

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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WHITE LOTUS DAY

The 8th of May

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1952.]

DURING this month, three days, each with its own significance, will be remembered by earnest students of Theosophy. The 27th of April is the Natal Day of the great Shankaracharya, the Religious Reformer of Hindudom, and on the 6th of May is the triple festival of his illustrious predecessor, Gautama, the Buddha—the lover of all minds, the enlightener of all hearts. The 8th of May is the anniversary of the passing of H. P. Blavatsky, the Inspirer, Energizer and Instructor *par excellence* of the Theosophical Movement of our era.

H.P.B. was a lover of humanity. Born an aristocrat, she knew at first hand the good that class could do, in spite of its many shortcomings and sins. In 1889 she wrote:

It is the rich who have first to be regenerated, if we would do good to the poor; for it is in the former that lies the root of evil of which the "disinherited" classes are but the too luxuriant growth. This may seem at first sight paradoxical, yet it is true, as may be shown. (THE THEOSOPHICAL MOVEMENT, Vol. IV, p. 150, August 1934: "The Tidal Wave")

But she was a great commoner. As a common soldier she fought in the army of Garibaldi for the emancipation of the oppressed. Her mission it was to champion the cause of the disinherited; and one of her early acts towards the fulfilment of that mission was her change of nationality; from being a subject of the Czar she became a citizen of

the United States of America and her motive for that may be seen in these words:

The latter [the U.S.A.], omitting the name of God from its constitution lest it should afford a pretext one day to make a state religion, gives absolute equality to all religions in its laws. All support and each is in turn protected by the state. The Society, modelled upon this constitution, may fairly be termed a "Republic of Conscience." (*U.L.T. Pamphlet No. 22*, pp. 6-7: "What Are the Theosophists")

She was a practical reformer like Buddha and Shankara and laboured to teach men and women each to integrate his own broken psyche and then to labour to brighten the environment, the slums, in which the body had to live. She was, she wrote in 1879, "unconcerned about politics; hostile to the insane dreams of Socialism and of Communism... as both are but disguised conspiracies of brutal force and sluggishness against honest labour." (*U.L.T. Pamphlet No. 22*, p. 8)

She knew that out of the mire of sins and failings man's Soul could grow like the Lotus, spreading beauty all around while drinking in the radiance of the sun. Her Esoteric Philosophy taught her to be a reformer of society, a reformer not of political animals but of gods who had descended upon Earth. Without adequate knowledge of the true, man cannot become good or make his world beautiful. Krishna was a Protestant and a Reformer, such too were Buddha and Shankara and Jesus, and such have ever been the long line of Divine Instructors. They have all followed a single pattern, educating the Soul within and transforming the environment for that Soul to labour in, in love for all.

Theosophy can create a new social order founded upon the truth of Universal Brotherhood. It can show the way to progress by correct application of the Laws of Karma and Reincarnation. If, however, Theosophy does not succeed in such direct action, its students and its servers are aware of how progress will be achieved indirectly, for there is the power of aspiration and strength of spirit stirring in the hearts of the masses of men. In 1889 H.P.B. wrote (*U.L.T. Pamphlet No. 27*, pp. 6-7: "The Fall of Ideals"):

This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and LIBERTY. It is springing in our very midst and under our very eyes, from the mire of modern civilization, fecund bed of contrasting virtues. In this

foul soil sprouted the germs which ultimately developed into All-denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations notwithstanding. It is called LOVE FOR HUMANITY, an ardent aspiration for a universal reign of Justice—hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word just now all over the civilized globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes—the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia—for the present. It cannot take place before the castes of the modern *Levites* and their theology—the Dead-sea fruit of Spirituality—shall have disappeared; and the priests of the Future have declared before the whole World in the words of *their* "God"—

"Et j'efface la nuit sinistre, et rien n'en reste,
Satan est mort, renais O LUCIFER CELESTE!"

In these quotations from H.P.B. we have guidance and inspiration for the coming year. Let us take to heart the import of the message that they bring for this year's White Lotus Day.

THE LAW THAT COMPENSATES

THE Law of Cycles applies as well to the emergence of knowledge and its disappearance as to the rise and fall of civilizations. Time was in the East, and especially in India, when scientific knowledge existed and heights were scaled, particularly in psychology, which our "enlightened" 20th century has not yet touched.

The one sure mark of advance in knowledge is that an increasing number of phenomena are understood; and a phenomenon is understood when its cause is fully related to its effect. The real function of logic is to establish this link between cause and effect, as it is of philosophy to co-ordinate the relationship subsisting between all phenomena in Nature. Ancient logicians like Rishi Gautama, the founder of the Nyaya system, ancient philosophers like Kapila and Shankara, ancient psychologists like Patanjali, performed the task which modern savants are earnestly attempting, only to be frustrated.

The fundamental idea of all ancient systems of thought is that in the whole of Nature the Law of Cause and Effect functions, at every point of space and at every moment of time. Our state laws try to cover the whole field of human society with legislation. This attempt is but a frail and partial copy of the magnificent and infallible state in Nature where everything, from the blade of grass to the whirling cosmos, rises, lives and dies, to rise again, under and by Law.

Many are the aspects of this mighty Law, which is universal and pervades all Nature. Here we shall deal with but one of its aspects—the Law of Karma, of Cause and Effect, as applicable to humans. Its moral or psychological aspect is defined as the Law of Ethical Causation. We must bear in mind that the human kingdom is but one of the kingdoms of Nature, that man is but one class of beings, and that man and his kingdom are intimately knit with other beings and kingdoms in Nature, both visible and invisible. The formation of crystals, the flowering of plants, the flight of birds, as well as the growth of the body and mind of man, are all governed by Law. Let us examine the Law as it works in and on man, with his folly and wisdom, his cruelty and compassion, his disease and health.

The first idea to be grasped is that nothing happens by chance or accident, that all we have and all we are, results from prior causes. We may not know, most of the time we do not know, what may have

caused this, that or the other event or circumstance in our life. We often attribute it to "good luck" or "ill luck," though every educated person ought to know the scientific axiom that everything is the result of Law and that there are no miracles in Nature. Then, sometimes people attribute nonunderstandable effects to the will of God, as divorced from Law and Nature. This is absurd superstition. A few minutes' thought will reveal that we are again indulging in belief in miracles—all-wise God creating fools and congenital idiots; all-merciful God allowing cruel, crafty men to overthrow the good; omnipresent and omnipotent God creating ugly, immoral, untruthful beings. A Personal God *creating* all this is a logical absurdity. Let us learn the basic idea that not by chance but by Law we are what we are. We are healthy or diseased in body not by chance but by Law; we are capable of great moral and mental achievements by Law, not by the grace of God.

This Law working *in* man, from within himself, governs all departments of his being. There are sub-laws of this central Law of Ethical Causation—*e.g.*, heredity. Karma relating to the physical body functions by this law of heredity, which is not opposed to Karma but is an aspect of it. The idea to be grasped is that the Law of Karma or of Ethical Causation works *in* us, works from within without. Just as there is no God or angel who looks after the working of gravitation, just as no *deva* looks after the rising and setting of the sun, so also no one outside of man produces whatever befalls him. We suffer from ourselves; none else compels.

"There is no Karma unless there is a being to make it or feel its effects," says one of the Aphorisms on Karma. This being in us who creates causes and responds to their effects is the self or the soul. In each atom, in every particle of dust, there is life, there is self, there is soul. In some forms of life, the soul or the self works by natural impulse, *i.e.*, not by volition and deliberation. The tree has life and intelligence, but it does not grow by self-determination or by choice. Only in the human kingdom has intelligence unfolded to self-consciousness, which implies the power to compare and contrast, to choose after deliberation based on rational processes of the mind. It does not mean that all humans deliberate and choose right all the time. They do not, for the animal and vegetable and mineral tendencies are still very strong in us. We bark, though not like a dog altogether;

we like to vegetate; and we often long to slumber like the stone! But, all the same, every normal person has the power to choose, to determine, to sow causes and to receive their legitimate effects.

So, within each one of us is the soul, and the human soul possesses free will, *i.e.*, the will expresses itself not by natural impulse, automatically, but under the guidance of human impulse in terms of knowledge, discrimination, choice. Will can and should function in us under the guidance of our own soul, but ignorance thwarts the correct and beneficent expression of that will. We are all slaves in proportion as we do not use our free will—slaves to great Nature as to our own little natures, slaves to our likes and dislikes, our passions, our bodily appetites.

If we made ourselves what we are, if we are the makers of our Karma or destiny, how and why did we happen to have our defects and deficiencies? Two main ideas should be understood—the idea of soul-unfoldment or evolution, and the process of that soul-evolution, which is reincarnation.

The concept of evolution may be extended to our consciousness, to our self-conscious, self-willing souls. While modern science has not yet come to recognize the existence and evolution of the soul as an entity, Theosophy *knows* that the soul's existence and evolution are facts and that the process of that evolution is reincarnation. Ancient Wisdom, known today as Theosophy, arrived at this mighty truth by the selfsame method of investigation which modern science is using and is learning to use still further. The soul is an unfolding lotus. In the Perfected Sages alone has that lotus fully bloomed. In the rest of us, only a few petals of the lotus-soul have opened. The soul is immortal, and like the lotus it is affected by two vast energies in Nature—Spirit and Matter, *Purusha* and *Prakriti*, or the *Daivi Prakriti* and *Mula Prakriti* of the *Gita*. Every lotus-soul that comes out of the water is rooted in the mire and scum of the earthy, lower nature; it is longing to open its heart to the spiritual sun, the radiant air, the balmy light, and its absorption of the light and heat and air enables it to bloom. In the early stages of evolution, it is matter, or scum and mud and water, which help its growth; once the bud has emerged, the light and heat of the sun are its great nourishers.

Karma as a Universal Law has different phases. Evolution proceeds in the lower kingdoms under the Law of Properties. For instance, the

property or *dharma* of the fire is to burn. The properties of the diamond are different from those of the ruby because of this Law which governs the *dharma* of each and which works from within without. The life impulse produces in the course of evolution properties which manifest in the kingdoms of Nature in different forms, in different ways. This aspect of the Law functions in matter.

The Law of Properties ultimately develops into the Law of Duty in the human kingdom. Man expresses his properties or nature, but because he has free will he also chooses. His volitional action takes the form of duty, well- or ill-discharged, wisely or impulsively. It is at this stage that what we call "conflict of duties" arises, producing pain and pleasure, suffering of body and mind, and worse than all else, discontent of heart, which gives to Karma its aspect of fate or destiny, to be dreaded and to be shunned. All of us in the human kingdom grow through the performance of duty. We are born to perform duties of a particular kind, determined by our own past actions, and that is what we call our Karma. Our Karma shows itself in the duties which are ours, which we must perform, and in the performance of which we grow, overcoming sorrows, eliminating defects of nature, and uprooting evil weeds.

Our body is born into a particular family, community and country because the soul living in that body has to learn certain lessons through its contact with that particular family, community and country. Thus heredity is the result of Karma. We inherit certain family characteristics and tendencies, but all children born of the same parents do not inherit identical characteristics and tendencies. This is because each soul gathers only such tendencies as are necessary for its own evolution, for which purpose it is drawn to that family. Heredity without reincarnation is unjust: one brother acquires and shows the good qualities of a family, is wise and strong; another brother acquires illness, or turns out to be a black sheep. Where is the justice in such discrepancies? Given reincarnation, we realize that each is learning, evolving, unfolding—one through one set of family forces, another through a different set of forces. The soul does not belong to the family; it merely uses the body born in that family. What a difference it would make to the bringing up and education of the young if the elementary facts of this law of reincarnation were understood!

So we acquire a body under Karma; it is an effect from prior causes, and so with mind and character. If we have a dull or an agile mind, it is because of causes generated in the past. If we make good use of the body, mind and character in the present, we will get a better body, mind and character in the future. *Good* use means that use which the Law of Duty demands. We grow through the performance of duty. He who does not perform his duties, reaps suffering; he who does his duty by every duty, reaps joy and satisfaction. Whether he acts foolishly or wisely, he is bound to the wheel of life and death.

The Law of Duty affects the future; the Law of Heredity depicts the past. What we did with our duties in the past determines our heredity—physical, mental, moral—in the present. What we do with our duties in the present will decide our physical environment, our moral character, our mental strength in the future. Let us learn once for all to be dependent on the soul and not blame God, or our parents, or any outside agency for whatever befalls us. The Law of Duty for the mind is to think and to discriminate; if we do not, the mind will rust and get tarnished. The Law of Duty for the feelings is to unite through love with more and more people; if we do not, we are building a mean, narrow and selfish nature. The Law of Duty for the body is to remain active and energized; if we do not, we are sowing seeds of disease, decay and death. These three sub-laws of the Law of Duty should be noted.

Thought builds the mind; love builds the heart; actions build the body. All three build our future environment. The soul grows through mental-duty (thought, knowledge, study); through feeling-duty (compassion, love, sympathy); through body-duty (earning one's livelihood, which compels one to overcome sloth and idleness).

Life is the great school and we are all the time evolving and growing, but conflict of duties confuses us and that is why knowledge becomes necessary. People sometimes say, "Why should I bother about Reincarnation and Karma and life after death and all this Theosophical study?" Without study we are no better than quacks. What would we say of someone who wants to heal without the study of medical science? Or of someone who wants to practise law without any legal knowledge? And what shall we say of one who wants to live and function as a human being without knowing about his own psychic and spiritual nature? Without knowledge, we will discharge

our duties faultily, though we may not always be aware of it.

We are all growing; we are "unfinished" products of evolution as long as we have not freed ourselves of this round of life and suffering and death and rebirth. How shall we overcome the conflict of duties? How shall we blossom forth as the Perfect Lotus? By following the highest aspect of Karma—the Law of Sacrifice.

To sum up: We are better off than some, worse off than others, as the result of our own exertions in the past, and it is no use our blaming anybody else for what we are. We grow, not haphazardly but by Law. Knowledge of that Law is available. Evolution becomes more deliberate and quick when we work at life-problems with knowledge which illumines the mind, love which elevates the heart or moral nature, industry which energizes the body. We are bound by Karma, duties. Our function is to learn to work with the Law as souls, so that we may grow in harmony—to Perfection.

THEOSOPHY teaches that *perfect, absolute justice* reigns in nature, though short-sighted man fails to see it in its details on the material and even psychic plane, and that every man determines his own future. The true Hell is life on Earth, as an effect of Karmic punishment following the preceding life during which the evil causes were produced. The Theosophist fears *no hell*, but confidently expects rest and bliss during the *interim* between two incarnations, as a reward for all the unmerited suffering he has endured in an existence into which he was ushered by Karma, and during which he is, in most cases, as helpless as a torn-off leaf whirled about by the conflicting winds of social and private life. Enough has been given out at various times regarding the conditions of post-mortem existence, to furnish a solid block of information on this point. Christian theology has nothing to say on this burning question, except where it veils its ignorance by mystery and dogma; but Occultism, unveiling the symbology of the Bible, explains it thoroughly.

—H. P. BLAVATSKY

THE PARLIAMENT OF RELIGIONS, 1893

A RETROSPECT

THE World's Parliament of Religions held in Chicago, U.S.A., in September 1893, as part of the World's Columbian Exposition or Fair, was a unique event with far-reaching consequences. For the first time representatives of the major religions of the world gathered together on an equal footing, ushering in an era of liberality in thought and calm and unbiased comparison and investigation in matters religious. As the President of the Parliament, Charles C. Bonney, said in his Address of Welcome to the assembled delegates, the event marked a step towards "the brotherhood of religions...a new era of religious peace and progress...dispelling the dark clouds of sectarian strife."

The centennial of the 1893 Parliament of Religions is to be celebrated all over the world this year and Chicago will once again host the major event from August 28 to September 4. In a world afflicted by intolerance, violence, injustice and unbrotherliness, the goal of this year's Parliament is "to find ways for the world's communities to live peacefully and sustainably, communicating and understanding, respecting one another's diversity, and protecting the common ground which nourishes all life."

A major contribution to the 1893 Parliament was made by the Theosophical Congress during the two days, September 15 and 16, assigned to it for the presentation of Theosophy. William Q. Judge, who was then Vice-President of the Theosophical Society, presided over the Congress. Besides him, the other prominent speakers on Theosophy were Annie Besant, Gyanendra N. Chakravarti of Allahabad, India, H. Dharmapala, a distinguished Ceylonese Buddhist, George E. Wright, President of the Chicago Branch T.S., Dr. J. D. Buck of Cincinnati, Ohio, Mrs. Isabel Cooper-Oakley of London, Dr. Jerome A. Anderson of San Francisco, etc.

At the opening session of the Theosophical Congress, Mr. Judge took the chair and addressed the gathering as follows:

BROTHERS AND SISTERS—It is a very high honour to me to be allowed to preside over this Congress. It is a triumph for the Theosophical Society to be permitted to hold this Congress after eighteen years of violent abuse and ridicule continued up to the last moment; and we may consider that the Theosophical Society, after

all these years of persistent work, has at last got a footing in the West. It always has had it in the East, but now at last we have it here....

Perhaps it may seem to some singular that the Theosophical Society should be in a religious parliament, because we have no creed and have always said that we were not a religious body. But we hold that religion and science and human life cannot be separated from each other, and for that reason when the Parliament of all the Religions of the World comes together it is very proper that the Society, the only one in the world which represents the union of science and religion, should be represented in it, and we were very fortunate in being allowed to be represented on that basis and on no other....

The Theosophical Congress was a tremendous success. The daily press gave it wide coverage and great public interest was aroused. All the six sessions on the two assigned days as also the extra session arranged for the following day drew large crowds and many had to be turned away. As stated in a report of the Congress published in *The Path* for October 1893, "the managers of the Parliament were beginning to think that our Congress was attracting more attention than the whole Parliament....It is quite certain that if the entire building [Art Palace at Chicago] had been one vast room, our Congress would have filled it."

For several months prior to the event, Mr. Judge, together with George E. Wright, President of the Chicago Branch Theosophical Society, sought to get the T.S. represented in the Parliament of Religions. Reprinted here from *The Path* for November 1893 is the major portion of Mr. Wright's article, "Incidents of the Theosophical Congress," as it is of historical interest at this juncture. In subsequent issues of this magazine, we shall be reprinting further material relating to this important event in Theosophical history.

INCIDENTS OF THE THEOSOPHICAL CONGRESS

As Chairman of the Committee of Organization it was my privilege to take an active part in the preliminary arrangements of the recent great Theosophical Congress at Chicago. Naturally there came under my observation many incidents connected with the details of organization which are not generally known, but which may be of

interest to members of the Society everywhere, and will thus bear repeating in the columns of *The Path*.

The idea of obtaining representation in the World's Congress was first suggested by Mr. Judge in a letter addressed to me in September, 1892. It was a mere hint, comprised in a single sentence, as it were, carelessly thrown into a lengthy business communication, and was in the form of a question, as follows : "Why can't we be represented in the World's Fair?" Acting upon this suggestion I immediately sought an audience with Mr. Charles C. Bonney, President of the World's Congress Auxiliary. That gentleman received me courteously, but was evidently in extreme darkness regarding the Theosophical Society, its objects and its general standing. He confessed that he had been overwhelmed with applications from almost every known sect and cult throughout the world, and on the whole his aspect was not very encouraging. I called upon him two or three times at intervals of several weeks after that, armed each time with letters from prominent people who happened to be friends of mine, as I recognized that the mechanism of the World's Fair was largely political, and knowing that in politics there is nothing like "influence." All this only seemed to dispose the President of the Auxiliary more favourably towards me personally, but bore little fruit so far as the really important part of the business was concerned; namely, the procuring of a definite assignment for the Theosophical Society. Meanwhile Mr. Judge had forwarded a statement of the Society's condition and aims, which I enclosed to Mr. Bonney, together with a formal application signed by myself as President of the Chicago Branch. Imagine my chagrin when a little later I received a letter from Mr. Bonney stating that our application had been received and referred to the Psychic Committee, of which Dr. Elliott Coues was Chairman. My first impulse was to throw up the whole business and withdraw the application, as Dr. Coues was an expelled member of the T.S. But after sober second thought I resolved to see Mr. Bonney personally and lay the whole story before him. It was fortunate that I did so, as he immediately agreed with me that our reference to the Psychic Committee was inappropriate, and directed his Secretary to recall the application which had already been forwarded to Dr. Coues in Washington.

But this difficulty having been overcome, a greater lay in our path. It was the question of where we could be placed, and upon this

perplexing problem no little time and energy were expended. Finally Mr. Bonney concluded that we belonged to the Committee on Moral and Social Reform, and so assigned us. There was also a thorn in this particular rose, as the Chairman of this Committee was Mrs. J. M. Flower, who by an "inscrutable interposition of Divine Providence"—as the strictly orthodox word it—happened to be Coues' sister. However, I determined to go on with it just the same, and postponed further action until the arrival of Annie Besant who was then on a lecturing tour in this country. She arrived in Chicago Dec. 10th, and on the 11th we together called upon Mr. Bonney at his office. I well remember that meeting. A solemn conclave of ladies was assembled there to meet Mrs. Besant. Mrs. Flower, as Chairman of the Committee on Moral and Social Reform, was present, along with a sanctimonious college professor who enjoyed the felicity of being also a member of the same elevating Committee. These two professed the greatest kindness, but felt compelled to gently admonish Mrs. Besant that really their Committee was not the appropriate one for our Society. Subsequent events showed that they were right. It would have been a huge mistake to have gone into their Committee. Still I do not think that either of them wasted very much of the milk of human kindness, at least upon this occasion. At the close of our session we were no nearer securing representation than we had been three months before.

But the worst was yet to happen. To this meeting came the Rev. Augusta Chapin, Chairman of the Women's Branch of the Religions Committee. She seemed captivated with Mrs. Besant, and readily agreed to bring our matter before the Religions Committee. Her words were so confident, and she occupied such an important position, that I felt our fortunes were made, so to speak. I waited a fortnight, and, not hearing anything, dropped a line to the Rev. Miss Chapin. She replied that she had not yet had time to take up the matter, but would soon do so. A couple of weeks later I wrote her again. This seemed to provoke her a little, and her answer was tartly brief to the effect that the Committee could not decide where to locate us in the Congress. I then began to have disagreeable doubts about Miss Chapin's championship of Theosophy. Some more correspondence, equally fruitless, ensued, and the winter dragged itself gradually along without anything being accomplished....

I went back to President Bonney and resumed negotiations where

they had been broken off some months previously by my arrangement with the Rev. Miss Chapin. He seemed anxious to help us, but could not find an appropriate place for us in any of the Congresses so far contemplated. He thought very strongly of putting us into a Congress along with the Ethical Society, but that scheme was finally abandoned, as well as a similar plan to lump us in with the American Philosophical Society....

Thus after six months of toil absolutely nothing was the result. We were now in the middle of April. The annual Convention of the American Section T.S. was soon to be held in New York. If that Convention should pass before anything could be accomplished, it would be a hopeless task to undertake any general organized movement for a representation of the Society in the World's Fair. The strangest of events thereupon happened. Just four days before the Convention met, I received a message from President Bonney asking me to call. I went and found everything had changed "as in the twinkling of an eye." He took my breath away by informing me that the Religions Committee had unanimously agreed to grant the T.S. a separate Congress of its own, to take place during the great Parliament of Religions, and that I had been appointed Chairman of the Committee of Organization.

This was much more than we had expected or even hoped for. All previous negotiations had been upon the basis that we were to join in with some other societies in a general congress; and now we were all at once assigned to a Congress of our own with facilities and opportunities equal to those enjoyed by any of the great religious denominations. And I have never yet been able to find out by what secret or powerful influence it was brought about. Only I will say that it was a remarkable coincidence that this sudden and favourable change in our affairs occurred exactly at the right moment. On the following day I was provided with letters from Pres. Bonney and Dr. Barrows, Chairman of the Religions Committee, armed with which I at once went to New York and laid the matter before the Convention, just in time to awaken general interest among Theosophists and to secure their necessary co-operation. Brother Judge carried the news to the European Convention a little later, and went actively to work upon the programme. To his untiring zeal at and from this stage of the proceedings was due much of the enormous success which

attended the sessions of the Congress....

Everything shaped itself for us as if by magic, although none of us dreamed even then of the enormous success that was to crown our efforts. The Theosophical Congress had been assigned to Hall VIII on the main floor of the Art Palace—one of the smaller rooms, capable of holding about five hundred people. Mr. Bonney and his confreres were a little dubious about our ability to fill it, although for my part I assured him there would be no difficulty in that direction. On the morning of Friday, Sept. 15, our Committee members and their volunteer assistants were on hand early. Soon the people began coming in. An hour before the time for opening, the hall was well filled. Hundreds of additional chairs were brought in. As ten o'clock approached, the crowd became a dense mass, and the situation became alarming. Fortunately, in the adjoining Hall VII the Lutheran Congress was just in session. This hall had a capacity of 1500, and, upon learning our dilemma, the Lutheran brethren, who were not very numerous themselves, kindly offered to withdraw in our favour to a smaller room. When the announcement was made, there was a scramble for seats, and in five minutes Hall VII was packed. Our audiences grew greater each subsequent session. On Saturday afternoon, in addition to our regular session—so crowded that hundreds were standing—we organized and carried an overflow meeting in two adjacent halls. The orthodox ministers in attendance at the Parliament were astounded. Saturday afternoon the managers of the Parliament, in recognition of the splendid success of our Congress, tendered us the use of the Hall of Washington for an additional public meeting to be held Sunday evening. Now the Hall of Washington holds 4000 people, yet that Saturday night we saw our original three hundred swell to three thousand—a magnificent audience. The Sunday night extra meeting was not well advertised, and we expected to witness a falling off in attendance. What was our amazement when on that memorable evening we saw every seat in that vast audience room occupied and hundreds of people standing in the aisles and along the walls!

A most remarkable incident then happened. It seems that in giving us the Hall of Washington the managers of the Parliament had actually turned out the great Presbyterian Church, whose Congress was advertised to take place there at that time. Our meeting had

already commenced, and Brother Judge was in the midst of a powerful address, when there came upon the platform the Rev. Dr. Barrows, Chairman of the Religious Department, and he himself a Presbyterian minister. Approaching me, he said in an undertone that it was necessary for him to make an announcement to the audience immediately. I forthwith interrupted Brother Judge in the middle of a sentence—he says, in the middle of a word—and requested that Dr. Barrows be allowed to speak. The latter stepped to the front of the platform and said that some confusion had arisen, owing to the changing of halls, and that although the Presbyterian Congress had convened in Hall VII there was no audience, and it was surmised that the Presbyterians had by mistake come to the Theosophical meeting. In justice to the speakers, who had come many hundreds of miles to address the Congress, he requested all the Presbyterians in the audience to rise and pass out into Hall VII.

Brother Judge courteously waited for the audience to disperse. Sitting as I did on the platform, I had an excellent view of the door. Not a single person in that vast audience made a move to depart. On the other hand, taking advantage of the brief interim, about fifty more people who had been waiting at the door filed in and squeezed their way through the crowds that lined the rear of the hall. Could any incident be more impressive? No commentary was necessary. The audience recognized the situation at once, and a smile passed over the sea of upturned faces. But the threatened storm of applause was promptly arrested by Brother Judge, who calmly resumed his discourse at the place where he had been interrupted.

THIS is the Truth. As from a blazing fire the sparks, being like unto fire, fly forth a thousandfold, thus are various beings brought forth from the Imperishable, and return thither also.

—*Mundaka Upanishad*

GLIMPSES OF THE TRUE

THE philosophers tell us that outside this plane there is no time. In a flash the whole view of a lifetime is presented, and in dreams come many such visions. Likewise, in each new day there may come flashes—often as warnings of the day to come, or as ideas to be followed through in thought or act. Some call them intuitions—for others they are reminiscences. But, like all happenings on the inner plane of our being, these "glimpses" are opportunities. If unused they become less frequent, but, by seeking them out at the proper moments, we cause these perceptions to occur more frequently.

Just as the tide of spirit rushes in at each New Year, bringing past, present and future into clearer perspective, so in the morning, or at the birth of a day, the same potentiality of sight is present. Often, that moment of sight, preserved and remembered, will save the day for us.

Today, the wrongs of yesterday seem to have quickly passed, for "wrongs" and "rights" are evanescent. We recognize Truth shining beyond good and evil, for good and evil are like two faces of a globe—the good the reflection of truth, and the evil its shadow. Just as our earth turns around the Sun through day and night, so do good and evil change according to their position in relation to the light. Today, this moment, there is hope, for we too may be like the Sun, never darkened by the pairs of opposites.

We may even smile, recognizing that still "the gentle Krishna" is unattached to the "woes" we had thought we suffered. Perhaps we shall even rejoice to see what harvest was silently being gathered in spite of our regretted mistakes. These harvests are with us during each new day, and they are part of the sustaining power that will help pull us through all the days ahead.

It may take but one moment to find ourselves again—yet that instant is all we need to renew the will, to calm spirits and to begin our new day's journey refreshed. If we watch, we shall find that those glimpses are always just within our grasp, waiting only to be used.

MEDITATIONS ON THE THEOSOPHICAL LIFE

IT is important that we students of Theosophy fully realize the value of genuine Theosophy and readjust our lives so that we can be in full harmony with the dictates of TRUTH. We have a teaching that is above any of the formulations of organized religion and that has a directness unknown among the followers of present-day philosophical systems of thought. The morals that guide us are the cream of the ethical systems of all the great civilizations throughout the ages, and we are given the opportunity to progress higher on the ladder of evolution by our own efforts. We are also able to discern from the words of all the great Sages that there is no personal God who rules over us with a rod of iron, but instead there exists a benign power that broods over us and, like the sun, illumines our dark personalities, eventually chasing away all the shadows that leave us in doubt concerning our Divine Heritage. There is no more wonderful thing in the world than this awakening to Divinity, and Theosophy has the key that will unlock the "gates of gold."

H.P.B. and the Masters of Wisdom have provided us with some of the most profound teachings ever given out to mankind at large. Therefore we have the opportunity to learn the truth about the Spiritual Path and put it into practice for the good of humanity in general. We are given access to the world's great Scriptures which were, previous to the advent of Theosophy, merely curios from the East labelled "inscrutable" by the materialistic Westerners. Now we have the means to develop the intuition that can solve many of these mysteries that are "beyond the range and reach of human thought." If we can seize the opportunity, then the Golden Age that humanity dreams about can become a reality; it is up to us in the final analysis. H.P.B. expressed the never-dormant wish of her heart in this one sentence: "Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last." And she adds that its *practical* realization alone can help to overcome selfishness, unbrotherliness and hatred wherever they prevail.

It is certainly a challenge to live the Theosophical life, but we have every reason to be optimistic as we are backed by the strength and wisdom of a Brotherhood that stretches back into the mists of time behind us, and if we have faith in that Noble Fraternity, nothing can

harm us. We read in *The Secret Doctrine* (I, 276):

"Man can neither propitiate nor command the *Devas*," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular.

This is a message of great hope for those who are serious about treading the Spiritual Path. Those who imagine that the true way is easy to find, and that any religious discipline or self-styled Guru can lead them to it, may in time be sadly disappointed. This is one of the errors that H.P.B. was sent into the world to dispel. We have to find our way through a veritable forest of delusive man-made ideas before we can come to the TRUTH. At the core of all the great religious traditions there lies the wisdom that we need, but it is covered over by so much dross that we will never find it if we look only at the surface. It is Theosophy that gives us the keys that will open many doors and help us to find the reality that lies at the heart of Life itself. There was a definite purpose behind H.P.B.'s mission, one of paramount importance. That she came five thousand years after the death of Krishna and two thousand five hundred years after that of Gautama Buddha shows the workings of an important cycle. The Masters have several times declared themselves to be the followers of Gautama Buddha, and the work of the Theosophical Movement in general is pre-eminently compassionate, promoting above all else a Universal Brotherhood of Humanity, regardless of race, creed, sex, caste or colour. This is certainly the "trademark" of the Buddha, and we can clearly discern the influence of that great Being in all the various aspects of the Theosophical teaching. Living the Theosophical life is more a matter of practice than anything else, and H.P.B. has named some of those who were outside the Theosophical Society and yet were practising Theosophists. She mentions Leo Tolstoy and Father Damien, for instance, who lived unselfish, altruistic lives and therefore were Theosophists in practice if not in name.

Therefore the appellation "Theosophist" is something that transcends

any orthodox definition and is much broader in meaning than someone who studies the teachings of H.P.B. and the Masters or other spiritual teachers. However, we must be aware that there is a great difference between a "Theosophist" and an "Occultist," and to become the latter requires a thorough understanding of the LAW that governs the universe and man, and a practice based upon enlightened understanding and wisdom. We need to apply ourselves to the task at hand, *i.e.*, plunge into the depths of our own being by the processes of meditation and study of spiritual works to discover the TRUTH by direct experience. This is the only way in which we can really know. All else we have to accept on "faith." This is not blind faith, but an intuitive understanding based upon knowledge. This knowledge is gained by intelligent comparison and discrimination in our studies and by putting the ideas that we come across into practice to test their validity. If we find a certainty in small things, then we can guess at the genuine nature of events on a larger scale, taking into account the old saying, "As above, so below."

Certainly the Spiritual Path requires of us that we "feel our way." It requires the development of the "inner touch," and taking notice of the signposts placed along the way by those who have gone before us. If we choose to ignore these, we cannot complain too much if we end up in a quagmire and have to retrace our steps, thereby losing precious time. The Masters have given us the directions, and they expect us to make the effort and at least TRY. We should not get stranded on the island of our own illusions (of separateness, etc.), but work diligently to realize that we are all *one* and that the "fear of death and love of life" that dominates our mind is the greatest mirage of all; nothing in reality is ever born or dies, and the Spirit is unchanging. Therefore we should accept whatever comes, as nothing can touch the real Self. Karma is something that we make for ourselves, and it is that which brings us back to earth. If we have no attachment for the petty baubles of worldly pleasures, then we shall find ourselves slowly gaining control of our destiny and able to make sane decisions based on an ever widening perception of those things that really matter and are *terra incognita* for the one who prizes the accolades that society gives to him who amasses riches and gains honours in line with the materialism that "rules the roost" at the moment, or seems to.

It is very much a world of appearances and it is often a lonely struggle for the individual who tries to follow the Spiritual Path across the wilderness of modern civilization. But this feeling of isolation is just one more illusion that needs to be conquered. Once we move in thought away from the things of the world, we do have to pass over the wasteland; and many of us go astray at this stage of our progress. But if we knew what lies ahead we would be only too glad to cast off our chains and suffer all those hardships that make us stronger, if only we look at them in the true light. There is value in even the greatest sorrow, and all hardships should be looked upon as blessings in disguise. This view may not be shared by those who are going through some terrible experience, but mercifully some time in the future they may be able to look back and see that the suffering had a place, and, in the long run, paved the way for a better understanding of the problems of humanity. We should hope, with all our heart, that the fires of earthly anguish may burn away the dross that obscures our spiritual vision, and that suffering may help to purify us, and most important of all, give us some insight into the plight of "poor orphan humanity." That surely is the pearl of great price that we all seek, albeit tentatively most of the time.

We are all rather bemused, living amidst the shallow and illogical images of a world that has no real purpose or direction, apart from a few muddled ideas put forward by politicians and others claiming to be "leaders." They would do well to breathe the clear air of the Spirit, so that we could all join together and work for a true Brotherhood of Humanity. It is a pity that the TRUTH cannot focus itself more sharply in the hearts of some of our world "leaders," so that the people can begin to recover their veiled divinity and discover the wonders that are as close as a heartbeat. "Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!" (*The Voice of the Silence*, p. 26). Perhaps the masses will have to awaken to these "secrets" by their own efforts; perhaps the time for self-appointed leaders is coming to an end and an era of the divine paradigms is arising.

The Masters emphasized in their teachings the dangers of a belief in a personal God. The idea that a Being outside of us is somehow presiding over the world has given many people, for various reasons, the excuse to claim to be the chosen agents of this Deity. Of course

the theory of a personal God has varying degrees of complexity, but this idea does not stand up to intelligent analysis. Man must be led to understand that it is his birthright to awaken to his own divinity and discover that he is at one with the consciousness that runs through the manifested universe. This consciousness is simply the working of Divine Law on different levels of awareness. It is man who conjures up God and puts the emphasis on good and evil. Outside of man's mind these concepts do not exist *per se*. Events that seem "good" or "evil" in the natural world are given that interpretation by us humans. Only man, through excess, has given rise to this duality. The Master described evil as the "exaggeration of good," and says that it proceeds from human intelligence. Outside of the illusory inventions of the lower mind, evil does not exist. It is absolutely essential that those of us who wish to follow the Theosophical Path exorcize the ghosts of our former beliefs from the tabernacle of illusion with which we identify ourselves. These beliefs may be very deep-rooted, but study and meditation of *genuine* Theosophy can effect the change sooner or later, depending upon the sincerity of the aspirant.

We are all aware that life is not at all easy and that it is a great task to pursue the Spiritual Path in a world in which everything is diametrically opposed to the consummation of our aspirations. It may seem to us that we are making our way alone, and that there is no one else in the world who is able to understand what we are going through. Of course this is just one more delusion among many. The Path is well worn by the countless feet that have trodden it over a period of time that cannot be measured by worldly calculations; and those who have gone before us certainly do not turn their backs on those behind. Although self-reliance is necessary for survival, yet they do erect signposts, provide us with the help we need, and at times fill us with the inspiration needed to cross a precarious bridge over a raging torrent, *i.e.*, at a period of intense inner struggle. All we need to do is to remember not to shut them out when the time comes, and we do the latter through lack of faith or a proud belief that we do not need any help. The kind of faith that we need to develop is certainly not "blind," but is gained through study and meditation which give us an illumined insight into Man and Nature and the workings of the Law governing both.

"Love" is a much maligned word nowadays and we tend to shy

away from its use whenever possible. *The Voice of the Silence* describes Compassion as the "law of Love eternal." In many ways human love is a beautiful thing, but it is usually directed at a particular person or group which excludes others. In the case of religions, those having a set of beliefs may find it easy to love those who think in the same way, but they do not have the same feelings towards the followers of a different religion. This prejudice breeds disharmony, which is counterproductive as regards the healthy growth of what we would call Love in its true sense.

It is only when we learn to see beyond the illusions of this world and finally get the message that Theosophy is sending to us, that we will be able to find Peace and Bliss. It is boundless love for all beings that will bring us to this stage. The Theosophical Movement was inaugurated in 1875 for the purpose mainly of awakening humanity to the reality of Human Solidarity, as well as nurturing respect for all forms of life. We have to consider seriously just how much our motives are in line with that Sacred Ideal. It is only by putting Theosophical teachings into practice that we can help to steer humanity towards the Brotherhood that the Masters sorely wanted to build. Times may have moved on, and the world has shrunk. There is much easier communication between different countries and thinking in global terms is not uncommon. But there still remains much to be done to bring into being the kind of Universal Brotherhood that the Masters envisaged. The Theosophical Movement in general still has a vital role to play in the drama of the spiritual unfoldment of civilization, and every one of us individually and collectively can contribute, to a greater or lesser degree, to this awakening. To this end we need to re-examine our motives constantly.

AN HONEST confidence in the teaching and the Teacher—this is that Faith by which the treasure is gained.

—*Crest-Jewel of Wisdom*

THERE IS NO MIRACLE

Never were the phenomena presented in any other character than that of instances of a power *over perfectly natural though unrecognized forces*, and incidentally over matter, possessed by certain individuals who have attained to a larger and higher knowledge of the Universe than has been reached by scientists and theologians, or can ever be reached by them, by the roads they are now respectively pursuing. Yet this power is latent in all men, and could, in time, be wielded by anyone who would cultivate the knowledge and conform to the conditions necessary for its development....An occultist can produce phenomena, but he cannot supply the world with brains, nor with the intelligence and good faith necessary to understand and appreciate them.

—H. P. BLAVATSKY

THEOSOPHY believes in no "miracle," divine or diabolical, which involves transgression of the eternal and unchanging laws of nature, or which transcends the scope and capacity of the mind of man. But it does not look upon evolution as a finished process, and believes that the laws of nature and the powers of man are vast beyond the dreams of modern science.

The attitudes towards miracles lend themselves readily to classification—credulity, blank denial, open-minded examination of alleged phenomena and their implications.

The theologian, imputing to a personal God the power to set aside the laws of nature at his whim, believes in "divine miracles." But along with the "miracles" of Moses, the Bible records the enchantments of Pharaoh's magicians, which orthodoxy would certainly not hold to be divine. To ascribe them to the Devil does not get us very far. How much more logical the explanation that such phenomena as are attributed to both were performed through knowledge of occult natural laws imparted in the sanctuaries of Egypt, which have been called the "Royal Societies" of those days!

If it is superstitious to believe that the laws of nature can be contravened, it is no less foolish to say that science understands all that can happen by what it knows of the laws of nature. Categorical denial is the simplest way to deal with what cannot be understood, but only sciolists believe in the omniscience and infallibility of science as

it stands today. There are discoveries being made daily, and some of these are so startling that even those scientists who have been studying these problems all their working lives are overawed.

Apparent miracle is but a happening inexplicable in terms of present knowledge. The bounds of the miraculous shrink as knowledge advances. The savage would account as miracle the flooding of a room with light upon the turning of a switch. But Theosophy goes further than to say that modern knowledge does not compass all the wisdom that the future may disclose. It holds that moderns have forgotten much that the wise among the ancients knew.

Without falling into credulity and accepting every claim for supernormal happenings at its face value, an open-minded person cannot fail to be impressed by the similarity among many "miracles" ascribed to individuals widely separated in both space and time. This duplication of phenomena, attested by consistent universal evidence of legend and tradition, coupled with the overwhelming evidence of science that we live in a universe of law, makes it indubitable that there are laws unknown today but known to the performers of those "miracles."

Religious bigots may dispute the legitimacy of the practice of "magic art," but the reality of Magic, both as art and as science, can hardly be disputed. The testimony is too vast and too widespread. There is hardly a spiritual hero of the race without a nimbus of miraculous tradition round his name. And on what but a basis of fact can universal tradition rest?

Some personalities have the power in certain conditions to produce extraordinary events or to effect extraordinary changes either upon the order of nature or upon human bodies. But it is important to recognize that such a power is not the gift of chance or of divine caprice. The deliberate and conscious production of superphysical phenomena, requiring exercise of the mysterious, imperial power of the imagination and of the sovereign will of man, demands knowledge, metaphysical and physical.

The "lawabidingness" of the universe is for us as absolute as for science, but to reject a "dualistic universe" in one sense is to close the door to the understanding of most *bona fide* miracles. The clue to many of these mysteries would seem to lie in the existence, within the physical, in nature as in man, of an energizing, more ethereal

counterpart, no more supernatural than the physical, and no less subservient to law.

Complete knowledge of the inner chemical and dynamic laws of nature and of the principles of man must give the trained mind power over hidden forces, the exercise of which produces "miracles."

I WILL quote to you, brethren, a few lines from a hymn which I remember to have repeated from my earliest boyhood, which is every day repeated by millions of human beings: "As the different streams having their sources in different places all mingle their water in the sea, so, O Lord, the different paths which men take through different tendencies, various though they appear, crooked or straight, all tend to Thee."

The present convention, which is one of the most august assemblies ever held, is in itself a vindication, a declaration to the world of the wonderful doctrine preached in the *Gita*: "Whosoever comes to Me, through whatsoever form, I reach him; all men are struggling through paths which in the end lead to me." Sectarianism, bigotry, and its horrible descendant, fanaticism, have long possessed this beautiful earth. They have filled the earth with violence, drenched it often and often with human blood, destroyed civilization and sent whole nations to despair. Had it not been for these horrible demons, human society would be far more advanced than it is now. But their time is come; and I fervently hope that the bell that tolled this morning in honour of this convention may be the death-knell of all fanaticism, of all persecutions with the sword or with the pen and of all uncharitable feelings between persons wending their way to the same goal.

— SWAMI VIVEKANANDA at the opening session of the World's Parliament of Religions, Chicago, September 11, 1893

THE NECESSITY FOR DEVACHAN

MANY students of Theosophy are puzzled, at one time or another, about the value and necessity of the Ego's after-death stay in *Devachan*, as it is a state of illusion. Even though Mr. Judge indicates that "as it is the mind that makes the illusion, it is no cheat," the difficulty still remains. Therefore a further examination of the necessity for this intermediate state between two lives may help.

Devachan is a state caused by the nature of mind and soul. The spiritual or soul activity of that state is conditioned, limited and personalized by the ideas of the previous life.

For the time being, then, the Ego becomes the ideal reflection of the human being it was when last on earth, and *that* is not omniscient. (*The Key to Theosophy*, pp. 145-6)

There seems to be a triple aspect to the "contents" of *Devachanic* thought:

(1) *Devachan* is the reliving of the personal life, but only in terms of those thoughts, feelings and actions which in some measure embodied the Soul-nature. Experiences which in physical life were "bitter-sweet," mingled pain and happiness, are here repeated with all the sorrow and evil filtered out of them. Through this reliving, the gist of the life's experience—its results and values—is transferred into the Soul's enduring memory and added to the potentiality of expression possessed by its "functioning essence." The very selfish, worldly person will have little to be transferred.

(2) *Devachan* is also, in the case of those with a religious background, the mental working out of what they have imagined to be the happy Soul state after death, whether it be called heaven, *svarga*, paradise, or by any other name. Its details will differ with each one's beliefs. The materialist who has imagined only oblivion after death will have created none of this type of *Devachanic* activity. But the religious person who has longed for and centred all his hopes on heaven, and whose imagination has visualized it strongly, may provide enough "fuel" to keep the state of *Devachan* activated for perhaps thousands of years, instead of the average of 1,500. Even the Theosophical devotee, it is said, may create a protracted *Devachan* by holding intensely an imagined picture of himself in the company of Masters, serving and reverencing Them. Though the feeling and faith

that animate his dream come from the Soul nature, yet the imaginary picture of Them and Their Work, and of his relationship with Them, are his own personal conception and may be, in their sentimentality, very far indeed from the truth.

(3) *Devachan* is the development and working out of those unselfish aspirations and dreams that seemed frustrated in material life, either by time, by circumstances, by other people, or by one's own lack of capacity. It is also the adjustment and compensation for suffering in objective life which the person felt to be undeserved.

These last two conditions are grouped together because the frustration and the unmerited suffering have neither of them any *real* existence. Under the Law of Karma, there is no suffering not self-engendered, no limitations save those self-imposed or inevitable in the very process of growth. Nor do they exist from the viewpoint of the reincarnating Soul-Ego, though to the limited mind of the personal being they appear very real. Nevertheless, the desire to do better, the desire to help others, however personalized it may be, comes from and is of the same nature as the Soul. So, too, is the recognition that life is just. The very awareness of justice comes from the Soul. When a person suffers cruelty at the hands of others, or is the victim of harsh and painful circumstances, he cries out, "It is not fair! I've lived the best I know how. Surely I've not deserved this. Can I not expect a little happiness?" The feeling that life *ought* to be fair, *ought* to be just, that good efforts and motives *ought* to bring achievement, is an unconscious awareness of the Law of Karma as justice, and comes from the Soul.

This faith and the Soul-engendered feelings cannot by their very nature be thrown on the scrap heap. They have something of immortality in them. But where can their energies find an outlet? The Soul cannot use them direct, since the thoughts and images with which they are clothed are faulty and limited.

It is a faulty idea that there is any real injustice in the cruelty, pain and frustration experienced. Those who know of Karma (even if only the fringes of the subject) recognize that there is no injustice in reality in those pains that seem to come from outside sources and from other people. It is only our own coming back to us for payment. The illusion of injustice and of frustration is created by the personal mind. It can only be balanced and brought back to equilibrium by the

illusion of justice or achievement created by that same personal mind. As the balance is restored in the subjective state of *Devachan*, the Soul can then, so to say, take back its own strengthened energies for future use.

Mr. Judge cites the case of the drunken son whose mother, in her *Devachan*, creates his image as a sober, good man, just as she would like to have him. Supposing she was a good, church-going Christian; then goodness, to her, would mean worshipping a personal god and following the church ritual. That dream of hers has no foundation in truth; it is not the right goal for the son and she cannot impose her ideal fancy on his line of Karmic action. Where else, then, can the immortal energy of love, which is the motive force of the imaginary picture, work itself out except in the imagination that created it?

Take the case of some reformers, such as the benevolent despots of the 18th century, those who desired the social betterment of their kingdoms or empires, but only in terms of their own arbitrary ideals, and who ignored, or endeavoured to crush, the free will of those who would not meekly fit into their reform plans. "Everything for the people, nothing by the people," was the aim of Frederick the Great of Prussia, and in the end the tyranny of his well-intentioned reforms brought him little but execration from his subjects. Yet all those energies from the Soul, and the desire to better his people, however misguided and distorted the form that they took, must find their natural equilibrium. His *Devachan* probably finds him (bereft of the lust for power that sullied his benevolence) living in a happy kingdom of his own planning, with no dissentient voice, no troublesome human factor coming between him and his personal aspirations. It would be delusion to expect to attain that on earth. Illusion can only be balanced by illusion, and balance is necessary, because of the Soul energies tied up with the illusion.

Or take the creative writer, artist or musician. How many, apart from any craving for wealth or fame, ardently long to express in their art more than they can! No matter how wonderfully the writer may write or the artist may paint, he remains unsatisfied because the result falls far short of what he feels within and what he desires intensely to put into words or on canvas. The unselfish desire to create or to express beauty, goodness and truth comes from the Soul; yet it is a personal illusion for one to hope to make any words completely

express his thought, to make any material picture embody fully his ideal. It is as futile to expect that as it is to try to make a complete three-dimensional object, exactly as it is, on a two-dimensional surface. The illusion that envelops the creative Soul energy can only find its equilibrium in the illusion of *Devachan*, where the poet or the artist, "rapt in ecstasy of composition or arrangement of colour, cares not for and knows not of either time or objects of the world." There alone can he find satisfaction for his aspiration, since the actuality of the sevenfold physical life can never give it.

Then comes the question: Must we always surround the Soul energies with these coverings of illusion? *Devachan* is rest and refreshment, bliss and recompense for the personal nature, because of the restoration of equilibrium. This is as necessary in the after-death state as is the restoration of equilibrium in the sleep state of the body. But is it not possible to transform these energies into potencies in a direct, instead of in an indirect, way, to stop creating these mental illusions that make the dreams of *Devachan* a necessity? This is a task of lives, since it means gaining the ability (1) to see "things in themselves," to see life as it is, not as *we* would like it to be; (2) to see persons as Souls and not as friends, enemies, strangers, relatives, etc.; (3) to do what we can with what we have now, with that subtle mixture of enthusiasm and indifference, as is advocated in the article "The Three Desires" (reprinted from *Lucifer* in THE THEOSOPHICAL MOVEMENT, June 1966), instead of pining to have what we lack or to do what we cannot yet do or what is actually impossible to be done.

The spiritual life exists in the midst of daily duties. A change of consciousness, so that the profound and true nature of duty is realized, cuts away a large number of the illusions that build *Devachan*. The freeing of the mind from sectarian or materialistic ideas about the future life destroys yet another set of illusions. The sorting out of experiences, feelings and thoughts, day by day, in terms of Soul values, free from pride or shame, allows the Ego to employ the energies thus generated, without going through the slow, but hitherto inevitable, equilibrizing processes of *Devachan*. And, as a final postscript, one of the illusions students need to get rid of is: "I don't want to waste time in *Devachan*." The personal "I" is the very root of *Devachan*.

IN THE LIGHT OF THEOSOPHY

In his Nehru Memorial Lecture at Cambridge, England, on "The Idea of India," Prof. Amartya Sen, eminent economist, deplored that the idea of a secular pluralist India, tolerant of different religions, which was part and parcel of the nationalist movement and was reflected in the legal and political structure of independent India, had now been seriously damaged by extremist Hindu political groups. The religious plurality of India, he said, extended far beyond the Hindu-Muslim question. "Toleration of differences is not easily divisible." He emphasized that while communal fascism must be confronted on the ideological and law-and-order fronts, in the long run the eradication of illiteracy and ignorance is the only way of countering sectarian Hindu politics which is flourishing on divisiveness and hatred, on obscurantism and exploitation, and on ignorance and distortion.

According to a report in *The Times of India* for February 12, Prof. Sen stated in the course of his lecture:

The questioning of the Indian Muslim's "Indianness" relies on an ignorance of Indian history, politics, art and culture. And the Hindu nationalist's intolerance of plurality and heterodoxy is based on illiteracy about Hinduism itself. To sustain the thesis of Hindu nationalism, it was necessary to demote, in some way, the Indianness of Indian Muslims. But there is no real way of doing this, and absolutely no reasonable basis—racial, political, historical, cultural or literary—for such a view. In fact, Islam itself, practised in India, cannot but be seen as an Indian religion, much as the religion of the Parsees or of the Syrian Christians is so accepted.

The Hindu nationalists strikingly neglect the more substantial achievements of the Indian civilization—even the distinctly Hindu contributions—in favour of its more dubious features. Not for them the illuminating thoughts of the *Upanishads* or the *Gita*, or of Brahmagupta or Shankara, but the adoration of Rama's idol and Hanuman's image.

The form of their nationalism also effectively shuts out the rationalist traditions of India, a country in which some of the earliest steps in algebra, geometry and astronomy were taken, where the decimal system emerged, where early philosophy, secular as well as religious, achieved exceptional sophistication, where people invented games like chess and learned to take an enlightened view of sex and society, and so on.

Hindu nationalists, like imperialists, want to project India instead as a country of unquestioning idolaters, credulous fanatics, quarrelsome devotees and religious murderers....

The failure of successive Indian governments to expand mass education adequately fast across the country had much responsibility in the continued vulnerability of the groups targeted by interested parties for manipulation....Militant obscurantism cannot be seen as a force on its own, but credulity and archaic beliefs can be exploited to work up a frenzy on obscure religious matters.

However, communal fascism must be fought with immediate measures—through determined confrontation and by eschewing appeasement.

How to stem the tide of communalism which threatens to engulf the country is the immediate challenge facing those who still have sense enough to believe that communal amity is the only foundation on which a pluralistic society like India's can build a stable democratic polity.

Dr. Daniel Gomez-Ibanez, executive director of the council formed to prepare for this summer's centennial celebrations of the World's Parliament of Religions (see p. 190 in this issue), was in Delhi this February. Addressing a news conference, he remarked that "religious leaders should engage themselves with the critical issues of the world; only then will there be hope for humanity." Where religions were responsible for the turmoils in the world, he said, it meant a perversion of the teachings of the prophets and the saints. He asked religious leaders to introspect, as they were responsible for action taken in the name of religion. (*The Times of India*, February 12)

Dr. Gomez-Ibanez stated that a number of international welfare organizations were associated with the Parliament of Religions this time. These included UNESCO, Worldwide Fund for Nature, Population Bureau, Bread for the World, etc., since religions are also concerned with conserving the environment.

The purpose of this year's Parliament, the executive director said, is to initiate measures that will "make religions more relevant to the 21st century."

The self-centredness of the "me-too" generation is destroying our planet and tainting the quality of human life. To meet the challenge of our times, says His Holiness the Dalai Lama, we will have to develop a greater sense of "universal responsibility" (*The Sunday Observer*, February 21):

Each of us must learn to work, not just for his or her own sake, family or nation, but for the benefit of all mankind. Universal responsibility is the real key to human survival. It is the best foundation of world peace, the equitable use of natural resources and, through concern for future generations, the proper care of the environment....

The need for a sense of universal responsibility affects every aspect of human life. Nowadays, significant events in one part of the world eventually affect the entire planet. Therefore, we have to treat each major local problem as a global concern from the moment it begins. We can no longer invoke the national, racial or ideological barriers that separate us without destructive repercussions; considering the interests of others is clearly the best form of self-interest.

Interdependence, of course, is a fundamental law of nature. Not only myriad forms of life but material phenomena too are interdependent.... We need to appreciate this fact of nature far more than we have in the past. Our ignorance of it is directly responsible for many of the problems we face. For instance, tapping the limited resources of our world—particularly those of the developing nations—simply to fuel consumerism, is disastrous. If it continues unchecked, eventually we will all suffer....

We have become so engrossed in this pursuit that, without knowing it, we have neglected to foster the most basic needs of love, kindness and co-operation. This is very sad. We have to consider what we human beings really are.... Since we are not solely material creatures, it is a mistake to seek fulfilment in external development alone....

To pursue growth properly, we need to renew our commitment to human values in many fields. Political life, of course, requires an ethical foundation, but science and religion, as well, should be pursued from a moral basis. Without it, scientists cannot distinguish between beneficial technologies and those which are merely expedient. The environmental damage surrounding us is the most obvious result of this confusion....

In the face of such global problems as the greenhouse effect and depletion of the ozone layer, individual organizations and single nations are helpless. Unless we all work together, no solution can be found. Our mother earth is teaching us a lesson in universal responsibility.

I think that because of the lessons we have begun to learn, the next century will be friendlier, more harmonious and less harmful. Compassion, the seed of peace, will be able to flourish. I am very hopeful. At the same time I believe that every individual has a responsibility to help guide our global family in the right direction. Good wishes alone are not enough; we have to assume responsibility. Large human movements spring from individual human initiatives.

As part of the Universal Harmony Year celebrations, an international conference was held at Mount Abu. In the February issue of *Purity*, B. K. Jagdish Chander elaborates on the concept of universal harmony. In the cosmic order, there is some sort of synchronization between all things; nothing exists absolutely isolated from all the rest. Similarly, there is an intimate interconnectedness between environmental, social, economic, political, religious, cultural, emotional and aesthetic aspects of the life of the human community. All are interwoven into a network—a fact we can ignore at our own peril. Harmony therefore becomes the first priority, says the author, for the very existence of the human race is threatened by forces of disharmony:

Much of the turmoil and suffering in our world is due to one or the other kind of disharmony that exists at all levels today. There is inner disharmony between the emotions and intellect of man, disharmony in the family relationships and at the workplace because of some ill-will, negative motive or unfair dealings, social disharmony in the form of class conflicts, gender discrimination, racial feuds and communal discord; disharmony at the international level resulting in conflicts, wars and enormous waste of resources in the manufacture and stockpiling of deadly weapons of mass destruction, and disharmony with nature and other life-forms leading to ecological imbalance and environmental degradation.

The combined effect of all these kinds of disharmony is pushing the world towards a great catastrophe of unknown dimensions. All this ethnic, regional, political, social and economic

disharmony is also costing humankind dearly in terms of life and property or health, wealth and happiness....

Harmony is, therefore, the prime value. Though it may seem to be one single value, yet in truth it is the group name given to a whole set of values. The essential components of harmony are goodwill, love, unity, tolerance, co-operation, non-violence, etc. It should be noted that harmony does not imply negation of diversity. It is a pleasing orchestration of diversity....

If man knew his real identity, then the bodily distinctions of race, religion, caste, country, etc., would become superficial like the outer dress of persons....Our attitudes, outlook, tendencies, behavioural patterns and life-styles would be different. Then our relationships would be of love, for we, as souls, are spiritual brothers. Harmony would be the natural result of this divine awareness....

So, universal harmony, in this context, means harmony between all systems. This gives us another basic truth. Everything—even a straw—or any event or happening, howsoever small, has a place and a role in this world drama. "Ecological balance" and "bio-diversity" are just a part of this truth. There has to be harmony in other spheres too.

Most important of all is positive thinking. Positive thoughts are the remote-control devices that restore harmony. If subatomic particles can make a quantum jump, if radio-waves can travel over great distances, positive thoughts also can make a quantum jump and establish harmony which is their basic quality.

The phenomenon of "phantom sensation" in amputated limbs is not uncommon and has been the subject of medical and psychological studies. The amputees retain the feeling of still having the lost extremity and sometimes experience excruciating pain which persists undiminished for years. The affected patients even have a sensation of pathological changes such as sores or scars which were there before the operation.

As the source of these phantom sensations is largely unknown to medical science, there are also no clear guidelines for therapy. At present a broad spectrum of methods is being tested, among which are electric nerve stimulation, ultrasound, biofeedback, and a variety of

analgesic and psycho-pharmacological drugs (*Universitas*, 3/1992). It is admitted that success has so far been "spotty" and is dependent on the patient's personal constitution. According to recent research results, phantom sensations occur at the nerve circuits which are also the seat of the "body ego." Canadian psychologist Ronald Melzack explains that stimuli from all parts of the body empty into an intricate network of nerve cells under the cranium, known as the neuromatrix, which produces wild ultrarapid impulses if it is not supplied with signals from the body. He found that some people had vivid phantom sensations although they had been born without arms or legs. Phantom-like pains can be relieved, he says, if the limbic system, which is concerned with the emotional side of stimuli, is anaesthetized.

Until the existence of the astral body is recognized by medical science and its function as the guiding model for the physical is studied, there will be no solution of the mystery of phantom limbs as of many other phenomena which science at present finds baffling. Theosophy posits that the astral body precedes the physical and is not subsequent to it. It is on the astral model that the physical molecules arrange themselves before birth, and it stays with the person throughout life. "Where we find a man who still feels the leg which the surgeon has cut off, or perceives the fingers that were amputated," Mr. Judge explains, "then the astral member has not been interfered with, and hence the man feels as if it were still on his person. For knife or acid will not injure the astral model." (*The Ocean of Theosophy*, p. 44)

Recent research on moods offers insights into the mental health of "normal" people. U.S. psychologists have found that people seem to suffer from bad moods on an average of three out of ten days. Hardly two percent of the population report cheerful moods nearly every day. Some have as many as five "blue" days out of ten. Also, people differ widely in their abilities to shake off their moods. Some opt for strategies that either fail or backfire. More effective are mental manoeuvres.

Other studies have shown that moods affect not only health and the immune system but one's creativity as well. There is evidence that cheerful people are more creative than those who are sullen or grim.

THEOSOPHICAL PUBLICATIONS

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ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
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THE THEOSOPHICAL GLOSSARY
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By William Q. Judge:

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished 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.