courage to admit their own shortcomings. Justification is sought for the latter and the intellect is used to adduce proof that what seems wrong is really right. Self-deception thus gets roots and proliferates because while error runs down a hill, truth has to undertake a laborious climb upwards.

In the act of self-deception, memories from the past play a prominent role. Valuable time is wasted and much energy frittered away by brooding over and vivifying feelings of resentment against others for real or imaginary grievances as also by indulging in self-pity for injustice suffered across the years—events which had better be forgotten and forgiven. Then, there is the sense of personal exultation at memories of having put another in his proper place, memories which rise up especially when gossip is indulged in, and the episode is recited with great gusto to ears that are sympathetically tuned for welcoming such recitals. Such memories are explosive items that a person carries in luggage—dangerous because they give a false sense of one's successes in meeting awkward circumstances. The wrong type of memories include those of delusions yet to be overcome, of aversions to people, of exultation at another's downfall, and so on *ad infinitum*. These are grievous obstacles to self-contemplation and are the great inhibitors of progress. Persons who are thus afflicted sway between gusts of caprice and temper at one time, and calm, serene and constructive work at another. A placid

life in soul and spirit admits of none of these oscillating fluctuations.

Hours spent each day in self-contemplation, writing, reading, the purifying of one's motives, the study and correction of one's faults, the planning of work in the external life—these when enthusiastically pursued and in the right spirit of brotherhood will little by little help in the clearing up of one's sight. The mists that becloud most human perceptions will in time all clear away and in proportion there will ensue a strengthening of one's inner faculties. More important still, certainty will replace doubts and the practitioner will find himself drawn close and closer to those who are the Teachers of disciples.

In the effort to put into practice these great teachings culled from the founts of wisdom, the student has to keep before his mind's eye three important factors:

1. Learn to catch a hint, through whatever agency it may be given.
2. Realize that in occultism one can neither go back nor stop. An abyss opens behind every step that is taken forward.
3. Ask himself whether he prefers to go back to the old state of things.

The pine-tree lives for a thousand years,
The morning-glory but for a single day;
Yet both have fulfilled their destiny.

—JAPANESE SAYING

MIND AND ITS ASPECTS

Ere thy Soul's mind can understand, the bud of personality must be crushed out; the worm of sense destroyed past resurrection.

Thyself and mind, like twins upon a line, the star which is thy goal burns overhead.

—*The Voice of the Silence*

MODERN PSYCHOLOGY has not yet succeeded in fully explaining the nature of the human mind and its numerous powers. Ancient psychology and Esoteric Philosophy look upon the mind as "the great Slayer of the Real," but there is the other aspect—the "Soul's mind." True spiritual knowledge cannot be acquired in any other way except through the region of the higher mind, the only plane from which we can reach into the depths of the all-pervading Absoluteness. This is the reason why spiritual instructors have criticized and also exalted the mind.

The Buddha was so great a master of His mind that He was able to define and describe, with numerous applications and in a variety of ways, its weak and strong aspects, its hindrances and its potentialities. We give below, in condensed form, one of his sermons on the subject:

"Monks, these three persons exist in this world. The one whose mind is like an open sore. The second the lightning-minded. The third the diamond-minded.

"Just as a festering sore discharges matter all the more when touched, even so, Monks, a certain person displays irritation, anger, sulkiness even when a trifling remark is made to him. This one is 'he whose mind is like an open sore.'

"Again, just as a man with good sight sees objects in murky darkness because of a flash of lightning, even so, Monks, a certain person understands the ill of life, its cause and cure, when he hears the truth. This one is 'he who is lightning-minded.'

"Again, just as there is nothing, whether gem or stone, which a diamond cannot cut, even so, Monks, a certain person, releasing his heart and freeing his insight by the destruction of *Asavas*, abides like a well-cut and sparkling diamond. This one is 'he who is diamond-minded.' "

ROSICRUCIAN LETTERS

VII

THE BROTHERS

[Reprinted from *The Theosophist*, December 1887.—Eds.]

The following are extracts from an (occult) letter written to K. von Eckartshausen. The letter is dated 1801. No signature is attached.

TO COMPLY with your request for information regarding the *Inner Circle* of the Brothers, we will communicate to you the following. Do not ask who the persons are that write these letters; but judge of the value of the writings by their own merits. Consider the spirit in which they are written, and not merely the words in which they are framed. We are prompted by no selfish motive; it is the light within us that causes us to act. It is this inner light which impels us to write to you, and our credentials are the truths which we possess, and which will be easily recognized by those who are true. We will communicate them to you in proportion as you become able to receive them, and you are at liberty to either accept or reject what we say; for Divine Wisdom clamours not for admittance, it is a light which shines in eternal tranquillity and waits patiently until it is received.

Our community has existed ever since the first day of creation,¹ and it will continue to exist until the last; it is the society of the *Children of Light*, and its members are those who know the light which shines out of, and into, darkness. We know the nature of man's destiny; we have a school in which Divine Wisdom herself is the teacher, and she teaches all who desire the truth for its own sake and not merely on account of any worldly benefit that may result from its possession. The mysteries explained in that school concern everything that can possibly be known in regard to God, Nature and Man; all the ancient

¹ It is said that those mind-born sons of Manu who did not procreate, but whose office was the instruction of mankind, formed the first occult lodge, and that all adepts ever since trace their spiritual descent to one or other of these sons.—Ed. [*The Theosophist*]

sages have been taught in our school, and no one has ever learned wisdom in any other place. It has among its members inhabitants not only of this globe, but also of other worlds. They are distributed all over the universe, but they are all bound together by one spirit, and there exists no difference of opinion among them. They all study one book only and all follow the same method of studying it.

Our society is composed of the *elect*, i.e., of those who are seeking for light and are capable of receiving it, and he who has the greatest receptivity for that light is our chief. Our place of meeting is intuitively known to each member and easily reached by all, no matter where they reside. It is very near and yet it is hidden from the eyes of the world, and no one who is not initiated will find it. Those who are ripe may enter; those who are unripe must wait.

Our order has three degrees. The first one is attained by the power of divine inspiration, the second by interior illumination, the third and highest one by spiritual contemplation and adoration. In our society there are no disputations or controversies, no speculations or sophistry, no scepticism or doubt, and he who has the best opportunity to do good is the happiest one amongst us. We are in possession of the greatest mysteries, and yet we are not a secret society, for our secrets are open to every one who is able to read them. The secrecy is not caused by our unwillingness to instruct, but by the weakness of those who ask for instruction. Our secrets cannot be sold for money, nor can they be demonstrated publicly; they are comprehensible only to those whose hearts are able to receive wisdom and fraternal love, and in whom those powers have begun to awaken. He in whom the secret fire has begun to burn is happy and contented. He perceives the causes of human infirmities and the unavoidable necessity of evil and suffering; his clear view enables him to see the foundation of all religious systems, and he recognizes the latter as modifications of relative truths, which have not yet entered into equilibrium by the attainment of knowledge.

Humanity lives in a world of symbols whose meaning is not yet understood by many; but the day is approaching when the

living spirit within these symbols will be generally known and the sacred mysteries revealed. Perfect knowledge of God, perfect knowledge of Nature, and perfect knowledge of Man, are the three lights upon the altar of truth illuminating the sanctuary of the temple of wisdom.

There is only one fundamental religion and only one universal brotherhood. External forms, religious systems and associations are shells in which a part of the truth is hidden, and these external things are only true in so far as they represent internally existing truths. They are necessary for those who have not yet attained the power of recognizing the invisible and formless truth, unless it is represented by a symbol, and to educate them into a belief that the truth—although unseen to them—exists; and this belief will serve as a basis from which their *faith*, *i.e.*, spiritual knowledge, may grow; but if the external forms of a religious system represent internal truths which do not exist in that system, then such forms are merely masquerades and shams. There are as many errors as there are theories and forms; because theories can be only relatively true, and absolute truth being infinite, cannot be squeezed into a limited form. Men have mistaken the form for the spirit, the symbol for the truth, and from this mistake a legion of errors has been produced. These errors cannot be corrected by denunciations, by heated controversies, or by assuming a hostile attitude towards those who are living in error; darkness cannot be dispelled by fighting it with weapons; it is the *light* which dispels the darkness, and where knowledge enters, ignorance ceases to exist.

In this present century, which has just begun, will the light appear. Things hidden for ages will become known, veils will be removed, and the truth that exists in and beyond the form will be revealed; humanity as a whole will come nearer to God. We cannot tell you now why this is to take place just in *this* century; we can only say, that there is a time and a place for everything, and all things in the universe are regulated by a divine law of order and harmony. First came the symbol containing the truth, then came the explanation of the symbol, and after this the truth itself will be received and known, like a tree that can be seen

and perceived after it has grown out of the seed—the symbol wherein its whole character was synthesized. Our duty is to assist in the birth of the truth, to open the shells wherein it is contained, and to revivify everywhere the dead hieroglyphics. We do this, not by our own power, but by the power of the light that acts through our instrumentality.

We belong to no sect, we have no ambition to gratify, we do not wish to be known, nor do we belong to those who are discontented with the present state of things in the world and who wish to rule or to obtrude their opinions upon mankind. We are influenced by no person or party, nor do we expect any personal reward for our labour. We are in possession of a *light* which enables us to know the deepest mysteries of Nature, and we have a *fire* by which we are nourished and by which we may act upon everything in nature. We possess the keys to all secrets, and the knowledge of the link that unites this planet with other worlds. Our science is a *Universal Science*, for it embraces the universe, and its history begins from the first day of creation. We are in possession of all the ancient books of wisdom. Everything in nature is subject to our will; for our will is one with that of the universal spirit, the motive power in the universe, and the eternal source of all life. We need no information either from men or books, for we have the power to perceive everything that exists and to read in the book of nature, wherein no errors occur. Everything is taught in our school, for our teacher is the light that produced all things.

We could tell you of the most wonderful things which are known to us, and which are as far beyond the reach of even the most erudite philosopher of this age as the sun is distant from the earth; but which are as near to us as the light of the spirit is to the spirit from which it emanates; but it is not our intention to excite your curiosity. We wish to create within you a thirst for wisdom and a hunger for fraternal love, so that you may become able to open your eyes to the light and see the divine truth for yourselves. It is not for us to come and open your understanding, but it is the power of the truth itself which enters the heart; it is the divine bridegroom of the soul who

knocks at the door, and there are many who will not admit him, because they are entangled in the illusions of external existence.

Do you wish to become a member of our Society? If so, enter within your own heart. Do you wish to know the *Brothers*? If so, learn to know the divinity manifesting itself within your own soul. Seek that within you which is perfect, immortal, and not subject to change, and when you have found it, you will have entered our society, and we shall become known to you. No imperfections of any kind can be admitted within our lodge, and before you can enter you must throw off all the imperfections of your own nature. The corruptible elements within you must be consumed by the fire of divine love. You must be baptized with the water of truth and clothed with an incorruptible substance such as is produced by pure thoughts. The inner *sensorium* must be opened to the perception of spiritual verities, and the mind illuminated by divine wisdom. Then will great powers, now unknown to you, become developed within your soul and you will be enabled to conquer evil. Your whole being will be renewed and transformed into a being of light, and your body will serve as a habitation for the divine spirit.

You ask, what are our doctrines? We have none to proclaim; for any doctrine we presented could be but a doubtful opinion to you as long as you do not possess self-knowledge. This self-knowledge cannot be attained through external instruction, it must grow within yourself. Ask the divine spirit within you, open your inner senses to the understanding of what it says, and it will answer your questions. All we can do is to submit some theories to your consideration and examination. Not that you should merely believe what we say without due examination and be satisfied with such a belief; but that they may serve you as landmarks and guideposts in your wanderings through the labyrinth of self-examination.

One of the propositions which we desire to submit to your consideration is that humanity as a whole will not be permanently happy until it has absorbed the spirit of divine wisdom and fraternal love. When this takes place the crowns of the

world's rulers will be pure and unadulterated reason, their sceptres will be love; they will be anointed with power to liberate the peoples from superstition and darkness, and the external conditions of mankind will improve after the internal improvement has taken place. Poverty, crime and disease will then disappear.

Another proposition is that one of the causes why men are not more spiritual and intelligent is that the grossness and heaviness of the material particles composing their frames prevent the free action of the spiritual element therein, and that the more grossly they live, and the more they are given to sensual, animal and semi-animal pleasures, the grosser will their organisms become and the less will they be able to rise in thought into the higher regions of the ideal world and to perceive the eternal realities of the spirit. Look at the human forms you meet in the streets, stuffed with meat full of animal impurities, and with the stamp of intemperance and sensuality imprinted upon their faces, and ask yourself whether or not these forms are adapted for the internal manifestation of divine wisdom.

We also say that *spirit is substance, reality*. Its attributes are indestructibility, indivisibility, impenetrability, duration. *Matter is an aggregate*, producing the illusion of form; it is divisible, penetrable, corruptible and subject to continual change. The spiritual realm is an actually existing indestructible world, whose centre is the Christ (*the Logos*) and its inhabitants are conscious and intelligent powers; the physical world is a world of illusions, containing no absolute truth. Everything within the external world is merely relative and phenomenal; it is, so to say, the shadow-picture of the internal, real world, produced by the light of the living spirit acting upon and within animated matter.

Man's lower intellect borrows its ideas from the everchanging realm of the sensual; it is therefore subject to continual change; man's spiritual intelligence—his intuition—is an attribute of the spirit, unchangeable and divine. The more ethereal, refined and moveable the material particles constituting man's organism become, the easier will they be penetrated by the divine light of spiritual intelligence and wisdom.

A rational system of education must be based upon a knowledge of the physical, psychical and spiritual constitution of man, and will only be possible when the whole of man's constitution—not merely in its animal, but also in its spiritual aspect—is known. The external aspect of man's constitution may be studied by external methods, but a knowledge of his invisible organism can only be attained by introspection and self-examination. The most important advice we have to give is, therefore: *Learn to know thine own self.*

The above propositions will be sufficient for you to meditate upon and to examine in the light of the spirit, until you receive further instruction.

The rule of life is to be found within yourself.

Ask yourself constantly, "What is the right thing to do?"

Beware of ever doing that which you are likely, sooner or later, to repent of having done.

It is better to live in peace than in bitterness and strife.

It is better to believe in your neighbours than to fear and distrust them.

The superior man does not wrangle. He is firm but not quarrelsome. He is sociable but not clannish.

The superior man sets a good example to his neighbours. He is considerate of their feelings and their property.

Consideration for others is the basis of a good life, a good society.

Feel kindly toward everyone. Be friendly and pleasant among yourselves. Be generous and fair.

What you do not wish done to yourself, do not do to others.

—CONFUCIUS

THOSE LETTERS THAT HAVE HELPED ME

As students of Theosophy throughout the years we have surely read many times over those invaluable letters from Mr. Judge written to help a great variety of troubled inquirers, who, we may assume, were unable to confide in those nearer them, or sadly solitary, obliged to face their problems unaided. Turned in upon themselves, as the phrase is, or reluctant to expose themselves to others, such troubled ones today often seek help similarly from one or other popular magazine, which usually has a section set aside for inquiries. A kind answer is invariably given them, but both it and the problem itself are pretty sure to differ widely from the queries and replies that involved Mr. Judge. Which explains why both are so well worth reading and pondering upon by those of us who are students of Theosophy today. The problem itself may not be ours, but W.Q.J.'s response to it is sure to hold something that can benefit us, as we may quickly prove by turning to those *Letters That Have Helped Me*.

Pages 93-94¹ make a good starting point, for the letter-writer is obviously suffering, as do many, from deep dissatisfaction with himself. He has written to ask what to do about it, and Mr. Judge's reply is a valuable one for all who seek to live as befits students of Theosophy. "You have lost all desire for progress, for service, for the inner life—what has that to do with it? . . . Make up your mind that in some part of your nature, somewhere, there is that which desires to be of use to the world. Recognize mentally that you should try to work for it sooner or later Begin by degrees. Assert constantly to yourself that you intend to work and that you will do so. Keep that up all the time Begin by doing ten minutes' work every day of any sort—study, or the addressing of envelopes, or anything, so long as it be done deliberately and with that object in view If a day comes when this is too irksome, knock it off for that day. Give yourself three or four days' rest, and do it deliberately. Then go back to your ten minutes' work. At the end of six or

¹ All page numbers pertain to the American edition of *Letters That Have Helped Me*.

seven weeks, you will know what to add to that practice; but go slowly, do nothing in a hurry; be deliberate.”

Here is good advice, is there not, given quietly and in detail? It may well, at this later day, serve for any of us, and perhaps we may venture to claim a small share in the good wishes and the assurance with which Mr. Judge concludes his letter. “I wish you luck, and wish I could do more for you. But I will do what I can.”²

To do, but not to overdo. On this point Mr. Judge again gives good advice. “The Theosophist,” he writes to another inquirer, “is bound to see that his hours for sleep, work, and recreation are properly arranged and adjusted, since he has no right to live so as to break himself down, and thus deprive the cause he works for of a useful and necessary instrument.”³

For many today that is as sound and as necessary a piece of advice as could well be given. Sound also must have been the contents of a letter to a student who was evidently coping with family worries, to whom Mr. Judge writes as any helpful columnist would do today. “I regret exceedingly all your troubles and difficulties. Meantime, your work and duty lie in continuing patient and persevering throughout. The troubles of your friends and relatives are not your Karma.”⁴

One would like to think that this helped to clear the way for someone who was perhaps just a little over-conscientious, and who, like some who seek advice from an answerer of queries today, had been forced by worry to appeal to an expert with regard to the right division of time and strength. This particular problem is always in our midst. It is helpful to note that Mr. Judge could say plainly, “Not your Karma.”

He deals with what must have been a similar query in another instance where some conscientious person has apparently been overdoing things in an effort to make up for what others are leaving undone. “If you go right on and work, and let time, the great devourer, do the other work, you will see that, in a little while, the others will wake up. . . . Do, then, that way. Your own duty is hard enough to find out, and by attending to that

² P. 95.³ P. 98.⁴ P. 121.

you gain, no matter how small the duty may be. The duty of another is full of danger. May you have the light to see and to do!"⁵

This may seem but a commonplace example, hardly meriting Mr. Judge's wise words and help, but the inquirer was obviously someone conscientious who felt the tug between two apparent duties and who merited the calm that the inner Self requires. Mr. Judge would have him not stray from his own appointed path of service, whatever that service might be.

A reply which Mr. Judge must have written gladly goes to another questioner who had evidently begun his letter rather deprecatingly. "You by no means need to apologize for asking my attention to the matter of your joining the Theosophical Society. It is my great desire and privilege to give to all sincere enquirers whatever information I may possess, and certainly there can be no greater pleasure than to further the internal progress of any real student and aspirant."⁶

There follows then a definite assurance which the inquirer must have welcomed as ending his uncertainty about the right step to take. "I think you quite right in wishing to identify yourself with the Theosophical Society, not only because that is the natural and obvious step for anyone sincerely interested, but also because each additional member with right spirit strengthens the body for its career and work.

Such varied inquiries from would-be helpers! It should not surprise us to find Mr. Judge beginning his reply to one of them somewhat cautiously. "Just at this minute I do not know exactly what to say So do not fix your mind as yet on a plan." But this he follows with sound advice, applicable to a variety of situations. "Make yourself in every way as good an instrument for any sort of work as you can When the hour strikes it will then find you ready Nothing is gained, but a good deal is lost, by impatience—not only strength, but also sight and intuition. So decide nothing hastily Wait for the hour to make the decision Try to take pleasure in doing what is your duty, and especially in the *little* duties of life."⁷

⁵ P. 122

⁶ P. 109.

⁷ Pp. 124-25.

The above—we may say *all* of the above, every answer given by Mr. Judge to some anxious inquirer—has its message for us who are students of Theosophy today, and cannot be read and re-read too often, with careful attention. “From Unpublished Letters” is the heading above a certain group of them, and a sad loss would it have been to us had they remained so, as two short examples of their quality will show.

Are we dissatisfied with our circumstances? If so, Mr. Judge has this to say to us. “The circumstances we are in *are* the best for us if we will only so regard them. Try to do this, and thus get the best out of them, and escape them in another life.”⁸

Do conflicting claims upon us worry us? That is an oft-recurring problem for many. “Do just what lies before you,” says Mr. Judge, “without thinking about all the other things, and without troubling your mind about all the things you can’t do They will be looked after in due time”⁹—a simple statement, but one he must have acted upon often when faced with office work and perhaps an essential journey, not to mention the answering of these very letters, which, each in itself, would carry encouragement and help to someone.

They are doing so still. By all means let us study *The Ocean of Theosophy* and Mr. Judge’s other writings, including his many, many articles and answers to questions. From all of these we gain great enlightenment—they are invaluable for earnest students of Theosophy—but so no less, in its degree and for its own particular purpose, can be even the short extract, say, from one or other of the Letters—a comment, a suggestion, a reminder—which in a responsive moment we take to ourselves.

Let us turn to them often. They can never become outworn. How could passing years affect the value of this last, with which we close?

“Look for the real beneath the unreal; look for the substance behind the shadow; and in the midst of confusion look for the silent centre where the Lodge is ever at work.”¹⁰

⁸ P. 168.

⁹ P. 177.

¹⁰ P. 160.

THE RIGHT RESOLVE

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Even if the man of most evil ways worship me with exclusive devotion, he is to be considered as righteous, for he hath judged aright.

—*Bhagavad-Gita*, IX, 30

SUCH VERSES as the above in the different scriptural books have been misinterpreted by the priest and purohit in every age and clime. Every religion nowadays is presented to the world for its superior claims. The truly spiritual man knows that all religions are true at their root and false as separated and separative factors.

The *study* of religions leads us to the eclectic nature of Religion. The *Gita* is an eclectic book. It is meant for all, even for one "who may be of the womb of sin." In the above Shloka it is not said that only a Brahman or an Aryan who had judged aright must be considered righteous, but all, whoever and whatever they be, provided of course that they "worship me," *i.e.*, Krishna. But the Lord of Mystery was not ignorant that different men follow diverse ways of worship. He refers to them in this very ninth discourse. He also says: "I am the Ego which is seated in the hearts of all beings." (X,20), including the man of most evil ways.

It is a well-known philosophical axiom that each one of us understands the universe in terms of his own power of senses, of mind, or of heart. The resplendent universe does not exist for the blind; the laws of Nature exist not for the lunatic; the good, the beautiful, the true exist not for the hard-hearted, the ugly tempered, and the selfish individual. Thus also, we are able to cognize the nature of Krishna only by the aid of that Spirit in us which is Himself. Thus we can see that it is the spirit of Krishna which in the true Christian is named the spirit of Christ, and unless, it is said, the Christ be born in him, he may be a churchgoer but not a Christian. A Buddhist may repeat, "I worship the Buddha"; unless the Tathagata light is lighted in his heart, he is not a true follower of the Enlightened One.

Krishna is the Self within each one of us. The first step in spiritual evolution is the acknowledgment of that fact. We may call it the Christ within, or the Buddha within; we may call ourselves "sons of Ahura Mazda" or "servants of Allah"; we have to recognize that names matter little and the reality they represent means everything. Just as a single idea can be expressed in any tongue, and in pictorial and symbolic ideographs, so also the Spirit in man is one and the same though its shining forth in each is different according to the evolution of each human being. There are men of evil ways in each religion and nation, and for them all a method is here presented.

If a man resolves aright he is to be considered righteous; and his resolve is true when he has taken to "worshipping" Krishna. This is the first step: each person must begin to worship the Spirit of Deity which dwells in his own heart. What is worship?—it is becoming worthy of relationship; to be united to the Divinity within is the object of worship. We are in essence divine and spiritual. To succeed in transferring that divinity and spirituality to the living, toiling, suffering man is the task set out before us, by the *Gita*. To be united to the Higher Self is Yoga, and Yoga and worship are synonymous. So any man or woman who has resolved to listen to the voice of his own conscience, to seek for the still small Voice of God in his own heart, to gain communion with his own Higher Self, has judged and resolved rightly and is to be accounted righteous. In this doctrine is not offered some vicarious atonement, some hope of distant heaven, to some special few. Here is more than hope—certitude for each and every one, provided he exerts himself along the right line.

To sit in judgment over our lower self and to note all its foibles; to review its mischievous tendencies and correct them—this is the task each one of us must perform at the close of every day. This leads to right resolve and the Great Light dawns in our consciousness as we repeat to ourselves the words of a Great Sage: "He who will not find our truths in his soul and within himself, has poor chances of success in Occultism."

—B.M.

INSPIRATION IN DAILY LIFE

THE TRUE SERVANT of humanity has his own characteristic mark. There are many kinds of public men engaged in a variety of works, doing something here, something there. Most call their work by the exalted name of service. Spiritual service, however, has its own inner mark, and its outer manifestation. That inner mark is Inspiration, the Inspiration which springs up within the heart, which enlightens the mind, which floods the whole being. True Inspiration makes the person whole: the inner struggle of his own constituents has ceased: that which the Christian Scriptures designate as the "war in our members" has come to an end. The strength of peace comes upon an individual when he has become whole—peace which is not passivity, not so-called meekness, but that peace which is strong, so strong that it becomes invulnerable, so active that it flows like the river, cleansing the very surface over which it flows. Thus Inspiration has for its inner mark this peace and the strength of peace, which outwardly expresses itself in the service of human souls.

What is the real service of human souls? Producers of wealth, bestowers of charity, have their own place in the scheme of things, but their work and their gifts do not make men whole. Teachers and educators, philosophers and even poets, though doing a noble task of upliftment, yet do not fully make the person whole. In proportion as we ourselves become whole, that is, spiritual, are we able to make others whole. Inspiration has for its true symbol—Fire. Only a lighted fire can kindle fire elsewhere. The industrialist and the labourer fructify the earth; charity in the form of money or of good deeds is like water that cleanses and beautifies the earth; great mental ideas are like air, gentle breezes that soothe, or fierce gales that destroy jerry-buildings of petty thoughts; but none of these are like fire, the fire of Inspiration that consumes vice, that destroys ignorance, that brings warmth in a chilly, cold world, that offers nourishment to the hungry soul. Earth and water and air have their great uses, and so the industrialist, the man of charity, the educator who trains the senses and the mind, are all benefactors;

but it is the man of Inspiration alone who can inspire other men, who can warm the human heart and feed the human soul.

Our world today, East and West alike, seeks Inspiration, looks out for inspired men. But one of our difficulties is that while the spirit of the world is willing, its flesh is weak. Most people want men of Inspiration to guide them, and they seek some source of real light, of strong peace, yet they themselves are not able to discern the light, to know real peace. Just as a frog thirsting for rain croaks for rain, but knows not why rain descends or how, so also men and women living in the world thirst for peace, cry for peace and are even able in some measure to appreciate peace when they attain it, yet they know not whence or how it comes. They want a miracle! The effort, however, must come from within. That is the great principle we must remember. True peace and its strength born of Inspiration must be found within ourselves, for that inner source alone will enable us to kindle and tend the fire of soul-vision and spiritual service.

Everywhere this realization is growing within the minds of a few; a feeling of real spiritual democracy is arising. Leaders in politics or generals of armies cannot save us; neither can preachers and their pulpits. Unless we transform ourselves and are inspired, these uninspired priests and politicians are worse than useless. Those few thus inspired are coming to the recognition of the great truth of the *Gita*:

There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*—who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place.

Hence, even to appreciate Inspiration we must have a little Inspiration of our own. Unless we have a little peace, a little soul-strength, we cannot feel the great peace, the glorious strength of the Spiritual Presence in the universe. We cannot build a fire without fuel. And so we must labour to acquire a little Inspiration within ourselves by seeing through the sordidness of

life, by control of the lusts of the flesh, by conquest of laziness of body or mind.

There are three ideals, and one or the other or all of these energize those who are seeking reality in life, who are searching for some Inspiration in the toil and the struggle of daily existence. These ideals are:

The Ideal of Happiness: People seek happiness. "If we could be happy, we would be all right," they say; but what do they take happiness to be? Some say happiness is health, and add: "Never mind poverty, if I can enjoy health." But how many poor yet healthy persons are there who do *enjoy* their health? It is only when we are stricken with pain of body that we prefer health even to wealth! Similarly with intellectual limitations. We do not enjoy by right use what we *do* know, but exploit the knowledge we possess to try to get what we call happiness. We see how happiness ever recedes: we do not have it; we are going to have it. Take heart happiness—how many happy homes are there? How many are so touched by the happy chord of love that nothing else is needed? In the realm of happiness, the lure of the future, the lure of what will be when wealth is acquired—or fame or power or love—is tremendous. And so the ideal of happiness is not realized—it gets frustrated. There is a philosophical reason for this frustration, and many who seek the *raison d'être* come to the second ideal.

The Ideal of Progress: Such seekers into the meaning of happiness find out that pain is the womb of progress; pangs of birth are necessary to joys of life. The babe just born cries so that it can take the breath of life; soul-birth, mind-birth, every other kind of birth, is accompanied by travail. And so people become philosophic and say: "There is no unmixed blessing in the universe; evil after all is good, for out of evil good results." But having recognized the principle of progress, how many of us utilize that principle? Few who see this truth are, first, willing to suffer, and, secondly, to know how to make use of that suffering. For, modern science does not teach about the Soul and its growth; and the old religions have become worse than useless, for in them only blind faith and mere belief

are to be found. The doctrine of evolution convinces every intelligent person that growth must be, but how growth occurs is not known, and we are called upon to believe in the destruction of mental genius, of the heart of wisdom, for we are taught by scientific philosophy that at the death of the genius nothing remains save what he has created. Shakespeare lives only in his work—nothing more. This satisfies neither the seeking mind nor the aspiring heart. Unless the ideal of evolution and growth, which implies pain and suffering, leads to a goal other than annihilation, that ideal ceases to inspire. You will live in your progeny and you must suffer that unborn generations may profit, is an unjust proposition and naturally draws the retort: "What has posterity done for me that I should die for posterity?" And so, just as abandoning the ideal of happiness people pass on to the ideal of evolution, so also, finding this stage unsatisfactory, they pass on to the next stage, to the next ideal.

The Ideal of Service: The ideal of growth contains within itself the ideal of happiness, and so this third ideal, that of service, contains the two preceding ideals of happiness and of evolution. We serve others so that progress may result and happiness ensue for all. But once again we find that those who are active in one sphere of service or another find frustration. Cities the world over remove their slums—only to find new problems. Every political party, every social-service organization, compels the philosopher and the statistician to arrive at the conclusion that unless a person is taught to help himself, unless he undertakes the task of reforming himself, the ideal of service must continue to meet with frustration. One who has passed from happiness to self-growth, from self-growth to the service of others, meets with disappointment and despair and says, "I give it up!" This is no exaggeration; thousands have come to that position, and they have found, they think, a panacea: "Let me live my life, seeking happiness, making progress, doing what I can do of kindness to others." This is not the crass concept of "eat, drink and be merry, for tomorrow we die." This is a higher ideal, where men and women live to the best of their abilities, seeking instruction and expressing kindliness. And yet—the chaos is upon them.

What is the answer?

The Theosophical answer is that these three are not distinct ideals, but are three aspects of one grand ideal. Happiness, Evolution and Service form an equilateral triangle; one without the other meets with frustration. That is the first lesson. Inspiration comes to our life, in our daily struggles, from the conjoint action of these three. The apex of this triangle is the human soul, the human consciousness, from which stream forth happiness on one side, evolution on the other, and these meet again in the base of the triangle—Service. This implies, therefore, that unless our service is in terms of our own soul-progress and the soul-happiness within ourselves, it will not satisfy us, the ideal will not be realized. But if we make ourselves whole by triple conjoint action, then never will there be frustration for us.

And so we come to the great Theosophical fundamental—Go within, and there make yourself whole. Seek the meaning of happiness, which is not dependent on wealth or on other people, however much you do affect and are affected by things and beings. Recognize soul-growth as the basis of true progress: strong athletes are not immortal; giant minds, like great conquerors, come to dust; but strong and giant Souls—a Jesus, a Buddha, a Shankara, a Krishna or a Rama—live not merely in their words, but as vital living Examples.

The source of Inspiration is within us—the Inner Ruler Immortal; let us go to it. By knowledge of its nature and its powers we will find it to be a triad of Happiness, Growth, and Altruism or Service. The joy of the Soul, the progress of the Soul, the philanthropy of the Soul must be realized. But to find that the Soul is the great Philanthropist whose store of wealth is exhaustless, whose power to grow is endless and immortal, we will need study of the right science and philosophy. That is why students of Theosophy take the trouble to learn the great ideas, the grand principles of soul philosophy. The Soul is unsectarian; it is neither a Hindu nor a Muslim, neither a Christian nor a Jew; the Soul is man *qua* man, above all sects, above all religions, all conditions, all nationalities. Theosophy brings us to the recognition of Universal Brotherhood, and shows us that all men

and women must be treated as brothers and sisters, true Souls. The Soul is both Light and Life. It is the Light by which we see, and the Life by which we serve. And there are the Great Souls, quenchless Lights, immortal Lives, who ever shine in the darkness, who ever serve and sacrifice for the human race. In the world of Souls, within our own heart, let us find Ishwara, the Spark of Light, that Spark which has to become the Flame, as the Soul has to become the Great Soul.

NO ONE is happy unless he is reasonably well satisfied with himself, so that the quest for tranquillity must of necessity begin with self-examination. We shall not often be content with what we discover in this scrutiny. There is so much to do, and so little done. Upon this searching self-analysis, however, depends the discovery of those qualities that make each man unique, and whose development alone can bring satisfaction.

Of all those who have tried, down the ages, to outline a programme for happiness, few have succeeded so well as William Henry Channing, chaplain of the House of Representatives in the middle of the last century:

"To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy . . . to study hard, think quietly, talk gently, act frankly; listen to the stars and birds, to babes and sages, with open heart; to bear all cheerfully, do all bravely, await occasions, hurry never; in a word to let the spiritual, unbidden and unconscious, grow up through the common."

It will be noted that no government can do this for you; you must do it for yourself.

—WILLIAM S. OGDON

ON SOWING AND REAPING

AMONG the numerous Sanskrit words that have been absorbed into the ordinary English vocabulary is the word "Karma." Literally it means "action," but its most generally accepted meaning in the popular mind is that process in Nature so aptly described by St. Paul: "Whatsoever a man soweth, that shall he also reap." Karma, in Indian philosophy, embraces not only visible deeds, but also mental and moral actions. Furthermore, its sway is not restricted to the human kingdom, but is universal and, this being so, karma is looked upon as the basic Law of Nature.

The Law of Causation recognized by science in the physical universe is extended to the moral and mental universes. The ancient philosopher solved the problem of Fate and Free Will in this Law of Karma, which the modern scientist has not done in his Law of Causation. The metaphysical aspect of causation is to be found in the Chain of *Nidanas*—the twelve causes of existence, a concatenation of cause and effect in the whole range of existence through twelve links. But this profound metaphysical chain cannot be grasped by the modern mind until it has purged itself of false notions of theology, science and philosophy, or the cant of dogmatic sectarian beliefs.

The mind of the modern man, however, is now sufficiently educated to grasp the psychological aspect of Karma as it pertains to his own daily experiences. He can see justice inherent in it, and can appreciate the fact that "it knows not wrath nor pardon," although he may forget this philosophical truth when ills overtake him. While he is quite familiar with the proposition that as a man soweth, so shall he also reap, he is not equally at home with its corollary, that a man is *now and here* reaping that which he has already sown. The religious dogma of a future heaven or hell, where rewards or punishments will be meted out to him, stands in his way. According to the doctrine of Karma, the future is locked up in the present which, at the same time, is also the unfolding past. Again, a person's false understanding of the facts of heredity prompts him to blame his progenitors unto the third and fourth generation for his present afflictions.

or tendencies. Karma does not negative heredity except as a primary cause; heredity is an instrument for the manifestation of Karmic effects.

The knowledge of the Law of Karma is eminently practical, for it changes the learner's attitude to the problems of life. Since a person reaps as he sows, it is surely more than worth his while to sow correctly and intelligently. Again, since he is reaping what he has sown in the past, his present obstacles, vicissitudes and sorrows are a legitimate flowering, and one, moreover, which is not purposeless. A correct and intelligent use now and here of this legitimate harvest increases and deepens his experience and proves to him the truth of Edward Carpenter's statement that "the pains which I endured in one body were powers which I wielded in the next."

Karma is not fatalism, for its effects may be counteracted by our present thoughts and acts, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects. It is taught that—

Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

Of great practical value is the fact that it is in the psychological aspect of our being that the seeds of causes are sown which sprout and become visible effects in our physical nature. The inner purpose is the motor power by which the outer movements manifest.

Generally a person is valued by his words and deeds—and who troubles about his motives, feelings and thoughts? Intellectual dishonesty is not regarded as a crime; he who looketh on a woman with lust is not called an adulterer; a cesspool mind is not shunned as contagious—for who bothers about another's private thoughts? But the Upanishad says that "verily a person consists of purpose." Again:

As is his desire, such is his resolve; as is his resolve, such the action he performs; what action he performs, into that does he become changed.

A simple experiment in the laboratory of a person's own consciousness will reveal to him the absolute truth of the above, and then he will be able to say: "As I have thought, so shall it come to pass; and as I have purposed, so shall it stand."

MAN is buffeted by circumstances so long as he believes himself to be the creature of outside conditions, but when he realizes that he is a creative power, and that he may command the hidden soil and seeds of his being out of which circumstances grow, he then becomes the rightful master of himself. . . .

Good thoughts bear good fruit, bad thoughts bad fruit.

A man will find that as he alters his thoughts towards things and other people, things and other people will alter towards him. . . . Let a man radically alter his thoughts, and he will be astonished at the rapid transformation it will effect in the material conditions of his life. Men do not attract that which they want, but that which they are. . . . The divinity that shapes our ends is in ourselves. It is our very self. . . . All that a man achieves or fails to achieve is the direct result of his own thoughts. . . . A man can only rise, conquer, and achieve by lifting up his thoughts. He remains weak and abject and miserable by refusing to lift up his thoughts. . . .

—JAMES ALLEN

THE TEN ITEMS OF "ISIS UNVEILED"

(With correlated references from the book)

2d. *Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, spirit, source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.*

3d. *Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity, (II, 587-88)*

The trinity of nature is the lock of magic, the trinity of man the key that fits it. (II, 635)

"All things," says the *Kabala*, "are derived from one great Principle, and this principle is the *unknown and invisible God*. From Him a substantial power immediately proceeds, which is the *image of God*, and the source of all subsequent emanations. This second principle sends forth, by the *energy (or will and force)* of emanation, other natures, which are more or less perfect, according to their different degrees of distance, in the scale of emanation, from the First Source of existence, and which constitute different worlds, or orders of being, all united to the eternal power from which they proceed. *Matter is nothing more than the most remote effect of the emanative energy of the Deity.*" (II, 35)

Every objective manifestation, whether it be the motion of a living limb, or the movement of some inorganic body, requires two conditions: will and force—plus *matter*, or that which makes the object so moved visible to our eye; and these three are all convertible forces, or the force-correlation of the scientists. In their turn they are directed or rather overshadowed by the Divine intelligence which these men so studiously leave out of the account, but without which not even the crawling of the smallest earthworm could ever take place. The simplest as the most

common of all natural phenomena—the rustling of the leaves which tremble under the gentle contact of the breeze—requires a constant exercise of these faculties. Scientists may well call them cosmic laws, immutable and unchangeable. Behind these laws we must search for the intelligent cause, which once having created and set these laws in motion, has infused into them the essence of its own consciousness. Whether we call this the first cause, the universal will, or God, it must always bear intelligence. (I, 198)

THEOSOPHISTS.—In the mediaeval ages it was the name by which were known the disciples of Paracelsus of the sixteenth century, the so-called fire-philosophers of *Philosophi per ignem*. As well as the Platonists they regarded the soul and the divine spirit, *nous*, as a particle of the great Archos—a fire taken from the eternal ocean of light. (I, xli)

Fire, in the ancient philosophy of all times and countries, including our own, has been regarded as a triple principle. As water comprises a visible fluid with invisible gases lurking within, and, behind all the spiritual principle of nature, which gives them their dynamic energy, so, in fire, they recognized: 1st. Visible flame; 2nd. Invisible, or astral fire—invisible when inert, but when active producing heat, light, chemical force, and electricity, the molecular powers; 3rd. Spirit. They applied the same rule to each of the elements; and everything evolved from their combinations and correlations, man included, was held by them to be triune. Fire, in the opinion of the Rosicrucians, who were but the successors of the theurgists, was the source, not only of the material atoms, but also of the forces which energize them. When a visible flame is extinguished it has disappeared, not only from the sight but also from the conception of the materialist, forever. But the Hermetic philosopher follows it through the “partition-world of the knowable, across and out on the other side into the unknowable,” as he traces the disembodied human spirit, “vital spark of heavenly flame,” into the Ætherium, beyond the grave. (I, 423)

“Whoso wishes to have an insight into the sacred unity, let him consider a flame rising from a burning coal or a burning

lamp. He will see first a twofold light—a bright white, and a black or blue light; the white light is *above*, and ascends in a direct light, while the blue or dark light is *below*, and seems as the chair of the former, yet both are so intimately connected together that they constitute only one flame. The seat, however, formed by the blue or dark light, is again connected with the burning matter which is *under* it again. The white light never changes its colour, it always remains white; but various shades are observed in the lower light, whilst the lowest light, moreover, takes two directions; *above*, it is connected with the white light, and *below* with the burning matter. Now, this is constantly consuming itself, and perpetually ascends to the upper light, and thus everything merges into a single unity." (*Sohar*, i, p. 51a) Such were the ancient ideas of the trinity in the unity, as an abstraction. Man, who is the microcosmos of the macrocosmos, or of the archetypal heavenly man, Adam Kadmon, is likewise a trinity; for he is *body*, *soul*, and *spirit*. (II, 222-23)

The philosophers, and especially those who were initiated into the Mysteries, held that the astral soul is the impalpable duplicate of the gross external form which we call body. It is the *perisprit* of the Kardecists and the *spirit-form* of the spiritualists. Above this internal duplicate, and illuminating it as the warm ray of the sun illuminates the earth, fructifying the germ and calling out to spiritual vivification the latent qualities dormant in it, hovers the divine spirit. The astral *perisprit* is contained and confined within the physical body as ether in a bottle, or magnetism in magnetized iron. It is a centre and engine of force, fed from the universal supply of force and moved by the same general laws which pervade all nature and produce all cosmical phenomena. (I, 197-8)

"Three spirits live and actuate man," teaches Paracelsus; "three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body—the soul); the third is the *Divine* spirit (*Augoeides*)." Our human

body, being possessed of "primeval earth-stuff," as Paracelsus calls it, we may readily accept the tendency of modern scientific research "to regard the processes of both animal and vegetable life as simply physical and chemical." This theory only the more corroborates the assertions of the old philosophers and the *Mosaic Bible*, that from the dust of the ground our bodies were made, and to dust they will return. But we must remember that

" 'Dust thou art, to dust returnest,'
Was not spoken of the soul."

Man is a little world—a microcosm inside the great universe. Like a foetus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest Cause—the Spiritual Light of the World? This is the trinity of organic and inorganic nature—the spiritual and the physical, which are three in one, and of which Proclus says that "The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe"; the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. (I, 212)

"Man," says Van Helmont, "is the mirror of the universe, and his triple nature stands in relationship to all things." The will of the Creator, through which all things were made and received their first impulse, is the property of every living being. Man, endowed with an additional spirituality, has the largest share of it on this planet. It depends on the proportion of matter in him whether he will exercise its magical faculty with more or less success. Sharing this divine potency in common with every inorganic atom, he exercises it through the course of his whole life, whether consciously or otherwise. In the former case, when in the full possession of his powers,

he will be the master, and the *magnale magnum* (the universal soul) will be controlled and guided by him. In the cases of animals, plants, minerals, and even of the average of humanity, this ethereal fluid which pervades all things, finding no resistance, and being left to itself, moves them as its impulse directs. Every created being in this sublunary sphere, is formed out of the *magnale magnum*, and is related to it. Man possesses a double celestial power, and is allied to heaven. This power is "not only in the outer man, but to a degree also in the animals, and perhaps in all other things, as all things in the universe stand in a relation to each other; or, at least, God is in all things, as the ancients have observed it with a worthy correctness. It is necessary that the magic strength should be awakened in the outer as well as in the inner man. . . . And if we call this a magic power, the uninstructed only can be terrified by the expression. But, if you prefer it, you can call it a spiritual power—*spirituale robur vocitaveris*. There is, therefore, such magic power in the inner man. But, as there exists a certain relationship between the inner and the outer man, this strength must be diffused through the whole man." (I, 213)

"Of all the duties, the principal one is to acquire the knowledge of the supreme soul (the spirit); it is the first of all sciences, for it alone confers on man immortality." (Manu, book xii, sloka 85)

It is entirely impossible for the thinking being to think of its own non-existence, of the termination of its thinking and life . . . to this extent, everybody carries within himself the proof of his own immortality.

—GOETHE

IN THE LIGHT OF THEOSOPHY

During this month of April falls the festival of Easter. One wonders how many Christians nowadays take the Gospel story literally and believe that Jesus, after his death, "rose again the third day according to the scriptures." Perhaps more people do than one would imagine, for in matters of belief many are content to remain ignorant of information which points clearly to the truth that the Resurrection of Jesus was an allegorical expression of a fact in soul-life, as well as a fact in universal nature—not a miraculous occurrence in an individual life.

Like Christmas, the festival of Easter has, in its long march down the centuries, gathered to it a great deal of colourful folklore and custom, most of which derives from much older forms of belief and ritual. Rick Hayward's article in *Prediction* refers to some of these Easter traditions and traces them to their origins. While the popular symbols associated with this festival—such as the egg, the hare, the hot cross bun—have their own meaning, what is of deeper significance is the theme of new life that seems to have been widely celebrated at the Vernal Equinox from very ancient times. In most of the religions of which we have record, this is the time of year when rites to commemorate the death and rebirth of a god or divine man were held.

In many cases [the article states] this god was associated with the great Earth Mother and the natural cycles of birth, growth and decay. But in the more advanced religions, notably in Egypt, Greece, Persia (also the Druidic religion), the theme of the dying god takes on a deeper esoteric meaning. This would involve secret rites of initiation in which the devotees were symbolically killed and then reborn to a higher kind of life. . . .

The natural cycle of life-death-renewal characterizing the cycle of vegetation is seen to contain a profound symbol which points to a deeper spiritual process in man: the birth of a higher form of being and consciousness from the darkness of ignorance and illusion. This primordial symbol of death and rebirth belongs to what the psychologist C. G. Jung calls the collective unconscious. It is an archetype, a basic theme which crops up over and over again in many cultures and in all periods of history. It is the

basic theme of the alchemists—the transmutation of base metals into gold, the lower nature of man into the higher.

The death and resurrection of Christ is a manifestation of this universal theme, reflecting the truth that a higher kind of life and consciousness can only come about through a sacrifice of the narrow, ego-bound level of existence.

With its rich folklore, custom, history and symbolism, the festival of Easter contains this one basic idea: that the law of life is constant renewal. It is the renewal of life in nature, the cycle of the seasons; but is also the renewal of consciousness, the great awakening, the transition from a lower to a higher level of being and awareness.

The idea of the unconscious mind was once scoffed at by psychologists, but now, in what one researcher calls “a silent revolution,” it is being taken seriously in the wake of new and compelling evidence. Studies show that the unconscious mind may understand and respond to meaning, form emotional responses and guide most actions largely independent of conscious awareness. And the research evidence extends beyond the laboratory to such situations as an operating room. Researchers have verified, for example, that what patients hear while under anaesthesia can affect their subsequent behaviour and their health. (*The Times of India*, February 26)

“An enormous portion of cognitive activity is nonconscious,” says Emmanuel Donchin, director of the Laboratory for Cognitive Psychophysiology at the University of Illinois. “We probably will never know precisely how much is outside awareness.”

It is the research work of Dr. Anthony Marcel, a psychologist at Cambridge University, that has generated much of the current excitement. Dr. Marcel believes there can be understanding without conscious awareness. “Conscious perception proceeds according to our rational beliefs about the world and our minds, while nonconscious perception probably does not,” he says. In his view, the nonconscious mind has far greater capacity than the conscious, and can handle a greater array of possibilities.

Other researchers concur with Dr. Marcel in granting the

unconscious mind a primary role in mental life. For instance, Dr. Robert Zajonc, a psychologist at the University of Michigan, argues that the unconscious mind can form likes or dislikes before the conscious mind knows what is being responded to. Feelings and emotions, he says, sometimes operate unconsciously, separate from cognition.

In *The Ocean of Theosophy*, Mr. Judge refers to the "acts and doings of the inner man," which are "the unconscious actions of the subconscious mind." These words "conscious" and "subconscious," he says, "are of course used relatively, the unconsciousness being that of the brain only." What the subconscious mind is, is explained by Mr. Judge in *An Epitome of Theosophy*:

The Sages say that Purusha is the basis of all manifested objects. Without it nothing could exist or cohere. It interpenetrates everything everywhere. It is the reality of which, or upon which, those things called real by us are mere images. As Purusha reaches to and embraces all beings, they are all connected together; and in or on the plane where that Purusha is, there is a perfect consciousness of every act, thought, object, and circumstance, whether supposed to occur there, or on this plane, or any other. For below the spirit and above the intellect is a plane of consciousness in which experiences are noted, commonly called man's "spiritual nature." . . . This upper plane is the real register of all sensations and experiences, although there are other registering planes. It is sometimes called the "subconscious mind."

It is estimated by investigators that about one person in every four is accident-prone to some degree. Such people not only regularly create accident conditions for themselves, at work, on the roads, in the home, wherever they may be, but also threaten the safety of others. An article by David Gunston in *Prediction* for August 1983 regrets that the condition of accident-proneness has not received the study it deserves in our highly mechanized world. Few governments have so far thought it worth investigating, in spite of today's pretty ghastly accident statistics.

The remedy is far from easy to find. The article quotes the

world's leading authority on the subject, German-born Dr. Hans Hahn, Professor of Psychology at the Transylvania College in Lexington, Kentucky, U.S.A., as saying, "Accident-proneness is something you are born with, and it may be you can never change this trait." It is easier and more effective, he believes, to remove the accident-prone from jobs such as those of airline pilots, bus drivers, railway signalmen, or machine operators, where accidents might occur, than to try to cure them of their condition. Over the years he has devised a number of tests to detect people who have this unhappy tendency towards accidents, so that they can be guided in the selection of jobs, for their own sakes as well as for others' safety.

With this question of accident-proneness is connected the entire subject of karmic propensity as also the doctrine of the elementals and of the *skandhas*. The Karma of past lives spent in deliberate carelessness makes some people literally *attract* accidents to themselves. W. Q. Judge in "The Moral Law of Compensation" (*U.L.T. Pamphlet No. 6*) gives the rationale of the operation of this law—how and why the elementals bring continual disaster to some individuals.



For conscientious objectors such as Jehovah's Witnesses and others who refuse blood transfusions during surgery, doctors have had to devise bloodless surgical techniques. One method dilutes and extends a patient's blood with water containing minerals and nutrients. Another involves cooling the body to slow metabolism. A patient's circulation can be safely stopped for approximately an hour if the body is chilled to 65 degrees Fahrenheit.

A team of surgeons headed by Sambamurthy Subramanian at the Children's Hospital in Buffalo, New York, is employing both techniques in open-heart surgery on children. Bloodless procedures used on 48 patients, ranging from infants to eight-year-olds, reduced blood loss and strain on kidneys and lungs. There is also no risk of contaminated blood or a need to match blood types. (*Science Digest*, March 1984)

Blood has a psychic charge and is a modification of *Prana*, the life principle in man. This and the Theosophical teachings concerning the principles of man, reincarnation, and karma bring up various considerations which, on philosophical grounds, militate against the practice of blood transfusions. It is therefore gratifying that alternative techniques are being devised and are found definitely beneficial.

Migratory birds always know where to head in the winter, but the phenomenon of migration continues to baffle researchers. Among the theories advanced are that they rely initially either on the stars or on magnetic cues for their compass sense.

Two biologists at the University of Lund in Sweden argue for the latter theory. In a recent issue of *Nature*, they suggest that a bird develops its sense of direction very early in life, based on the Earth's magnetic field. It then charts the position of the stars against this internal magnetic map.

Bird and animal instinct, inexplicable to the naturalists who have studied it, can never be understood along purely materialistic lines. It is a form of psychic clairvoyance. It exists even in the acephalous animals as well as in those with heads, and its manifestations run the gamut from so-called reflex or automatic actions to the intuitional powers of man, "which are the crown and ultimatum of instinct" and "the unerring guide of the seer" (*Isis Unveiled*, I, 425, 433). Of its manifestation in the animal kingdom, H.P.B. says:

This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it. (*Ibid.*, I, 425)

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without any 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 important 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 execution in practice of those principles, through a truer realization of the SELF; a profound conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however constituted, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution nor 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 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 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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