

# 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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### FOR WHITE LOTUS DAY

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1947.]

BEFORE another issue of this magazine is published, the Theosophical world will have celebrated White Lotus Day—the anniversary of the passing of H. P. Blavatsky. Those who have learnt from her recorded writings, who have been energized by her dynamic being and inspired by her life of devotion and sacrifice, continue to reverence her. Those to whom she taught the real meaning of sin and who have conquered it or are gaining victory over it, those whose carnal being (called in Brahmanical Occultism *papa-purusha*) is under their very eyes getting transmuted into the real human being (*punya-purusha*); those whose ignorance, born of false knowledge, is perceived as such and whose mind's discretion and eyes of dispassion are opened, however little—all such have remained untouched by periodic attacks on her. Krishna has been abused by many a church missionary—the filth they have flung has not lessened the number of true devotees of Krishna. Jesus has been called names, but the Light of the Christos has not lessened in power or in beauty.

We are here concerned with those whose mind-perception and heart-knowledge have awakened them to catch even a glimpse of the might and energy of the Soul who masqueraded as H. P. Blavatsky—a Fiery Being whose flame consumed the moth of evil and of selfishness, whose light cast shadows for the shadowy while revealing the nature of luminosity to those who were seeking the Divine themselves; a cosmopolitan and an internationalist in a world full of false loyalties, false patriotisms, false mental assumptions.

To all such as have glimpsed the Real behind the mask, praised and blamed, H.P.B. is not the charlatan. To many friends she was a puzzle and a problem—one called her "the Sphinx of the nineteenth century"; to others she was an oracle; to a few, the mirror. The very outer and visible mask had a reflecting surface in which the excitable saw the angry woman; the learned, the

storehouse of quaint knowledge; the spiritist, a first-class medium; the romancer, a brilliant conversationalist; and so on. To W. Q. Judge and Damodar Mavalankar and Robert Crosbie and such gifted hearts, the mirror was the Reflector of the Light of Wisdom.

H.P.B.'s message is the wand which we, her devotees full of faith, must use to remove the residuum of our own ignorance and illusion, and their dust which blinds the millions. By study and practice we should continue to clear our own perceptions; by persistent and assiduous work at and through the U.L.T. we can and should bring to others the solace which is born of understanding. Fighting our own animalism, we will help others to overcome theirs; but, for that task we need whole-hearted devotion to the interests of those who surround us.

On May 8 is White Lotus Day. Its significance ?

The Lotus... is the flower sacred to nature and her Gods, and represents the abstract and the concrete Universes, standing as the emblem of the productive powers of both spiritual and physical nature.... It signifies the philosophical idea—namely, the emanation of the objective from the subjective, divine Ideation passing from the abstract into the concrete or visible form. (*The Secret Doctrine*, I, 379-380)

H.P.B. was like the Lotus—at once the emblem of the Abstract and the Concrete. Those who saw or see her only as a mortal being, however extraordinary, failed and fail to see the true Being. From the Abstract Lodge of Adepts and Sages she rose, a Concrete Microcosm; and, while she lived, concretely she spread the beauty and the fragrance of the Lotus. And now? Her writings are the Concrete Testament, within and behind which is hidden the Abstract, the True, the Real. This hidden power in and of her Message is the Bridge to the regions which are Holy Land. We who honour ourselves by calling her our Guru have the privileged opportunity to walk forward on that Bridge till we too embody the Light "which shines beyond our mortal ken."

What fitter occasion than the Anniversary Day to renew our resolve to learn so that we may teach Wisdom, to secure so that we may radiate Peace?

Two important statements from the Guru of our Guru H.P.B. will help us in carrying out that resolve:

You must thoroughly put aside the personal element if you would get on with occult study.

Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested, and the more thoroughly and slowly the process is carried out, the better both for body and mind.

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## IMPOLITIC REFERENCE — "H.P.B."

[Reprinted from *The Path*, November 1893.]

THEOSOPHY is rapidly pushing its way through journalistic and other channels, and is cropping out in regions and hamlets the most unexpected. Its expansion during the last few years has astonished even those who best know its merits, and every day brings new indications that it is soon to be in the forefront of the questions of the age and the interest of the religious world. For, in truth, it supplies the very desiderata for which earnest men have vainly sought, and finds welcome in exact proportion as those meeting it are intelligent, open-minded, and devout. A system which insists on including every fact which research can grasp, which harmonizes each fact and each department of its vast philosophy, which solves the piteous puzzles in every human life and lot, which nerves to the most patient endurance and the most hopeful endeavour, is one which cannot be indifferent to those who think and feel and aspire.

Theosophy is not only exhaustive in its inclusions, it is most ingenuous in its methods. It waives aside all cajolery or special pleading, and asks no one to give his assent to its statements unless his reason is thoroughly convinced. Any other adhesion would be half-hearted, insincere, superficial; none such is congenial to a system which cares only for truth, and for perception of truth, and for honest avowal of the perception. Unless a man finds its teachings upheld by his judgment and his moral sense, it frankly tells him that he cannot rightfully accept them.

But in order for the judgment to act, Theosophy furnishes copiously the material. The philosophy may be divided into two parts—the facts and laws wholly beyond the reach of us ordinary mortals; the facts and laws measurably within our reach but needing elucidation by the former class. These it expounds with fulness, fortifying itself with the discoveries of science and the best exercise of reason. Those it presents as upon the evidence of extraordinary mortals, men whose larger acquisitions of faculty enable them to transcend our limits and explore vast realms beyond. Then it connects the two and exhibits a consistent scheme explanatory of all life seen and unseen, and by the beautiful harmony and relation of all parts depicts a whole which is worthy of its Divine Author.

As knowledge of matters outside our ken can only be communicated to us through one of ourselves, Theosophy avows that certain individuals have from time to time been used as channels of these higher truths, the sources being above them, known to be such, avowed to be such. Sometimes in sacred writings recognized as "Scriptures," sometimes in scientific

expositions of advanced grade, sometimes in moral or spiritual disquisitions, sometimes in the translation of inaccessible or non-understood works, truth appertaining to loftier planes is made to percolate down for the benefit and refreshment of dwellers upon the plains. In such cases the channel was valued for its accuracy and its service; it did not authenticate the truth, it transmitted it; it was not the authority but the witness. The truth, even, did not rest upon the medium; its certitude was in the responsiveness of the auditor, and its sanction in the validity of its source.

Thus it is that Theosophy approaches all hearers of this or any other age—large-minded, open-handed, frank, inviting every critical research, discountenancing all sham or partiality, pointing to proofs, citing evidence when accessible and furnishing testimony when not, appealing only to reason and insight and perception. Its most conspicuous Apostles most exhibit this spirit, and beg their pupils to look not *to* them but *through* them for the Truth which is to make free. They disclaim names as finalities, and will not consent that texts are to be fetters to the soul or any book weigh down a struggling mind. A disciple may reverence his teacher, but not truly so by repetition of phrases or by any other course than that which has convinced and qualified the teacher himself.

These facts have important bearing in the era to which Theosophy has now arrived. It has passed beyond the stage of mere novelty, and its philosophy has larger coherence as well as wider popular attention. Advance is being made into broader regions of thought, principles are receiving fuller application, legitimate criticism is testing the soundness of doctrine. The Theosophical Society finds a hearing in many quarters formerly barred to it, and its expounders have audiences neither unfriendly nor unfair. To be distinct they have to be explicit, and to be explicit they have to be precise. But this often seems to be dogmatic, to be laying down fact as if incontestable, to be proclamatory of truth as assured. It is by no means necessarily so, for the genuine expounder disclaims more than commendation to reason and will not allow any coercive intention. It is his to suggest, to vindicate, to impress; never to insist, demand, or extort. If there is appearance of dogmatism, it is contrary to his purpose and spirit, utterly contrary to the Society he represents.

Even though there may be no real dogmatic character in Theosophy, the Society, or its expounders, there may yet be an impolicy of reference which impairs the course of the message. The revival in the West of the ancient Wisdom Religion came about through Madame H. P. Blavatsky, herself an Initiate and a direct messenger from the Masters behind. The services she gave to the Cause, the self-sacrificing devotion to her mission

which marked every day of her career, the contributions she made to Theosophical literature and learning, no pen can fully compute. Theosophists feel for her a gratitude and veneration which they may well feel for one who was the means of throwing open to them a new and boundless spiritual life, and in her works they find an exhaustless treasure of scientific, moral, and spiritual truth. Not unnaturally but still mistakenly, many of them extend this attitude from their private studies to their public discussions, and forget that a reverence which is personal cannot validate a proposition which is impersonal. To non-Theosophic hearers a doctrine stands or falls by its conformity to reason and the moral sense, not by the repetition of a name or a quotation from a book. Take Karma, for instance. If it is to become influential as a motive in life, its existence and operations have to be shown by argument, analogy, and illustration. All quarters can be drawn upon, and the larger the basis, the surer the construction. Demonstrated thus, it makes its way to the judgment and the heart. But treat it as a dictum of *Isis Unveiled*, *The Key to Theosophy*, and *The Secret Doctrine*, consider it as proved because H.P.B. said so, dispose airily of questions as worthless because they have no sanction in H.P.B.'s works or words, and it becomes merely a shibboleth of adherence to a side, not at all an ethical law to be verified by conviction.

And certainly the most devoted Theosophists—who are usually also the most devoted disciples of the Teacher—are often willing to admit that this mistake has been made in public exposition. It is a mistake in judgment, for the public are to be won through the merits of a doctrine and not through appeals to an authority. It is a mistake in perception, for they who perpetrate it forget that their own conversion to Theosophy was by conviction of reason, reverence being a later experience. And it is a mistake in policy, for the free mind resents an attempt to coerce it by a name instead of an attempt to influence it by a fact. So irritation is aroused, and a truth which might be winsome is transformed into a dogma which must be repellent, the spirit waxing impatient at the supposition that it can be over-awed by a quotation or silenced by a term. Undoubtedly many a warming interest has been chilled by supposition that Theosophy is expressed and bounded by H.P.B.'s published works, that it has no other support that can be found from her, that all propositions are to be tested by their conformity to *The Secret Doctrine*, that Theosophists think only as she allowed, and believe only as they are sure she would approve. And if an inquirer conceives that the choice is between a free range of thought which shall carry him, unfettered, through every sphere and bring him before every truth, and a circumscribed round which shall tether him to a

name and a book, he cannot be blamed if he thinks harsh things, says harsh words, and abjures Theosophy, H.P.B., and the Society.

Now free-thought and insistence on reason as the vindication of doctrine are no disloyalty to our great Leader. Rather are they homage to her, since she so battled for them. No one who knew her or who is familiar with her works found her exacting of subservience to her views. On the contrary, she held and taught and enjoined that submission without conviction was not only worthless but unmanly, and her appeal was ever to argument and proof. We shall not improve upon her by reversing her policy, and we shall not further the Cause she loved by methods she disapproved. Loving reverence may express itself in loving imitation, the truest homage in an extension of her own spirit. In commending Theosophy and its priceless benefits to men, the genuine disciple of H.P.B. can refrain from phrases which she abjured and references which she discountenanced, and can uphold the philosophy and its contents and its conclusions with the richest of arguments and illustrations and verifications. As they affect the public mind and swell the number of the enlightened and the aspiring, he will become ever more conscious of the broad spirit of his mission, and, while not pushing the name and words of H.P.B. to the forefront of his discourse, will know that behind it they are a source of strength and inspiration and motive, flowing through his every thought and impulse, even though rarely voiced in the hearing of the multitude.

—ALEXANDER FULLERTON, F.T.S.

NOTE. The above article has my unqualified approval. It is easy to prove that the Theosophical Society is not dogmatic and has no creed and no personal authority in matters of doctrine or belief; but the wise Theosophist should see to it that undue attention is not given to a line of proof that may arouse a needless opposition.

—W.Q.J.

As everyone must die at last, we will not say that H.P.B.'s demise was a loss; but if she had not lived and done what she did humanity would not have had the impulse and the ideas toward the good which it was her mission to give and to proclaim. And there are today scores, nay, hundreds, of devout, earnest men and women intent on purifying their own lives and sweetening the lives of others who trace their hopes and aspirations to the wisdom-religion revived in the West through her efforts, and who gratefully avow that their dearest possessions are the result of her toilsome and self-sacrificing life. If they, in turn, live aright and do good, they will be but illustrating the doctrine which she daily taught and hourly practised.

—W. Q. JUDGE

## THE TENDENCIES OF OUR CIVILIZATION

H.P.B.' comments on civilization in her day can be of great use to us today, for we are finding ourselves rather shocked at the tendencies showing themselves almost all over the world, especially among the youth. There seems to be no doubt that a new cycle is beginning which may change entirely our present accepted order of things, and many are afraid of the consequences.

Perhaps it would be profitable for students of Theosophy to try to find what lies at the root of today's troubles, and what pattern for the future is emerging.

Times today are not very different from those in 1891 when H.P.B. wrote her article "Civilization, the Death of Art and Beauty" (reprinted in *She Being Dead Yet Speaketh*). She wrote there that "modern civilization with its Spirit of Speculation is the very *Genius of Destruction*."

Two years earlier, in her article "The Tidal Wave," she wrote: "Take advantage of, and profit by, the 'tidal wave' which is now happily overpowering half of Humanity." And, ever helpful, she indicated what to do: "Speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man, these three in One and the One in All." The "hour of the new historical era," she wrote, will strike "for those who will have learnt to express and put into practice the aspirations as well as the physical needs of the rising generations and of the now trampled-down masses." The bad conditions of the time were caused by "the worship of matter, material interests and *selfishness*." Those who would bravely fight "for human rights and *man's divine nature*" would become the benefactors of the masses in the coming century.

The following sentence is surely a perfect prevision of what was to happen in our century:

Woe to the twentieth century if the now reigning school of thought prevails, for Spirit would once more be made captive and silenced till the end of the now coming age.

We are now in that "coming age." Cycles repeat themselves. H.P.B. wrote of the "late dead calm of public thought that had exiled from literature every reference to Soul and Spirit and their divine working" during the whole of the middle period of the 19th century; but, she added, "the renovated, life-giving Spirit in man is boldly freeing itself from the dark fetters of the hitherto all-capturing animal life and matter," and we can see this even today. We are also seeing today what took place in her

day, a "death—struggle between Mysticism and Materialism," and as then, so now, "the party which will win the day...will become the master of the situation and of the future; *i.e.*, it will become the autocrat and sole disposer of the *millions* of men already born and to be born, up to the latter end of the twentieth century"—that is, our own time.

This is where we are. Looking backward, therefore, to the last one hundred years, we should take note of the debits and credits and see where there has been failure and why, and where there has been success and why.

That which disturbs us the most on the physical plane are riots, violence, wars, injustice, infringement of human rights, etc. But does not life go deeper than all this, and is it not the absence of a belief in something higher than the physical body and material possessions that lies at the root of our feeling of frustration? The war for "human rights" is still being waged, but it will continue to lead to violence and disturbances unless human beings can begin to think of themselves, not as human animals, but as divine. It is because of lack of appreciation of the true meaning of human rights that there is in the world today licence instead of real freedom. Human rights have come to mean self-determination, self-expression, absence of all restraint, and independence or freedom for oneself at the expense of corporate life. All concept of what is due from each one to every other person, so well expressed in *The Key to Theosophy*, has in the main been lost—unless there is some material benefit accruing! A harsh saying, but it has to be faced. Only the acceptance of reincarnation and karma and the knowledge of ourselves as unfolding gods can give humanity a logical basis for co-operative living. Emerson's cryptic saying, "Everything has its price," and the Buddha's words, "The creeping thief and spoiler rob, to render," can open a vista of hope for the struggling youth of today.

But it must be admitted that there is today a better appreciation of the human right of self-determination than there was one hundred years ago. What we need is to understand what self-determination means. If it is rooted in national pride, isolation, love of power, it will breed destruction. But if there is respect for the self-determination of other nations, then there will be a real basis for unity among all. In order to value unity in a real way, each nation and race must see what its own vices and virtues are, what it has to give to others, where there is room for change of conditions for the betterment of all. In fact, trying to help others without knowing how best to do so is fraught with danger. Look at the world today and see the damage done by ignoring the sores of one's own country and rushing out to help others get rid of theirs. When each nation strives to find first its

own national traits of good and bad, and then tries to eliminate the bad and strengthen the good, the world will be on the way to becoming a family of nations.

Turning to religious thought, there has been a marked improvement since H.P.B.'s time, but once again the destruction of old ideas and concepts has come about without the construction of new ones. Therefore, the inner kernel of the good that underlies all religious faiths has been lost with the discarding of the old concepts. We see how the discarding of the concept of a hell where evil-doers are punished, mistaken though it was, has resulted in licence, and the "man of sin" has become triumphant whereas the "man of Spirit and Immortality" has been lost sight of. Because of lack of thought on these subjects, humanity is still in the throes of wrong doctrines which keep its rightful heritage out of its reach.

H.P.B. wrote that the two great doctrines of Mysticism and Materialism were, in her day, engaged in a "death struggle," and this struggle is not yet over. We see signs of unrest; the desire for greater responsibility in the workings of industry by the workers, and in educational institutions by the students, is a new slant and should be watched carefully. We need to learn to apply the idea that the smallest cog in the largest aeroplane is as much responsible for a safe flight as the most experienced pilot. But the cog was put into place by a human being. Therefore the humblest worker connected with the machine is as responsible as the pilot for the safety of those who travel by the plane. Similarly, without students educational institutions and teachers are valueless. Therefore our attitude towards the teachers and the taught has to undergo a change. There should be a *joint* effort for the good of both. Does the present youth struggle take this into account? Or is it an outburst of plain discontent at any suggestion from another as to what one should do? If the youth has in mind merely the destruction of the existing order with no plan for better construction, nothing but chaos can result. It is no use trying to "fight" the present youth movement; it needs to be *understood*, and then *led*.

For the student of Theosophy, it would be profitable to try to find out what are the constructive ideas given us by H.P.B. in her article "Civilization, the Death of Art and Beauty." She pointed out there what the result of materialism would be. It "will most surely lead to the annihilation of art and of the appreciation of the truly harmonious and beautiful." One great value of H.P.B.'s writings is that she never leaves a statement to stand by itself but gives the reasons for it. And the reason she gives for the above statement is that art cannot exist "without imagination, fancy, and a just appreciation of the beautiful in Nature, or without poetry and high religious,

hence, metaphysical, aspirations." She wrote that "the picturesque and the natural is daily replaced by the grotesque and the artificial." Do we not see this today in almost every branch of art, in music, dancing, and even in the matter of dress? A few artists are still struggling for perfection in their art, but alas! the appreciation of the grandiose and harmonious is rare. Why? Changes must certainly occur or all would be stagnant, but there must be, and is, a foundational idea at the base of all forms of art and appreciation thereof—that of mathematics, numbers and geometrical forms. Why is it that we miss this fundamental basis?

Perhaps because we think that Nature exists solely for our use. The earth has become merely a means of feeding us, and care of it as an entity in its own right is neglected. Animals are kept as pets, or killed for food or for sport or for their coats, or used for laboratory experiments. The waters that should be life-giving are polluted, and so also is the air. The noise made by jet-planes and the effect it has on the human being should help us to see that material progress has also its destructive side. We cannot go back; we must go forward, but that going forward should be on the lines of harmony and beauty. Many efforts are already being made in this direction. Let us work for that beauty and harmony in our own environment.

How true it is that we lose all touch with Nature when we cannot see the stars and the moon at night, nor the rising and setting sun; when we do not see the fall of the leaves in the autumn, and then the budding, the flowering and again the fall! We rarely feel the peace of eventide, or the "promise" of the dawn. We wake up to surrounding walls, spend the day in the office or in the factory with its unnatural noise and its artificial lights, and go home to "chores," or to the cinema, or the night club, or to some other form of excitement. We have no time of peace when we can use our imagination, read poetry, or lift up our eyes to something greater and more satisfying than our mundane life. These ideas are not new and can be found expressed here and there, even in our newspapers and magazines. It is our duty to note and spread the ideas so that our thought can reach those of others and permeate deeper into human consciousness.

H.P.B. tells us in fact that the greatest help that can be rendered is through literature. In "The Tidal Wave" she refers to Dostoevsky, who did much good by pointing out the wrongs of his day. She writes: "If asked, what is it then that will help, we answer boldly:—Theosophical literature, hastening to add that under this term neither books concerning adepts and phenomena, nor the Theosophical Society publications are meant." Our particular contribution should be to bring back the concepts of Soul and

Spirit, of high aspiration, and by the force of our example, to impress others to follow it.

If she said to those of her day that they should take advantage of, and profit by, the "tidal wave" and "speak to the awakening Spirit of Humanity, to the human Spirit and the Spirit in man," how much more must we at the beginning of our "tidal wave" of change do the same! How glad we should be that educationists over the world are recommending the re-writing of history books for children so that they are more in line with true facts, to avoid the feeding of national pride and hatred of the "enemy"! How glad we should be that the transplantation of bodily organs, for instance, has raised a storm of protest on ethical lines, but sad it is that no note is taken of the mystical aspect of the relationship between bodily organs and the indwelling soul and spirit.

A thorough study of the two articles mentioned is very rewarding if we compare the conditions in the last century, when H.P.B. wrote, with the conditions now.

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SUCH human qualities as morality, compassion, decency and wisdom have been the foundation of all civilizations. But they must be cultivated and sustained through systematic moral education in a conducive social environment so that a more humane world may emerge. If we can create these conditions there is hope for future generations. However, since present-day governments in general do not shoulder such moral responsibilities, humanitarian and religious leaders must strengthen existing civic, social, cultural, educational and religious organizations to revive human values. Only in doing so can we hope to create a more stable basis for world peace.

We are destined to share this planet together and as the world grows smaller, we need each other more than in the past. But, whether we are trying to reduce the nuclear threat, defend human rights or preserve the natural environment, it is difficult to achieve a spirit of genuine co-operation as long as people remain indifferent to the feelings and happiness of others. What is required is a kind heart and a sense of community, which I call universal responsibility.

—HIS HOLINESS THE DALAI LAMA

## CLEAR SEEING

CLAIRVOYANCE is generally misconceived by the world at large and frequently even by students of Theosophy themselves. Clear seeing, clear vision, clear perception, comprehension, understanding what is seen, and the power of the soul to look directly upon ideas are all included in the root meaning of clairvoyance.

Seeing things that others do not see, psychic visions, looking into the astral regions, or beholding objects at a distance or through closed doors or walls, these are all included in worldly notions on the subject. The nature of the vision and the motive for pursuing it are seldom given serious consideration. That "seeing in the astral light" can be a delusion fraught with danger is accepted in principle by the Theosophist. What is not always so clear, however, is a more subtle phase of the question.

Not without reason did H.P.B. warn that we are "*ceaselessly self-deceived.*" Preconceptions, fancies, false judgment of each other are all species of the mind's great illusion—the "Heresy of Separateness." If everyday life can be so easily misconceived and misunderstood, how is anyone to fare better in the subjective world, where the chances of deception are multiplied a thousandfold? This fact in Nature formed the substance of an article entitled "Delusions of Clairvoyance" published in *The Path* for July 1892. A passage especially pertinent to the question follows:

The prime cause for delusion is that the thought of anything makes around the thinker an image of the thing thought about. And all images in this thought-field are alike, since we remember an object by our thought-image of it, and not by carrying the object in our heads. Hence the picture in our aura of what we have seen in the hands of another is of the same sort—for untrained seers—as our ideas on the subject of events in which we have not participated. So a clairvoyant may, and in fact does, mistake these thought-pictures one for the other, thus reducing the chances of certainty. (THE THEOSOPHICAL MOVEMENT, October 1968).

This, of course, does not pertain to the highest order of clairvoyance which is true spiritual perception. How, then, can anyone in whom the clairvoyant faculty is just awakening ever see altogether correctly or sit in judgment over others? "Philosophers themselves had to be *initiated into perceptive mysteries* before they could grasp the correct idea of the ancients" (*The Secret Doctrine*, I, 326). A Master of Wisdom wrote in 1882:

Unless regularly initiated and trained—concerning the spiritual insight of things and the supposed revelations made unto man in all ages—no self-tutored seer or clairaudient ever saw or heard *quite* correctly.

This is precisely why "No man but a sage or true seer can judge another's Karma" (Aphorism No. 28 on Karma, *U.L.T. Pamphlet No. 21*). If this be so, and sanity avers that it is, how foolish to believe that any partial perception either is altogether free of the element of illusion or fairly represents the true nature of another! This gives added meaning to the saying of Krishna: "The duty of another is full of danger."

We have ever to deepen as well as to broaden our understanding of Theosophy. To see clearly the application of principles to ourselves and to our relationships with others requires a study of another kind and order than that of books alone. It calls for a living co-ordination between precept and practice that makes Theosophy a living reality to the practitioner. As for our relationships with others, we can learn to emulate the best in our fellows. Such is the moral duty of Theosophists. Small natures are they who imagine that by putting another down they can by some mysterious seesaw principle elevate themselves. No one can rise by dragging another down. We can rise only by helping each other to do likewise. To see this clearly is included in true clairvoyance. What is more, it comes from the heart.

Condemnation hurts only those who condemn, not the condemned. We need not fear the presumption of so-called "clairvoyants," psychiatrists or the like who profess to know all about us. The only judgment that means anything is that of our own Higher Self, or whatever is akin to that. From this supreme fact in Nature we can take heart and go on.

Eager to reform others, *i.e.*, to make them conform to one's own way of thinking and doing, the freshman in the college of higher Nature endeavours to make others see as he does. This would not be so bad if the insistence were not so great. Then follows either hopeless disappointment at the way others do not respond, or disdain for their supposed folly. The Seniors in the school of life have learned to affirm their convictions without dogmatism.

No two living beings seek the truth in exactly the same way. Each has to constitute himself a path to the light. In whatever way men approach the Higher Self, in that way the Higher Self assists them.

This precept is founded upon a very plain and simple truth. Men cannot be forced to see anything. The soul is not so constituted. It must see for itself and choose accordingly.

If we always strive to do our best, putting no one out of our hearts, but

only the evil that is in ourselves, we shall know better what to think and to do. No excuses are needed for doing our duty, no matter what the circumstances may be. No one has a monopoly on truth. Theosophy is the birthright of every human soul.

Even in our judgment of thinking or of actions we have to use discrimination. The warning has been given us, "*Don't* say that science is all wrong and that men of science are materialists." The best of them are acquiring more nearly Theosophical perceptions. What is to prevent some day a juncture between their views and the propositions of Theosophy? Theosophy is the quintessence of true science.

Whatever the object or subject of our thinking or meditation, clairvoyance is that clear seeing which knows the truth. "For the sake of the soul alone, the Universe exists." (*The Yoga Aphorisms of Patanjali*, Book II, No. 21).

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WE have witnessed terrible events, terrible times throughout the 1980s with the new generation of ecological crisis, international debt issues, rampant violence and the plague of traffic in drugs around the globe. However, as we now prepare for the 21st century we see some encouraging signs from the community of interests coming to the surface. Thanks to a mass consciousness of human rights and fundamental freedoms all over the world, and likewise due to rapid advancement of globally shared technologies and communications, the impulses of reform are gathering an energy and setting up pace exceeding the anticipations of decision makers and expert observers. In the light of this encouraging broad trend, the time is right for all of us to join together to meet the serious challenges that lie ahead. We will succeed, however, only if we identify real priorities and concentrate our efforts on these priorities. Priorities of joint action safeguard our common future by restoring harmony in the ruptured relationships between men and nature. That at present threatens both of us : men and nature. Together and only together will we perish or survive. The choice is still ours. Let us act before it is too late.

—TATSURO KUNUGI

## THE LAW OF COMPENSATION

NATURE ever compensates human beings, says Theosophy. This carries a kind of challenge. Many will ask, "What nonsense is this? Do floods and fires compensate? Do earthquakes compensate? Does the man-eating tiger compensate? Is not Nature red in tooth and claw, killing men and women in their thousands through famine, and is not famine Nature's work, coming when no rain falls?" Such questions are natural. But even these questions rooted in ignorance are compensatory, for they are mental awakers, and make men enquirers. Such natural questions are rooted also in false knowledge, for we are not fully educated, and the explanations of these natural phenomena like floods and famines and fires—their how and why—are very superficial. So let us first understand the basic principle of Compensation in Nature.

By no better simile can human ignorance be described than by darkness, and even in the higher spiritual life there is the psychological phenomenon called the Dark Night of the Soul. This period of night, which might well be described as the symbol of ignorance, as typifying inactivity or *Tamas*, is a beneficent period of sleep. The period of night compensates for the activities of the day. But observant people might say, "Not wholly accurate! Night has its nefarious activities—robbers and thieves use it; prostitution flourishes during the night; drug-dens and night-clubs surge with life in the dark hours of the night; and so on." There is truth in this, but that truth does not violate the principle of compensation; in more than one direction it upholds it. How? Turn to the phenomenon we call Day. If sleep and rest are the expressions of night, activity and the earning of livelihood are those of day. Honest labour results in healthy tiredness, and healthy tiredness brings on sleep, healthful to the body and beneficent to the soul.

If there is a connection between day and night, there is one also between activities and sleep—for there is more than one kind of sleep. Between what is done during the day and how, and the nature and character of sleep during the night, there is an intimate connection. "Blessed is the man who has found his work," said Carlyle, and the saying is true from the soul point of view, and not only from the physical point of view. How many of us have thought of the interrelationship between the nature of the day's work and the night's rest? Is our work constructive or destructive? Is it co-operative or competitive? Is there strict honesty or only business honesty? Are there accuracy, punctuality, purity of motive and cleanliness of method? Is there due regard for the interests of others? And so on. Whether our work is big or small is nothing in comparison to honesty, to accuracy, to the pure motive. A good and honest clerk will have compensation in sleep that a big businessman with

a dubious conception of honesty will not have. Why does many a businessman suffer from insomnia? We have become so materialistic that we do not try to relate physical and bodily phenomena to psychical and soul causes. So those who during the day, in their work, business or what not, disregard soul principles, rob others by cut-throat competition, prostitute their powers—all such do not secure the beneficence of sleep. When we see the connection between our day and our night, much will become clear to us.

Go to the other extreme : what about people who all through the day are keeping the company of spiritual thoughts, are helping other minds and souls, are unselfish and not greedy, are intellectually honest and simple-hearted in their purity—what kind of compensation does night bring to them? Recall what the *Gita* says: "What is night to those who are unenlightened is as day to his gaze." Like a star in the spiritual firmament, the soul of the wise man shines when all around is darkness.

But enough of the metaphysical background of the subject. Let us go to the practical aspect of human life and see how in the small as in the vast it is true that "light and darkness are the world's eternal ways." Students of Theosophy should study Emerson's essay on "Compensation" to gain a deeper insight into this Theosophical idea of our Philosophy.

Let us turn now to our own personal lives. Our make-up, physical, emotional, mental and spiritual is different. Our environments are different; our reaction and response to our environments are different; and yet through it all the truth remains that Nature ever compensates us. When our bodies are stricken with disease, there *is* compensation. Every factor in our environment is a compensation; our very mental limitations form a compensation. Compensatory force is ever at work and we can easily see this if we obtain a little knowledge of the true philosophy of Theosophy. Our moral weaknesses urge us to overcome them if we obtain right perception. The moment a person sees that he is mistaken or deluded, he is out of his blank darkness and if he so wishes can correct his mistake and transcend his delusion. Our mental limitations, once recognized, will urge us to seek their cause and to find ways and means to remove them. When a person does not know that his body is sick, he does not go to a doctor; he runs to one the moment he feels that he is unwell. So the first step for any intelligent person who wants to live rationally is to assure himself that no effect can be without its cause. Bodily illness, emotional upsets, mental limitations are all effects rooted in their own causes. That is not difficult to grant. No cause, no effect. Every effect is a fruit and its cause is its root or seed.

What is not so easy to perceive is the actual cause of any given effect, but we must try to understand that every effect is directly rooted in its cause;

every effect is but a natural unfoldment of its cause. Cause and effect are not separated in space, though they are in time. Look at a field; where the sowing has been, there only the reaping takes place. You cannot have jessamine flowers on a rose-bush.

There we have the Law of space in reference to cause and effect. Now, between sowing and harvesting a period of time elapses. The planting of the seed is the cause, the reaping of the harvest is the effect, and between the cause and the effect there is a whole season. This working of compensation in space and in time needs to be understood. Compensation comes at the same point of space, and effect and cause occupy the same place because they are one and the same thing; the cause becomes the effect. But it becomes so in time; becoming takes time. We plant a seed which becomes a tree in time, ultimately producing seed of its own kind. Now apply this to ourselves and our environment.

Look at ourselves: each one of us has a body—gross or delicate, sensitive or dull, with good health or ill health. This body is a result, an effect from a cause. That effect is already within the cause, but time must elapse before it becomes patent. Thus, Theosophy teaches that the body of today is the effect caused by the body of yesterday and the day before. But we are not only our bodies; the body is only one part of us, though not an unimportant part. What we want to understand are two facts: (1) Our present body is the effect of a cause which is inherent in itself; and (2) its limitations, grossness, dullness, illness are not punishments, nor is its health a reward; all are compensations. The Great Law which we name Karma, Cause and Effect, will not be fully understood if we speak of it as the Law of reward and punishment. It is the Law of Compensation. That every effect is compensatory means that through every aspect of that effect we can benefit; we can learn and grow through what we call rewards or punishments. The word Compensation brings us the idea that these limitations are opportunities to overcome weaknesses and avenues to make progress.

None of us like our limitations; all of us aspire to possess capacities, virtues, beauties. Therefore these weaknesses in body or in mind which are effects have to be dealt with; we want to remove them and therefore we must learn what caused them and how they can be transcended. If these effects are caused by someone other than ourselves, then indeed we are helpless. If some God or Deva brings affliction upon us, then we are at his mercy; but then that God or Deva—an important point—must be at the same point of space because of the principle that cause and effect are not separated in space. If some God or Deva caused this body, this mind, this character, then that God or Deva is in intimate union with that body, mind and character. The seed,

roots, trunk and branches of a tree are united—though they differ in appearance.

When people say, "God visited me with these afflictions," they speak a truth—only they do not understand what God is. God is the Spirit within, the Spirit of Life; and body, mind and character are manifestations of that Life, clothed in matter. Just as a seed underground derives nourishment from earth, from water, from manure, *i.e.*, from matter, to express its innate power, so also the Human Spirit which is Divine, in manifesting its inherent powers, absorbs and assimilates matter through which at one level it manifests as mind, at another as character, and at a third through the body. The "God" who gives each a body with its health and ill-health, a mind with its capacities and limitations, a character with its virtues and vices, is the real Self. So, if you want to pray to a God to remove these weaknesses, then pray to the right one—the God within—Krishna, Christ, Ahuramazda in the heart of each of us. Similarly, there is confused thinking about our weaknesses coming to us from heredity. Heredity does not depend only on father and mother and grandparents and forefathers; our body in the present incarnation inherits primarily what was generated by our body of a previous birth. Our character today is the effect of our character of yesterday; our vigour and clarity of mind or the reverse are inheritances from our minds in previous lives. Proceed on the right Theosophical principles, and the God—and-Heredity problem will be understood correctly; and, once perception is gained, we will not waste time in blaming or praying to some distant God, or passing on our responsibility to some distant ancestor.

We have made our limitations in the process of growth. Look at our capacities, our virtues, our good points; who made them? We, and in the process of building body, mind and character, we also, inadvertently and in our ignorance, made their limitations. The tree cannot produce flowers and fruit without making rough bark which is brown and smooth leaves which are green. The fairest fruit on the tree of human life is Perfection; it is not yet time in *our* lives to grow that Fruit; we are in the process of evolving and our tree has the rough bark of weaknesses and the green smooth leaves of capacities. As Browning says, "The best is yet to be." Theosophy teaches us to hasten the process of evolution by intelligent co-operation with the laws of soul-culture. Our lives are like uncultivated jungles in which beautiful giant trees and poisonous growths and plentiful weeds abound. Theosophy teaches us to make a garden out of the jungle of life. Let us see how this can be done.

Each individual is Divine in *potency*, as a seed; he is becoming God, and the process of becoming is called evolution. He will become Divine in *potency* when he has reached Perfection. This implies that at present, in the

process of evolution, he is dual—he has powers and virtues which are intimations of divinity; he has limitations and weaknesses which are intimations of opportunities, indications of what he has to accomplish. But men and women of today overlook both types of intimations. They realize neither their divine potency, nor their spiritual opportunity. And so they pass day after day, 52 weeks in the year, wasting time and corrupting space for themselves and for others. The natural result is confusion about life events and our own environment. The first step in the right direction is to perceive that we are reaping what we have ourselves sown. We sowed in body, mind, character, and we are reaping in the fields of body, mind and character; but we sowed in the past and are reaping in the present. The second truth to recognize is this: our limitations are our helpers if we use our capacity and virtue to rise above them. The first truth, of sowing and reaping in the same space, implies that this is an honest universe, that Justice rules the world. The second truth of reaping now what we sowed in a season gone by confuses us not a little, but, having seen that Justice rules the universe and that our diseases, our weaknesses, our incapacities are avenues to progress, we can understand that Justice is also Mercy. So, we are in the present the result of our own acts in the past, and we must act so as to grow and progress toward the future.

Turn to the relation between the present and the future. By using our opportunities, *i.e.*, our limitations, we are building the future—all the time improving the texture of our body, the clarity of our mind, the radiancy of our character. By using our innate forces of health to overcome bodily ailments, we are building better health of the body. Similarly, by acquiring more and better knowledge, and by intellectual honesty, we are ennobling our mind, making it a fitter instrument for the soul to use. Again, by using what virtues we have to transcend and to transmute our vices, we are creating a more shining character without which real service of our fellow-men cannot be rendered. We begin to see more clearly the import of the statement—"Nature ever compensates man." Not now and then, but always. Real Contentment, real Resignation, are born of the knowledge of these truths combined in the one idea that we reap what we have sown in the same space but in a different season.

These differences in season are what make Cycles or Periods. The Law of Cycles is called the Clock of Karma; cycles indicate the nature of the season, of sowing or of reaping. Karma is a continuous process, manifesting from the Past in the Present, which extends into the Future. So Nature is compensating us at every turn, in every aspect of our lives. Justice and Mercy are working together, and that is the Law of Karma.

And now to practical aspects. How shall we work ? What shall we do? Theories are not of much use unless their application is taken into account. Mind, character and body are important constituents, and our ignorance, our animalism, our ill-health are deteriorating and degenerating factors unless we understand their true nature, know what to do with them and how to use them. We shall, therefore, put forward three rules of life which, once adequately grasped, will help us to work with the Law of Karma and to derive the lasting benefit of genuine Compensation. Here and now we are compensated, but we miss our good chances because we are mentally lazy and morally befogged. These three Rules are : (1) that Knowledge builds Mind; (2) that Imagination builds Character; and (3) that Action builds Body.

As evolution proceeds from within without, we must begin with mind, the direct instrument of the soul; and once the limitations of mind are removed we are on the royal road to Spiritual Glory. Our minds suffer from ignorance—*Avidya*—and one form of ignorance is false knowledge. By right knowledge which Theosophy offers we can create a mind truly capable. By study and reflection the mind absorbs true ideas and becomes a power. But, if we only acquire knowledge and neglect character, we are done for. Our animalism will become subtle, but it will pull us down. So we must use the power of imagination—the Image-making Faculty—to brush off the dust of our moral weaknesses, and to create virtues in terms of the philosophy which the mind has learnt. Imagination and visualization build concrete virtues into our character out of abstract ideas and principles. Finally, our actions build our bodies, full of health or otherwise. Not of food and water and air alone are bodies built. Such things are subsidiary; actions create health or disease. Actions are twofold. One aspect is motive, the other is method: *why* we act and *how* we act. Our present bodies are the result of past actions, and our present actions are building our future bodies. Now, one major portion of the life of action is Speech, so what we do with tongue and lips as well as what we do with hands and feet goes into the making of our bodies.

Nature is not red in tooth and claw. Nature is the comely mother—bountiful, gracious, ever attentive to the needs of her children. She acts, and her actions are Karma—each a compensation and therefore a benediction. May we all acquire Knowledge, which she carries in her mind, become in character like her, loving and bountiful, and act as she acts, with justice which is mercy—every deed a *Compensation!*

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THE pearl of Justice is found in the heart of mercy.

—ST. CATHERINE OF SIENA

## RELIGION AND SOCIAL CONDUCT

THE influence of religion on social conduct is recognized by everyone as important. That that influence has not been wholly good is also acknowledged by all thoughtful people. But the fact that religion is different from theology, foreign to ecclesiastics, distinct from sacerdotalism, is not generally recognized and the sins of theological polemics, of ecclesiastical exclusiveness and of sacerdotal ritualism are visited upon religion. Similarly, fanaticism, bigotry and dogmatism are supposed to be products or associates of religion while in truth they are born of irreligion.

Thus, in Christendom, the religion which Jesus preached and exemplified is supposed to be that which the many churches that quarrel in his name are upholding. The churches have never seriously and sincerely tried the preaching and the practising of the religion of Jesus and today when people speak of the failure of Christianity they often overlook the fact that the churches have failed — and failed badly — to exert an enlightened influence on the people of Christendom, and that the Light of Christ has never been allowed to shine save by a few individuals in their own personal lives.

In India, too, the genius of religion is wholly misunderstood. This land of a million shrines, this country where there are followers of all the great religions of the world, and whose ancient culture is philosophical and mystical, this country also is overrun with theology, ecclesiastics and sacerdotalism. One may well pause to enquire — is all that is called religion truly so? Or is it more often the manifestation of that which is the reverse of religion? Are not men mistaking ritualism for religion, just as they mistake Kama-atman, the passion-self, for Paramatman, the Divine Self? To what extent is it true of India, as it is true of Christendom, that priestcraft, the organized trade of the purohits, the moulanas, the padres, is exploiting the religious feeling of the human heart and leading it astray? The priest class does not set out to lead human beings astray, but in effect it does so, endeavouring to maintain its hold on the mind of the people.

Who can doubt that in India religious exploitation takes place on a very large scale? How else can we explain the *Gita*-loving and *Gita*-reverencing Hindu community upholding for long years the practice of untouchability? The hold of the priest class on the Muslim community is also strong, but here, too, the reaction has been setting in and is growing, and, tired of superstitions, of rites and ceremonies, the intelligent are discrediting the life of religion.

From one point of view the priest has ever been the opponent of the prophet. Modern men and women, mistaking the priests for faithful exponents of the prophets' teachings, have rejected religion. Many such have become crass materialists and even atheists; only a very few among them have been

true rationalists, holding in their hearts the value of the sublime virtues — sacrifice, altruism and philanthropy. Large numbers of the former class have taken to sensuous living — we do not mean evil living, but living in terms of the senses, using the physical brain which they fancy each one to be, and nothing more. India, following in the wake of the West, has also evolved this class of sense-living folk who have thrown away the *Gita* and the Upanishads in driving the purohit out of their homes; many Parsis who have rightly closed their doors to *mobeds* have wrongly discarded the practice of noble thoughts, true words, good deeds; the "emancipated" Muslim has little use for the mysticism of the Sufi and the Dervish; and so on.

Just as many insist on industrializing India on the Occidental plan, so there are those who would like to see India religiously developed along mechanistic and materialistic lines. That this is a fatal policy is sensed by only a handful. Among the educated class here no more than elsewhere, does "the religion of the new society" find a proper channel, for men and women consider political action and social reform to be basic and religion to be the progeny of these parents. In truth religion is the source; if people would only study with care the history of human thought, it would not take them long to perceive that religious ideation creates, sustains and transforms society. Just as modern knowledge reverses the fact and calls the human soul the product of the fleshly sensorium instead of the creator of the latter, so also it values socio-political action as the primary cause and religion as the secondary product.

A person's religion is the expression of his soul, but that religion must not be mistaken for the creed of his body, which creed is imposed upon him by the family into which that body is born. It seems very necessary that the Indian masses should be taught to distinguish between the Inner Faith of which the individual is made and the outer creed in which he acquires sundry beliefs. Without this starting point we are apt to go wrong in India in the sphere of philosophy and religion, as we are going astray in so many other fields, following the pattern of the Occident.

Religion is the way of life, but that way has to be walked by the light of Wisdom which mellows the mind, and of sacrifice which illumines the world of actions.

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PLANS for the future need not be made, for if every present duty is performed all plans will be made by nature.

—Tibetan Verse

## FEAR IN MODERN LIFE

The fear of man bringeth a snare: but whoso putteth his trust in the Lord shall be safe.

—*Proverbs*, xxix, 25

ALMOST every individual has experienced panic in his personal life. Loss of property and possessions, or contemplation of the death of one's own body or of that of some dear one, throws a person into a trembly mood of fear. At the very hour when calmness and courage are most needed, a panicky feeling prevails, confusion (often unnecessary) ensues and chaos results. Fear of the future is one of a pair, the other being fanciful hopes which elate a person for the time being, but cause damage in the long run by discouraging necessary effort.

Panic is a sudden manifestation of fear and it does not require any great knowledge to see that it is born of and bred by ignorance. One becomes fierce and desperate at times when obsessed by fear; on other occasions, despondency and melancholy are its expressions; then again fear relieves itself in noisy demonstrations and mourning. But whatever the mode of expression, fear is a feeling of the personality ignorant of its genesis, of its constitution, of its evolution and its end.

People get panicky in wartime, or when an epidemic of a fatal or crippling disease breaks out. During a financial crisis, there are rich people who quake, fearful of what may betide when they have lost their money!

Fearlessness is named first among the qualities of the spiritual person in the sixteenth chapter of the *Gita*. Then, is fear the primary quality of the demoniac person? If we look at Krishna's description of one who is of the demoniac disposition, we do not find it a picture of despondency or of lamentation or of uncertainty about the future. There is strong talk on the tongue of the demoniac: "This foe have I already slain, and others will I forthwith vanquish; I am the lord, I am powerful, and I am happy." Such is never the talk of the truly fearless person; this is bravado, plain swagger. The demoniac brags because he is uncertain of his destiny, fearful of the coming doom. But most of us are neither divine nor demoniac; qualities of both natures are in us and these are so intertwined that the personal in us may well be described as a chemical combination of the bright and the dark qualities of the divine and the demoniac. Man, the Thinker, using his power of ideation-imagination, can cleanse himself of the dark qualities and garb himself in the shining robe of spirit.

The true student of Theosophy intellectually recognizes that the Soul's nature is immortal, that the Spirit is birthless and deathless, and therefore he is in a good position to set an example by practising calm indifference about the death of his own body and a calm understanding about that of his kin or of his friends. If the student has at all reflected upon "birth, death, decay, sickness

and error," he certainly will be free of fear of the death of the body. But even this reflection is not sufficient to chase away his fear of loss of health, wealth and happiness while in the body. Such fearlessness requires another mental exercise — "a constant unwavering steadiness of heart upon the arrival of every event, whether favourable or unfavourable." This meditation-exercise engenders ever-present calmness, which is the astral double of fearlessness or courage.

But such an exercise meets its great hindrance in our *sense* of possession. How can a person be cheerful and ready for whatever comes when he is attached to his wealth — be it little or great? If we watch ourselves, when faced by small deprivations, to see if we fret because our possessions are gone, we shall be able to gauge the strength of our soul's courage. But it is not by the physical act of dispossessing ourselves that fearlessness is developed; it is developed by the inner mental attitude of detachment and by the earnest wish to use our possessions for the highest benefit of all humanity and of the whole of Nature.

The moral lessons of disasters, man-made or natural, are seldom learnt. The psychological and spiritual posers begotten by them are rarely faced. The large majority are trying to escape them; most men and women desire to forget the dangers and the sorrows confronting them and so, when the hour strikes, they fall prey to panic, shake in their shoes and run for dear life — attracted and pursued by Karma. The student of Theosophy has every reason to show calmness if he is at all conversant with the simple, elementary truths of his great philosophy. What is more, his calm courage should be sufficient to steady the nerves of people immediately surrounding him. The student owes it to himself and to his Cause to radiate calmness at all times.

"The fear of the Lord is the beginning of wisdom," says the Bible. In reality, the *Gita* and the Bible do not teach opposing doctrines. "Fear of the Lord" — what is it if not an attempt, an exercise, to unfold fearlessness? If the reader peruses the discussion on the subject between Hopeful and Christian in *The Pilgrim's Progress*, he will find full reconciliation. To put trust in the Lord abiding in our heart is to have faith. To take the Name of that Lord in earnest is to make Him vigilant. To let the Warrior in us fight is to progress towards Peace Everlasting.

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LET us be of good cheer, remembering that the misfortunes hardest to bear are those which never happen.

—JAMES RUSSELL LOWELL

## OBLIGATORY ACTS

QUESTIONS naturally arise regarding duty and its performance. Is duty only a burden? What is duty? Why? To what does its performance lead? How may it best be performed? These are but a few of the many questions requiring solution.

An answer to the first question (Is duty only a burden?) was given by Mr. Judge in one of his letters:

The very first step towards being positive and self-centred is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it. There is much in this life that is bright if we would open our eyes to it. If we recognize this, then we can bear the troubles that come to us calmly and patiently, for we know that they will pass away. (*Letters That Have Helped Me*, 1930 Indian ed., p.134)

The subject of duty was regarded by H.P.B. as sufficiently important to make it the primary consideration in the section "What Is Practical Theosophy?" in *The Key to Theosophy*. An answer to the second question (What is duty?) is there given in words that are plain, simple and direct:

Duty is that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. (Indian ed., p. 227)

There are times when the performance of duty may seem like an aimless routine and life itself a vain exertion. Then, more than ever, is needed a profound reconsideration of the purpose of life, the aim of the soul, and the destiny of man as set forth in Theosophy. We are here under the *brotherly* necessity of learning the lessons of true devotion, of give and take, of helping others to help themselves, sharing in the divine task of the soul's evolution, and thus bringing about a truer practical realization of the Brotherhood of all that lives.

In such considerations as these are to be found the *why* of a cheerful performance of duty and the goal to which it leads. Mr. Judge considered Duty as Selflessness. "Duty persistently followed is the highest yoga," he wrote. "If you can do no more than duty it will bring you to the goal." (*Letters*, p.72)

What is our duty? And how may it best be performed? Dispassion and detachment are necessary to see our duty clearly and to perform it properly. The obstructions within ourselves have to be cleared away. It is a common human failing to be forever wanting to decide what another's duty is, and to tell him of it, instead of assiduously performing one's own. Failure to perform duty, or performing it half-heartedly, may lead to attempts to deflect another

from performing his, or to put obstructions in his way. All this is the result of confusion, of mental and/or physical inertia and, in the final analysis, of some form of egotism or selfishness. Even students of Theosophy, fired by the aspiration to be of service and to do what is right for the Cause of Human Brotherhood, often find it difficult to draw the fine line between interference and help. But such power of discernment has to be attained.

"Theosophy is the quintessence of *duty*," (*Key*, p. 227). But Krishna says:

It is better to do one's own duty, even though it be devoid of excellence, than to perform another's duty well. It is better to perish in the performance of one's own duty; the duty of another is full of danger. (*Bhagavad-Gita*, III, 35)

This does not mean, however, that we are not to do what anyone else may be doing, whether or not we do it in the same way. There is never so little work needing to be done in the world that more than one or a few may not do something of a similar nature. What is the deciding factor? This is plainly answered in a further elaboration of the theme of duty in the *Gita* :

The performance of the duties of a man's own particular calling, although devoid of excellence, is better than doing the duty of another, however well performed .... The highest perfection of freedom from action is attained through renunciation by him who in all works has an unfettered mind and subdued heart. (XVIII, 47, 49)

The "duties of a man's own particular calling" can be determined finally by no one but the man himself, because the true "call" comes from within.

The problem of what constitutes our duty and what does not, and how best to perform the former, cannot be definitely solved. The more we learn, the better able we are to discern and to perform our duty. This implies that intuitive knowledge is man's most valuable heritage. Hence, *Light on the Path* says:

A disciple will fulfill all the duties of his manhood; but he will fulfil them according to his own sense of right, and not according to that of any person or body of persons. (p.54)

This places the final authority in the man himself, and not without, in someone else.

Much can be learned from the parable of the talents (*Matthew*, xxv, 14-30) if considered in the light of Theosophy. Used talents were increased (Karmic compensation). The buried talent was taken away (Karmic decay). To do the things we can do well, without egotistically wanting to shine like the noonday Sun, is to serve our fellow men and to render help to the Theosophical Cause. That does not imply any stagnation, or that we are not to go further than that. Mr. Judge says: "... the purpose of life is to learn. It is all made up of

learning" (*Letters*, p.135). But we can and should learn both from the things we can do well and the things we have yet to learn to do. Otherwise life would be a vain exertion, of little use to anyone, including the would-be doer. When we cease to learn from what we *can* do, life becomes meaningless. Likewise, when we cease to try to do what needs to be done and what we have the potentialities and the desire to achieve, life for us becomes mere routine. When we learn through all that we need to do (the cycle of necessity), life's deeper meanings become more clearly perceived and new horizons of usefulness open up. Thus we *can* help each other and prepare for the brighter morrow. Such is the opportunity afforded by reincarnation and the responsibility to be assumed here and now under the law of Karma. How grand a thing the working of this law is has been plainly pointed out by a Master of Wisdom:

Let every Theosophist only do his duty, that which he can and ought to do, and very soon the sum of human misery .... will be found visibly diminished. (*U.L.T. Pamphlet No.22*, p. 10)

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THEOSOPHY premises by saying that the *true* spiritual and primitive Christian religion is, as much as the other great and still older philosophies that preceded it—the *light of truth* —"the life and the light of men." But so is the *true* light of Science. Therefore, darkened as the former is now by dogmas examined through glasses smoked with the superstitions artificially produced by the Churches, this light can hardly penetrate and meet its sister ray in a science, equally as cobwebbed by paradoxes and the materialistic sophistries of the age. The teachings of the two are incompatible, and cannot agree so long as both Religious philosophy and the Science of physical and external (in philosophy, *false* ) nature, insist upon the infallibility of their respective "will-o'-the-wisps." The two lights, having their beams of equal length in the matter of false deductions, can but extinguish each other and produce still worse darkness. Yet, they can be reconciled on the condition that both shall clean their houses, one from the human dross of the ages, the other from the hideous excrescence of modern materialism and atheism. And as both decline, the most meritorious and best thing to do is precisely what Theosophy alone can and *will* do : *i.e.*, point out to the innocents caught by the glue of the two waylayers—verily two dragons of old, one devouring the intellects, the other the souls of men—that their supposed chasm is but an optical delusion; that, far from being one, it is but an immense garbage mound respectively erected by the two foes, as a fortification against mutual attacks.

—H. P. BLAVATSKY

# MR. JUDGE'S BOOKS — A STUDY

## II. — The Ocean of Theosophy

[Reprinted from THE THEOSOPHICAL MOVEMENT, June 1945]

FOLLOWING his consistent practice of being a Bridge and not imposing his personality on the Message, Mr. Judge writes in the Preface to this book:

The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience ..... The writer ..... has simply written that which he has been taught and which has been proved to him. It therefore is only a handing on of what has been known before.

The keynote is struck. "The whole is constituted of the visible and the invisible." There is "a complete set of inner faculties of perception in man" and there is "no unsolvable mystery anywhere." "The course of evolution is the drama of the soul" and there must be, therefore, "beings in the universe whose intelligence is as much beyond ours as ours exceeds that of the black beetle." These intelligences take life and shape and form when we pause on the next few words: they "take an active part in the government of the natural order of things." And they "were once human."

Therefore the name that links us to Them most clearly is Elder Brother. All are familiar with the mental concept that the term "brother" evokes. It embodies love, faith, service, help and advice, and as man has a "line of elder brothers," he certainly has "never been without a friend." Just as the elders in the family watch over the younger, so They

continually watch over the progress of the less progressed ..... and continually seek for opportunities of drawing the developing intelligence of the race ..... to consider the great truths concerning the destiny of the soul.

They also "preserve the knowledge gained through aeons of trial and experience." (p. 3)<sup>1</sup>

Just as younger brothers help older ones — by those little acts of service called forth by devotion to those who help and guard and guide us when young — so on the larger spiral the younger brothers help the Elder in Their work.

Some works can only be performed by the Master, while other works require the assistance of the companions. It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it. Once more the elder brothers have indicated where the truth — Theosophy — could be found, and the companions all over the world are engaged in bringing it forth for wider currency and propagation. (p. 6)

Just as, again, the younger members of a family mould themselves on the

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<sup>1</sup> All references are to the Third Indian Edition.

beloved elders, because they know that they have in themselves the same possibilities of character, so the student-server takes courage as he learns that "every human being has the germ of all the powers attributed to these great Initiates." That which develops the germ is training and experience, through which the Mahatma has gone and "which have caused all the unseen human powers to develop in him."

But, as part of the work of the younger is to become in future the preservers of the philosophy, it is necessary to learn what that philosophy is. The *Ocean* takes up, in germ, the whole philosophy, emphasizing always the hidden side. It is on the inner planes that we find the workings of the Universe; it is man's inner senses that have to be developed, trained, controlled and used, otherwise he will never know *for himself* the facts. He learns that "the body, as a mass of flesh, bones, muscles, nerves, brain matter, bile, mucus, blood and skin," — not a very attractive description of this thing of which we feel so proud! — "is an object of exclusive care for too many people ..... because they have come to identify themselves with it," whereas, in truth, man is an immortal Thinker. The aim for present man is not an era of peace and comfort, but "his initiation into complete knowledge," the reaching of full self-consciousness.

The powers of the Thinker, the vehicles that Thinker uses and the potentialities locked up in those vehicles, are all objects of study and experience. In man "are the same powers and forces which are to be found anywhere in Nature." He "mirrors in himself every power, however wonderful or terrible, of Nature."

Behind all the visible phenomena is the occult cosmos with its ideal machinery; that occult cosmos can only be fully understood by means of the inner senses which pertain to it. (p.153)

Man's instruments are in his body and brain. By using these he has "the power to evolve forms, first as astral ones in astral substance, and later as visible ones." The task set for him is to know and admit his complete heredity, the nature of the mind, the nature, extent, function and powers of the inner organs, etc., and the whole function of the Astral Light. All this is necessary, not only as knowledge acquired, but to save the student from danger. For example, "the modern man sees no misdemeanour in looking into the secrets of another ..... but the Adepts say it is an invasion of the rights of the other person." And "if we commit felonies in the Astral world the great Law and the guardians of it ..... if will execute the penalty."

Even the astral body has to be known. At present it is "a part of" the physical, "it sustains it and is incorporated in it just as the fibres of the mango are all through that fruit." Two kinds of people can use that body individually and separately from the physical: (1) those who do it unconsciously, "by

reason of practices pursued in former lives," and (2) those who (note the difference between "practices" and "training") "have trained themselves by a long course of excessively hard discipline which *reaches to the moral and mental nature* and quite beyond the power of the average man of the day" (Italics ours). The result of such training is that "they have gotten completely over the delusion that the physical body is a permanent part of them, and besides, they have learned the chemical and electrical laws governing in this matter."

Mr. Judge calls the "material and scientific side of occultism" the "use of the inner hidden powers of our nature." One such power is imagination, and this "master power" cannot work without our desire being strong. In fact, "we cannot rise unless self first asserts itself in the desire to do better." Even a "Buddha or a Jesus had first to make a vow, which is a desire, in some life, that he would save the world or some part of it, and to persevere with the desire alive in his heart through countless lives." Along this line we learn that man is "really a thinker and made of thought" (p.63). The body of the "inner man is made of thought"; "each thought makes a physical as well as mental link with the desire in which it is rooted"; yet, "being so influenced by Desire, *Manas* is continually deluded while in the body, and being thus deluded is unable to prevent the action upon it of the forces set up in the life time" (*Ibid.*). How shall we free *Manas* from delusion? The question is answered — "by living according to the dictates of the soul the brain may at last be made porous to the soul's recollections."

The inner side of outer happenings is emphasized in all the chapters, even to the explanation of earthquakes and the great cycles of the Universe.

We learn more of the "intelligent aid and interference" to help Nature, for "Nature unaided cannot do the work right." Who aids and interferes?

It is man who does this. Not the man of the day, weak and ignorant as he is, but great souls, high and holy men of immense power, knowledge and wisdom.

Not only is there such aid in the early stages of the world's evolution, but we have also the work of the Avatars and of the "mixed characters who have had great influence on nations." Also

the extraordinary characters who now and again appear in Western civilization, such as St. Germain, Jacob Boehme, Cagliostro, Paracelsus, Mesmer, Count St. Martin, and Madame H. P. Blavatsky, are agents for the doing of the work of the Great Lodge at the proper time .....

In the quiet unmoveable East there are today, by the hundred, persons who know of their own knowledge that the Great Lodge still exists and has its Mahatmas, Adepts, Initiates, Brothers.

Speaking of this Lodge, the Master wrote:

There never was a time within or before the so-called historical period when our predecessors were not moulding events and "making history." ..... We never pretended to be able to draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations ..... We, borne along on the mighty tide, can only modify and direct some of its minor currents. (*U.L.T. Pamphlet No.29*)

To *Echoes from the Orient* we shall next turn.

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THE nature of man is here clever and there stupid; and the one of these qualities may lie hidden in the other. The abuse of the nine apertures is chiefly in the three most important, which may be now in movement and now at rest. When fire arises in wood, the evil, having once begun, is sure to go on to the destruction of the wood. When calamity arises in a state, if thereafter movement ensue, it is sure to go to ruin.

When one conducts the work of culture and refining wisely we call him a Sage . . . .

The blind hear well, and the deaf see well. To derive all that is advantageous from one source is ten times better than the employment of a host; to do this thrice in a day and night is a myriad times better.

The mind is quickened to activity by external things, and dies through excessive pursuit of them. The spring of the mind's activity is in the eyes . . . .

The method of spontaneity proceeds in stillness, and so it was that heaven, earth, and all things were produced. The method of heaven and earth proceeds gently and gradually, and thus it is that the Yin and Yang overcome each other by turns. The one takes the place of the other, and so change and transformation proceed accordingly.

Therefore the sages, knowing that the method of spontaneity cannot be resisted, take action accordingly and regulate it for the purpose of culture.

— *Yin Fu King*, or "Classic of the Harmony of the Seen and the Unseen"

## IN THE LIGHT OF THEOSOPHY

Modern psychological theories of personality are mutually irreconcilable and numerous. Is personality something one is born with, or does it shape itself continually in an ongoing process of self-construction? Leading Soviet psychologist Alexei Leontiev's views in this matter were expressed in a last interview with a journalist before his death. This interview is printed in the September-October 1989 issue of *Science in the USSR*. According to Leontiev, author of many books known throughout the world, holder of many academic titles, and the first dean of the Department of Psychology of Moscow University,

. . . the problem of personality is central to psychology today. It provokes contradictory views, and the allégiance of a particular psychologist to a certain camp goes a long way in determining his theories. There are two basic lines of thought here. First of all one must determine the relationship between individual demands and the activity in which that individual is engaged. One can say that drives and demands dictate the person's acts; they are the prime movers in personality development and in achievement in a particular field of endeavour. The opposite view holds that the development of human activity, its motives and means, transforms the demands, generates new ones, changes the hierarchy of drives and wishes in such a way that the satisfaction of some of them becomes merely a necessary condition for the activity of the person, for his existence as an individual.

If one proceeds from the former point of view, the psychology of personality must be based on the primacy of consumption ("man works in order to eat") while the latter theory bases the psychology of the individual on the primacy of activity through which man asserts himself as personality ("man eats in order to work") .....

One is not born a personality, one becomes a personality by socialization and enculturation, by acquiring the habits, skills, and methods of handling tools. Personality is a product of social activity and its traits can be explained only in these terms .....

Recognizing man as both a natural and a social creature does not get us anywhere. It is an indisputable proposition, but it says absolutely nothing about the essence of personality or the causes generating it. And this is precisely the task of our science — we are to understand personality as a psychological entity formed in the process of man's relations with other humans, as a result of his activity .....

In other words, personality only emerges after the human being has entered into social relations with other people. Thus, personality cannot precede human activity; personality is engendered by man's activity in the midst of other members of society. The study of that process is the key to a genuinely scientific understanding of personality.

These passages on personality show how the natural intelligence of thoughtful men is obliged to gain expression through the body of ideas which colour the race-mind. The question whether we are or are not born with personalities takes us back to the much debated topic of which plays a major role in shaping the personal man — heredity or environment, nature or nurture. Studies have shown that even children show distinct personality traits in the first weeks of life, and that original characteristics of temperament tend to persist in most children over the years. A satisfactory solution to the question cannot be found outside of the twin doctrines of Karma and Reincarnation. The characteristics — *skandhas* — that we bring from a previous birth serve as the germ or basis for building up a new set of *skandhas* for the new life. These become the foundation of our personality and lay down the trend of the life that is to be lived.

That the personality is not the real man is a fundamental teaching of Theosophy. Man is an ideating individuality *within* yet separate and distinct *from* the personality. In her illuminating article, "Psychic and Noetic Action," H.P.B. explains how "between the *psychic* and the *noetic*, between the *Personality* and the *Individuality*, there exists the same abyss as between a 'Jack the Ripper' and a holy Buddha." The self-conscious Thinker has to detach himself from the personality and attach himself to the Spirit, of which each human soul is a radiation and an emanation. The personality is that separative consciousness which is connected with, conditioned by, immersed and interested solely in the physical body and terrestrial life, imagining itself to be the senses, qualities and faculties which it possesses — a constantly changing congeries. The Thinker, when freed, is the Perceiver, is vision itself, pure and simple, and looks directly upon ideas.

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*World Goodwill Newsletter*, No.3, 1989, is devoted to the theme of spirituality in our time. The problems and opportunities that confront human beings in our age are described as being of "soul size." As the idea of global interdependence gains momentum, popular opinion around the world must begin to be moved by ideals and loyalties that come from those levels of our inner being where life is known to be one, undivided whole. Such a unitive vision needs to be more fully aroused if we are to act with the insight, discipline and co-operation needed to resolve our problems.

In this issue of the Newsletter, Willis Harman, President of the Institute of Noetic Sciences, speaks of "a whole new way of thinking" resulting from "something bubbling up out of the collective consciousness"; and Dr. Ursula King, Professor of Theology and Religious Studies at the University of

Bristol, England, describes "a dynamic process of transformation and growth, an integral part of human development towards maturity in both the individual and collective sense." The opening article in the Newsletter reads in part:

Life and evolution are forcing us, as a species, to enter into relationship with fresh levels of universality, order and synthesis. It is as if we are participating in a process of externalizing our essential spirituality.

It is quite wrong to think that the spiritual life only refers to the religious life or to what is sometimes referred to as the "New Age" or "Consciousness Movement." Spirituality concerns the process whereby consciousness grows and develops to incorporate and absorb increasingly higher levels of being, and this occurs in all spheres of life — not just the religious. Current thinking in such diverse fields as science, the arts, politics, psychology, healing, business and education is being influenced by a holistic, global vision that is at once transcendent and deeply personal and individual .....

In our time the spiritual impulse is leading humanity in two directions. It is awakening a quest to experience and understand the higher realms of consciousness and being where love, purpose, light and beauty rule. At the same time it is stirring a will and a commitment to work with others in clear, defined programmes of action to bring those inner perceptions into manifestation in human affairs .....

One of the clearest signs that the soul, or the divine in us, is taking a step outwards into the world in our time is the fact that the themes of oneness, of global co-operation and of inclusive endeavour are coming from so many different directions.

A spiritual renaissance is taking place. Wherever we see enlightened thought and action helping people find freedom from separativeness, fear, poverty and injustice, we see the blossoming of the spiritual. Wherever we see the sacrifice of self-interest and the emergence of concern for the betterment of all life, we are seeing the flowering of the higher spiritual potential of humanity.

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Conflict and its resolution constitute an endlessly fascinating subject. Now there is the relatively new field of political psychology, which tries to apply insights about individual and collective behaviour to international relations. Members of the International Society of Political Psychology (ISPP) include sociologists, historians, economists, psychologists and psychoanalysts, with their own ideas of why nations, like individuals, often clash. "A psychological processes goes on in international relations," says psychoanalyst Vamik Volkan, a past ISPP president, "and at the bottom of it lies the need to have enemies in our lives. We are trying to understand it." Over the past decade, the organization has initiated unofficial meetings between representatives of hostile nations.

David Gelman writes in *Newsweek* for September 18, 1989, about political psychologists' interests and the body of insights compiled by them on how international enmities are nurtured:

There is more than satire in the lament: human beings do love to hate. Having enemies fulfils an important human need, as evidenced by children forming rival packs in a playground or nations stockpiling nuclear weapons. Psychologists say that nothing promotes the cohesion of a social, ethnic or national group as surely as a common object of loathing. Greeks fight Turks, Iraqis fight Iranians, not only for turf but to bolster their own identity. "There is no 'us' without there being a corresponding 'them' to oppose," says University of Oklahoma professor Howard Stein, editor of the *Journal of Psychoanalytic Anthropology*. "We need the bad guys, the people who embody all that stuff we want to get rid of — our greed, anger, avarice."

On its face, a "need" for enemies sounds paranoid. But as Volkan explains, it is simply part of human development, as normal perhaps as the need for love. When a child observed at play stumbles and hurts herself, she immediately accuses her teddy bear, as if it were the bear who tripped her. If she is scolded for misbehaving, she turns and scolds her doll. In infancy we are just beginning to develop a sense of where we end and others begin. Unable to tolerate the "unpleasurable" parts of ourselves, we "externalize" them onto others. Although our attitudes mature as we age, we never quite outgrow this self-versus-other mind-set, says psychiatry professor John Mack, of the Harvard Medical School .....

Unlike Sigmund Freud, who was pessimistic about the prospect of nations ever beating their swords into plowshares, political psychologists proceed on the conviction that man's aggressive instincts can be mitigated. "It depends on how successfully we are able to deal with our own view of ourselves as having bad parts," says Dr. Rafael Moses, of the Hebrew University of Jerusalem .... He adds: "The more mature we are, the less need we would have for externalizing these things upon an enemy."

What is needed to improve international relations is a fundamental shift in the attitudes of the entire culture. Hate makes war, not peace; the basic attitude underlying a peaceful culture must be love. We are constantly pressed back to the necessity of reforming ourselves, for love must begin with the individual. Unless we practise it in daily life, we cannot transform the institutions to which we belong, let alone our culture as a whole. To bring about such a change of heart is no easy task.

Are hate and aggressiveness "normal" and "natural" to human beings today? Theosophists would disagree. Aggressive behaviour is the inevitable result of generations of materialism, of the frightful teaching that a human being is no more than a glorified animal, ever obeying the law of the jungle and sharpening his teeth and claws for continual combat. As *The Secret Doctrine* states:

Spirituality is on its ascending arc, and the animal or physical impedes it from steadily progressing on the path of its evolution only when the selfishness of the *personality* has so strongly infected the real *inner* man with its lethal *virus*, that the upward attraction has lost all its power on the thinking reasonable man. In sober truth, vice and wickedness are an *abnormal, unnatural* manifestation, at this period of our human evolution — at least they ought to be so. The fact that mankind was never more selfish and vicious than it is now, civilized nations having succeeded in making of the first an ethical characteristic, of the second an art, is an additional proof of the exceptional nature of the phenomenon. (II, 110)

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It is hard to associate ghosts with motor vehicles, or any kind of machinery for that matter. However, apparitions of cars, buses, trains, planes and ships have been seen by too many people to be dismissed as hallucinations. Raghavendra Rao's article in the February *Mirror* recalls some phantom sightings of driverless vehicles speeding along and then vanishing. Obviously such apparitions are in a different class from seance-room phenomena. The article quotes psychic researcher Nandor Fodor, who calls phenomena of this kind "Akashic records."

There is reason to believe [Dr. Fodor says] that every act, physical or mental, leaves an indelible record in the universe, that everything living or dead has a ghostly counterpart, the design on which it was formed by the forces of the cosmos.

Nothing is lost in the Memory of the Universe, which is impersonal beyond our comprehension, but not beyond our ability to catch glimpses of when Nature appears to be in a reminiscent mood.

Many phenomena that challenge materialistic explanations can be understood if the existence of the astral or inner, unseen realm becomes an accepted fact. Theosophy teaches that the Astral Light, or "the *ether* of Space," is the picture gallery of the unseen universe and preserves on its sensitized waves the record of all things that have been and are, and even of all that will be, as far as the causes of future events are sufficiently well marked and made. It is often the vital magnetism of 'mediums' which furnishes and determines the atmospheric and electric conditions which favour the throwing out into objectivity of pictures and scenes in the Astral Light. However, as implied in the "Editor's Note" to "Weird Phenomena" (*The Theosophist*, December 1881), certain natural atmospheric and electric conditions also play their part in rendering objective scenes that under ordinary normal conditions are "subjective, hence invisible." A "sultry, *electric*, moonlight night" is specifically mentioned in connection with one apparition.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
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THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
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LETTERS THAT HAVE HELPED ME  
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H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

**T**HE 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 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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