

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

WHITE LOTUS DAY—1998	181
CHARITY, MORTIFICATION, SACRIFICE	185
OUR AIM AND OUR IMPETUS	191
THE YEARNING OF THE INNER SELF	193
BETTER ABLE TO HELP	198
MAKING BROTHERHOOD A REALITY	201
MR. JUDGE IN INDIA—II	204
IN THE LIGHT OF THEOSOPHY	211

THEOSOPHY COMPANY (INDIA) PRIVATE LTD.

40 New Marine Lines, Mumbai 400 020, India

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Mumbai 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs.30.00, £4.00, \$12.00 per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA) PRIVATE LTD., which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

Vol. 68, No. 6

April 1998

WHITE LOTUS DAY—1998

8TH OF MAY

[Reprinted from THE THEOSOPHICAL MOVEMENT, April 1935.]

THE Theosophical world will commemorate on the 8th of May the Anniversary of the Passing of the greatest Theosophist of this era. The student of Theosophy will prepare himself to participate in that holy festival.

The main task of the student is the acquiring of some perception about H.P.B.—the teacher who passed on to all of us the light of Great Teachers. She ever disclaimed exaggerated praise of herself, and one of the warnings she gave may be quoted here. Commenting on high praise to herself expressed in an article, "Yoga and Kalpa," in *The Theosophist* for December 1883 (Vol. V, p. 77), H.P.B. makes the following comment:

We fully appreciate the kindly feeling in which we are referred to in the following article. But there should be a limit even to sincerely-felt expressions. We have no desire of following in the steps of Kesub C. Sen, and never have or will lay claims to being classed with Sadhus or Gurus, "who have attained the whole truth," least of all with "gods." We warn our kind Brother: too much of enthusiasm degenerates generally into fanaticism.

Unwise as such an error may be, it is not so bad as that blunder

which damns H.P.B.'s message and work with faint praise. Every student should guard against a false estimate of the Messenger of the Masters and the Friend of all learners—avoiding both extremes. Whoever or whatever she was, she was not an ordinary being. To try to understand H.P.B., save and except through the philosophy she taught, is a task fraught with risk. To try to visualize H.P.B. with the aid of portraits painted by those who surrounded her is worse than profitless. They depicted incidents and events, heard of or seen, the hidden motives of which were more or less unfathomable to them; and this, not because H.P.B. wished to hide anything, but because they had not the minds to understand what their eyes saw, nor the hearts to appraise what their ears heard. How could such people who had not the all-round perception needed for the task be relied upon? The very fact that they drew conflicting pictures ought to make thoughtful students pause and ponder.

Leave such alone and turn in the other direction. The most remarkable portrait is the one which emerges from the letters of those Masters whose servant H.P.B. was; but even that portrait requires expert knowledge and high discrimination for a true evaluation. These virtues have been conspicuous by their absence in theosophic interpreters. What is present? Mostly rash and impulsive pronouncements by those who arrogate to themselves the power to know what the Masters surely and unequivocally meant! Numerous students of H.P.B.'s have indulged in this folly for many, many years. Instead of quietly meditating on what the Masters have said, so that their own perception may grow and their own insight deepen, these people perused what the Masters wrote, "explained" what They meant, and laughed at H.P.B.'s "whims and fancies," H.P.B.'s "lack of control over herself," and so forth. People who were not worthy of unfastening her shoelaces fancied themselves sufficiently progressed entities to judge and criticize her. Thousands in the Theosophical world have been taken in by such talk of deluded "pupils" and self-styled "successors," some of whom proclaimed themselves—albeit in whispers—as having taken initiations which H.P.B. was not able to take! The ruin of the Theosophical Movement to a considerable extent is due to this. Let

the students of this generation read the statements of the Great Ones. If they desire to understand their real significance let them maintain reverent silence—and meditate.

From the many letters of the Masters we extract a few statements to aid the student in his task referred to above.

While fathering upon us all manner of foolish, often clumsy and suspected phenomena, she has most undeniably been *helping* us in many instances; saving us sometimes as much as two-thirds of the power used, and when remonstrated—for often we are unable to prevent her doing it on her end of the line—answering that she had no need of it, and that her only joy was to be of some use to us. And thus she kept on killing herself inch by inch, ready to give—for our benefit and glory, as she thought—her life-blood drop by drop, and yet invariably denying before witnesses that she had anything to do with it. Would you call this sublime, albeit foolish self-abnegation—"dishonest"? We do not; nor shall we ever consent to regard it in such a light.

You see the surface of things; and what you would term "virtue," holding to appearances, we judge but after having fathomed the object to its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. is, at best, for those who like her despite herself—a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly—we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H.P.B.'s mind—and thus learn to know her true *inner* Self.

Even these direct words of the Great Ones are not as helpful as

her own philosophical and ethical writings in affording us a glimpse of the real H.P.B. In *The Voice of the Silence* we obtain a sketch-map of the discipline through which she herself passed; from *Isis Unveiled* we learn a little of her hard task and long travels to gather knowledge; in *The Secret Doctrine* we get an idea of the sweep of her vast learning with numberless details—of which she gave only a partial expression. In *The Key to Theosophy* and many articles her devotion to humanity, her zeal to serve her fellowmen, her power to teach others to tread the path of sacrifice and service manifest themselves. It is in her writings that we have the means to carry out the solemn injunction of H.P.B.: "Follow the path I show, the Masters that are behind—and do not follow me or my Path."

H.P.B. showed the path to the Masters, and while the homage of our hearts in devotion and gratitude goes to those Suns of Light, how can we forget the Window through which the Light poured in and continues to pour in? In a darkened house of thick walls of Kaliyuga-ignorance we live, and but for the window that H.P.B. provided, where would students of Theosophy be? Wise are the words of Robert Crosbie, Founder of the U.L.T., and they may be taken as a direction by every genuine student of to-day:

I and every other was thought of in the message and the directions They gave. It was and is not to be trimmed by interpretations, nor special mediums. It stands as Their message as it was left by Them, and no one has the right to change it. WE WILL NOT. Let others do as they please—assume authority if they think well of it; but we reject every authority except that of our expanding spiritual perceptions, and we recognize and give our devotion to the cause of Theosophy, and are loyal unto death to the great Founders of the Movement.

If you want to know yourself ask your enemies, not your friends, to describe you; and however great the exaggerations, you will find more truth, and profit more by the opinion of the former than by that of those who love you.

—H. P. BLAVATSKY

CHARITY, MORTIFICATION, SACRIFICE

IN the Third Chapter of the *Gita*, Krishna tells Arjuna that it is not possible for anyone to give up actions. "No one ever resteth a moment inactive." Nor is it possible to obtain happiness by total abandonment of actions. In India, especially, some people mistakenly believe that to help anyone, or to take another's help, is to get involved and create a tie with that person, which in turn means having to be born again, instead of obtaining the desired freedom from the round of births and deaths. Such people are afraid that they might act out of personal desire, or out of emotions which would prove binding and obstruct their progress. *The Voice of the Silence* says, "To perish doomed is he, who out of fear of Mara refrains from helping man, lest he should act for Self." One who refuses to enter into kindly relationship with others is like "the pilgrim who would cool his weary limbs in running waters, yet dares not plunge for terror of the stream," and thus "risks to succumb from heat." One who keeps calculating as to which way he would not be bound by Karma, may be called "a false pietist of bewildered soul."

The *Gita* advises us first of all to perform our duty. As *The Voice of the Silence* suggests, "The man who does not go through his appointed work in life—has lived in vain." But the *Gita* goes further and in the Eighteenth Chapter the advice given is that besides one's duty one must never abandon works of *Dana*, *Tapas* and *Yajna*—charity, mortification and sacrifice. Those who are trying to live the higher life, or those who are seeking union with the divine, need to perform these special acts.

Charity or *Dana* is generally understood to mean "almsgiving." This is charity at its simplest level. Even in sharing our money or other material things, what we give, why we give, to whom we give and how we give, is important. The *Gita* classifies people according to the way they practise charity. Those who give away things out of place and out of season are the ones in whom the *tamas* quality predominates. Those who bestow gifts with the expectation of a return or to earn merit, are the ones in whom *rajas* prevails. But the *sattvic* person gives gifts without expectation, to proper people and

at the proper time. As H.P.B. puts it in *The Key to Theosophy*, "A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worth, than a dozen of dinners given away, out of season, to men who can afford to pay for them." We are again told that when we give something in charity, there should be "*personal* exertion for others; *personal* mercy and kindness; *personal* interest in the welfare of those who suffer; *personal* sympathy, forethought and assistance in their troubles or needs." By giving a gift personally, we impart to it "a thousandfold greater power and effectiveness by our personal contact and sympathy with those who need it." When food or money is given through a third person it fails to evoke gratitude in the heart of the receiver. "Gratitude does more good to the man who feels it, than to him for whom it is felt."

Another important thing that can be given to another is the gift of knowledge. Knowledge breeds fearlessness. So many people are filled with anxiety and fear, which spring from ignorance. Besides lending a sympathetic ear to their sorrows, we can give them knowledge of Karma and Reincarnation—and thus help them to "accept the woes of birth" and become self-dependent.

In its highest sense, *Dana* is the key of charity and love immortal. The disciple has to pass through seven gates before he reaches the goal, and the very first gate is the gate of *Dana* or love immortal. Charity or love is sown as a seed, which flowers forth at the end of the spiritual discipline. Generally, when we see a sage or a spiritually advanced person, what strikes us are his powers and wisdom, but we fail to see that he has earned these because of his goodwill towards all creatures. "Self-knowledge is of loving deeds the child." *The Voice of the Silence* says further, "Armed with the key of Charity, of love and tender mercy, thou art secure before the gate of Dana, the gate that standeth at the entrance of the PATH." This is like an elimination test. It seems to suggest that if one cannot even be charitable to others, all else is useless. There must be concern for the suffering of others. "Thank god it is not me!" or, "It is not my concern," should not be our attitude when we encounter a suffering person. For the cold egoist, the spiritual path is closed.

The imagery of "a sunny glade in the dark forest depths" is given

in *The Voice of the Silence*. It brings great joy and relief to one journeying in the dark. Our everyday consciousness is muddled and the sorrows and complications of life are like the dark forest. But practice of *Dana* brings us to a state of mind which is like a sunny glade. We experience this in our lives. We find that so long as we harbour revenge, enmity or anger towards another, our mind is agitated or turbulent, but the minute we decide to forgive and forget, peace returns. This state of mind has been compared to "a spot on earth mirrored from Amitabha's paradise"; *i.e.*, when one's consciousness is pure and free of any taint of ill feeling, the impersonal divine light is reflected there. At the highest level, this state of love and charity becomes normal and natural in all our relationships.

What happens when we try to practise charity? We are willing to share, for example, material things out of the surplus that we have. We are willing to lend a sympathetic ear to another as long as we have spare time, or are in a happy and comfortable state of mind. So also we are willing to share our knowledge, temporal or spiritual, provided we have enough time and energy. But very often we find that circumstances are not so smooth. Our needs come in conflict with the needs of other people. That is where sacrifice comes into the picture. When the Enquirer asks in *The Key to Theosophy*, "Is equal justice to all and love to every creature the highest standard of Theosophy?" H.P.B. answers that there is an even far higher standard—"the giving to others *more* than to oneself," *i.e.*, self-sacrifice.

Generally, *Yajna* or sacrifice is taken to mean a ritual or ceremony, where offerings are made at the altar of the sacrificial fire. In the olden days in India, kings used to perform *Ashwamedha* and *Rajasuya Yajnas*. But the real sacrifice is as described in Chapter III of the *Gita*: "Those who dress their meat but for themselves eat the bread of sin, being themselves sin incarnate." The whole universe has come into existence because of sacrifice. The descent of Spirit into matter is an act of sacrifice. It is said that Prometheus stole the "fire" from heaven and brought it to earth for the use of mortals. It is the "fire of mind" which endowed man with

the power to think and choose and which made it possible for him to become a god. For this act of his, Zeus chained Prometheus to a rock and every day an eagle consumed his liver, which grew again in the night. Prometheus is the Hellenic type of the *Manasaputras*, through whose self-sacrifice humanity was endowed with *Manas* or intelligence.

So also in the outside world we are able to survive because of the sacrifice of many people. The food we eat, the houses we stay in, etc., we owe to the labour of many. We too must give our mite. "He who, sinfully delighting in the gratification of his passions, doth not cause this wheel thus already set in motion to continue revolving, liveth in vain," says the *Gita*.

The Secret Doctrine (I, 208) speaks of the *Maha Guru*, the Initiator, called the "GREAT SACRIFICE," who remains throughout this life-cycle in the invisible atmosphere, at his self-chosen post, although he has nothing more to learn. This is because "the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life." In other words, he remains in the Earth's atmosphere to guide humanity safely "to the region of freedom and light." Nearer home, we have the concept of those Great Souls who renounce the bliss of *Nirvana* and remain in constant touch with suffering humanity, forming the Guardian Wall, which protects us "from further and far greater misery and sorrow." What is the state of these *Nirmanakayas*? Is there recognition, fame, reward of some kind? As *The Voice of the Silence* says, they remain "unthanked and unperceived by men; wedged as a stone with countless other stones which form the 'Guardian Wall.'"

This shows that sacrifice consists in sharing food, money and other material things not just when we have a surplus, but also when we have to do without them. It means not just being sympathetic towards others' sorrows when we are comfortable, but, as *The Voice of the Silence* says, we have to be as hard as the stone of the mango fruit for our own throes and sorrows and as soft as its pulp for others' woes.

Students of Theosophy must realize that much is given to them by way of opportunity and knowledge—and under Karma much is required of them. Each must study, promulgate and set an example. This requires sacrifice of time, energy and personal desires. As a Master of Wisdom puts it, "Our cause needs missionaries, devotees, agents, even martyrs, perhaps." To grow spiritually, we also need to sacrifice our lower, passional nature so that the spiritual perceptions may awake.

This sacrifice, or giving to others more than to oneself, implies mortification. Generally, mortification or *tapas* is taken to mean denying the comforts of physical life, and even torturing the body. But *The Voice of the Silence* says, "...believe thou not that life on roots and plants, that thirst assuaged with snow from the great Range...that breaking bone, that rending flesh and muscle, unites thee to thy 'silent Self.'" It is comparatively easy to perform this sort of bodily mortification. There are many examples of so-called high-caste people, especially in the olden days, who would starve but not accept food from those they considered to be low-caste people. This shows control over bodily wants, but what of brotherhood and compassion?

As William Law puts it:

Hence we may learn the reason why many people not only lose the benefit, but are even the worse for all their mortifications. It is because they mistake the whole nature and worth of them. They practise them for their own sakes, as things good in themselves; they think them to be real parts of holiness, and so rest in them and look no further, but grow full of self-esteem and self-admiration for their own progress in them. This makes them self-sufficient, morose, severe judges of all those that fall short of their mortifications. And thus their self-denials do only that for them which indulgences do for other people: they withstand and hinder the operation of God upon their souls, and instead of being really self-denials, they strengthen and keep up the kingdom of self.

H.P.B. hints at what true mortification is, when she says that the duty of Theosophists is "to control and conquer *through the Higher*,

*the lower self...*to put into practice the loftiest moral ideals and...to drink without a murmur to the last drop, whatever contents the cup of life may have in store for us." Occasions for mortification as also for sacrifice come in our day-to-day living. We do not have to starve ourselves, but we should be able to do without food when the occasion arises. We must not be disappointed if things do not go the way we want them to, or if others do not live up to our expectations. Mortification is, thus, more a matter of the mind than of the body. We shall find that a certain amount of detachment is needed to perform acts of charity, of mortification and of sacrifice, and performance of these acts helps us in acquiring detachment.

WE must...enquire into the meaning of Discrimination. It is a faculty, or power, whose range and value depend entirely upon the knowledge and understanding of the individual using it. All men use this faculty but in as many different degrees as exist between the densest ignorance and the highest intelligence and wisdom. It may be called the ability to do the right thing, at the right time, and in the right place, on every plane of action. This necessitates a universal point of view, an understanding that covers the whole of nature, and a universal application of both....

True Discrimination distinguishes between good, evil, and mixed natures. It knows that all human beings are *inherently* perfectible, and that the imperfections exist only in the lower *acquired* nature; that while this acquired nature exhibits itself in actions, its root lies in tendencies fostered by limited and erroneous conceptions. The effort is therefore not expended in classifications of comparative good and evil, nor is there any condemnation of any being because of the state in which he is found to be; but the causes that have led up to each state are shown, the right basis for thought and action is given, the landmarks upon the "small old path" that leads far beyond comparative good and evil are pointed out, and the pilgrim patiently helped, on every step of the way.

—Notes on the *Bhagavad-Gita*

OUR AIM AND OUR IMPETUS

THE aim of the Theosophical Movement, "the most serious Movement of the age," is, as we know, to help the Great Leaders of Humanity—however imperfect our abilities may be—in Their attempts to change the Manas and the Buddhi of the Race. We cannot expect that the needed transformation will take place spontaneously in large masses. The change must be brought about by the work of individuals who, by example and teaching, influence their environment, each of them becoming a centre and many centres synthesizing gradually into a large, united whole.

For this reason our work is going on in silence, and we do not mix with the crowd of the market-place, to propagate our ideas in Salvation-Army fashion. It is individuals who are open to spiritual ideas whom we try to find out. In order to be able to fulfil their tasks properly, these individuals must become acquainted with and must assimilate the great verities embodied in the Wisdom-Religion of yore and Theosophy of today.

The forces of Theosophy are scanty, but the ranks of reliable, steady workers for the Cause of the Masters will not, cannot, grow by mass-conversion. "One by one" the new helpers must be detected, approached and thoughtfully helped, and little by little become acquainted with the Law in order that they may leave the Hall of Sorrow and grope to find the Homeward Path. Such will realize the obligation of gratitude and will develop the aspiration to help to lift—by however little—the heavy burden under which the world groans; they will in their turn attempt to enlighten the consciousness of desolate pilgrims tarrying along the roadside. These helpers are the true philanthropists. Neither priest nor politician, neither financial magnate nor social welfare worker can help his fellow-men really "to gain the impetus to move to the region of the righteous."

This work to increase the impetus of the Theosophical Movement of this age and to strengthen the ranks of its supporters calls first of all for two things: Time and Inspiration.

Time is a commodity the supply of which is very uncertain in the

present state of world affairs. May be the next moment we shall all be swept away by a revolutionary wave. Let us prepare to accept our Karma if this happens and hope that we can turn it into something pleasing to Ishvara. But—never mind—the Truths of Theosophy will become ultimately triumphant as the cycles complete their rounds. Meanwhile let us use whatever time is left to us to make the best of the opportunities open even under the present depressing conditions.

Here two more factors, besides inspiration, come up for our consideration, *i.e.*, environment and knowledge. There is a wealth of knowledge before all of us; we may take what we can. But the environment is different for each Lodge, each centre, each group, each student. It—or he—has to apply knowledge with prudence and consideration and no general rules can be given. Each student has to cut his own track according to his environmental conditions and the more he advances the more lonely he will feel now and then in the carrying out of his task and his duty. There is but one thing to help him to tide over the inevitable mental and moral lapses, his periods of doubt and despondency. This unique remedy is inspiration based on devotion and on faith.

WITHOUT freedom there can be no humility....Humility is the victory achieved through freedom over all the pride which arises from self-assertion and over all those hatreds which spring from the lower aspects of our nature. Humility is the way to rebirth and to the centring of life, not on that which is without, but on that which lies in the innermost depths....It means freedom from the influence of everything arbitrary, external, and alien to humanity....An act of humility is not the act of a will alien to my own, but that of my own will enlightened and transfigured by a higher spiritual nature.

—NICHOLAS BERDYAEV

THE YEARNING OF THE INNER SELF

DESPITE the fact that modern society is not conducive to generating any kind of spiritual feeling in us, we still retain that natural longing for realms beyond the confusion of so-called "civilization." Meditation has been described by Plato as "the ardent turning of the soul toward the Divine"; it is the inexpressible yearning of the inner man to reach out to the Infinite—and rarely has it been described better. Although many books have been written about the processes of meditation and contemplation, very few have captured its essence or traced the deeper feelings of mankind to their fountain. It is this yearning to go out toward the Divine or the Infinite that lies at the basis of all our lives. For most people, it is a vague sensation that they cannot come to terms with. Materialistic education and self-orientated goals have created within us an inadequacy that shuts out our spiritual aspirations, so that they are reduced to a vague feeling somewhere in our psyche. But inwardly we long for freedom. We think that material things will bring us "happiness," but in their transient nature lie the seeds of our sadness and frustration. We can only find true peace as a result of our devotion to that part of our nature that cannot change, despite life's trials and tribulations. The fact that most of us have lost the awareness of such a dimension to our being is a source of great sadness to those who do know of it. As it is written in *The Voice of the Silence*:

Alas, alas, that all men should possess Alaya, be one with the great Soul, and that possessing it, Alaya should so little avail them!

True meditation is the cultivation of this longing for a return to our Real Nature beyond the confines of time and space.

It is easy to trivialize these feelings, and unfortunately words always do just that. Often we crave for information for information's sake, forgetting that only an awakening from the sleep of oblivion is of any value in our lives. What is the point in accumulating facts? Is this not just another trap of the lower mind, another way for our

personal self to grow? For, certainly the lower mind feeds on concepts and ideas. It is only when we transcend these that we can at last begin to spread our spiritual wings. When we begin the mystical journey out towards the divine and the infinite, we contact feelings and thoughts that we imagined were dead or did not even know of at all. The fact that we live and have our being within a very limited framework becomes more and more apparent as time goes on. There may be almost a regret for time lost and amazement at the fact that we could be so confined by the illusions of time and space. Clarity of mind is a "pearl of great price" and it is essential that we look at our lives with lucid tranquillity. Then our minds may be "lit up" with a beauty and tenderness that is transforming. We may begin to appreciate that all our feelings on all levels are variations of just one feeling that emanated from the Logos at the very beginning of this manifested Universe. This feeling is not well represented in mere intellectual teaching.

Our modern view of life tends to make objective what is in fact subjective. The study of spiritual matters relates to what we are as living human beings and cannot be evaluated in the same manner as university teachings on Science, Arts, etc. But this is what we tend to do. We believe that filling the mind with information will somehow bring us "enlightenment." Earlier in this article it was said that the lower mind feeds off ideas and concepts. More than this, according to *The Voice of the Silence*, it is the "great Slayer of the Real." It cuts us off from the inner experiences that guide us through the seeming complexities of our studies and that remind us that what we are striving for is not to be clever students of *The Secret Doctrine* or any other book, but to feed the flames of our devotion to the highest and gradually nurture our inner yearning so that it becomes more sharply focused and capable of guiding us, like Ariadne's thread, through the labyrinth of our own mind towards the direct perception of reality that is our key to higher cycles of evolution.

The whole process is one of tremendous beauty and inspiration and a source of comfort for many, though some would like to think that it is cold and impersonal like most other things in this world.

They are among those who like to try to fit everything into the narrow perimeters of society and are confused if consciousness threatens to burst free of its "mind-forged manacles." Even students of Theosophy must be aware that it is just as erroneous to be attached to impersonality as to personality. The truly free mind is not confined by any kind of conditioned concepts. If we are not enlightened enough to understand the real meaning of the transcending of personality, then it is more than likely that we will eventually distance ourselves from our fellow aspirants, creating imaginary barriers and believing ourselves to be acting in a non-attached manner. We must be constantly on our guard against the soul-numbing influences of intellectuality. What we are striving to cultivate is a longing to return to our true spiritual self, and the more we are successful in this venture, the more we shall cast from our being the cloying things of the flesh. As it says in the Bible, "Ye cannot serve God and Mammon." H.P.B. expresses the same idea in her article "Occultism versus the Occult Arts":

The aspirant has to choose absolutely between the life of the world and the life of Occultism. It is useless and vain to endeavour to unite the two, for no one can serve two masters and satisfy both.

However, this must not be regarded as a dour and depressing journey. It is in truth the complete opposite. Our longing is for something indescribably wonderful. It is the separation from this that makes us miserable and anxious. We look around us in the world and see so much suffering, so many people who are frantic to gain happiness; and in the pursuit of this happiness they trample on others, totally unaware of the workings of the Law of Karma. If only they knew that all their aspirations could be dovetailed into one beautiful striving, a quest that is shared by every living thing throughout the many kingdoms of Nature—mineral, plant and animal included! When, by the processes of evolution, we reach the human stage and develop self-consciousness, then our efforts to reach an understanding of Reality become self-induced and self-devised. The progress of consciousness through the lower king-

doms was by natural impulse, but once the human stage is reached we become "captains of our own ship" and capable of plotting our own course across the ocean of life.

Anyone who looks intelligently at the problem of human suffering will be deeply moved by the blind struggles of his fellow creatures. "Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?'" (*The Voice of the Silence*). Even an inkling, deep within the heart, of the Harmony that lies at the centre of our being would make us want to cry out to the whole world that their sufferings need not be if only they would listen to the "still small voice" within and forget all else in pursuit of their divine nature. Perhaps this would bring an end to many of the hallowed "gods" of society, such as money, pursuit of selfish ends, sensuality and folly. It is time that they were ousted from their tyrannical thrones and cast into the deeps of oblivion. Too long have they reigned over humanity, dragging it deeper and deeper into cold despair. If we are not to become selfish, and if we are to be aware of the Theosophical teaching of non-separateness, then we will feel it a duty to help to awaken our fellow human beings to the true dignity of their lives beyond the illusion of the lower mind mire in which we now live, move and have our being. If most of humanity is blind to the consequences of its actions, then this is a reason to feel pity and compassion for its unconscious preparations for future suffering and pain. It is a case of the "blind leading the blind," and both the leaders and the led are moving irrevocably towards an abyss.

If all seems lost, it is never really so. Situations are never as irrevocable as they seem. There is always hope, even when things seem to be at their darkest and our lives have reached their lowest ebb. This is because, deep within, the Higher Self calls, calls us back to that Harmony which can never be totally destroyed and which energizes some of us day and night. This longing, nurtured by meditation, right living and an enlightened approach to study, eventually fills our thoughts and our actions twenty-four hours a day. We become more and more centred in the Self and less and less interested in the illusions and delusions of the world around us.

There will come a time when there will be no room for compromise and no desire to hold on to material ideals and values. This will come about naturally, after a longer or shorter passage of time, depending upon the aspirations and capabilities of the individual, which will be a result of Karma. It will do no good to try to imitate the qualifications needed for this task, and it may very well do serious harm. We must have a sincere desire to "reach out to the Infinite" if we are to succeed. There is no room for compromise. If we have, even briefly, tasted the Bliss and Harmony of a life lived in tune with the Divine or the Infinite, then the world loses some of its grip and we cannot be satisfied any longer with the shams and inanities of so-called "civilization." In fact, this may become a torment to some as they try desperately to live in both worlds, believing that they have to survive in the day-to-day world, to eke out a living, while trying also to put some time aside for spiritual pursuits. Experience has proved that this does not work.

What we have to try to do is animate our lives with the pure nectar of Spirituality so that all our daily actions become offerings to the Supreme Self within our hearts. We need to become centres of beneficent energy, whether we are involved in reading a sacred scripture or preparing the Sunday lunch. Our lives need to be consecrated to the Divine on all levels, and we have to rediscover a sense of our true nature despite the materialism of the world around us. It is a fine tuning of our minds to the music of the yearning within us that is our surest guide, and this pours into our lives the Love that can be inspirational to others in every situation of their lives.

KRISHNA says, the kingly science and the kingly mystery is devotion to and study of the light which comes from within. The very first step in true mysticism and true occultism is to try to apprehend the meaning of Universal Brotherhood, without which the very highest progress in the practice of magic turns to ashes in the mouth.

—W. Q. JUDGE

BETTER ABLE TO HELP

"PATRIOTISM is not enough," said Nurse Edith Cavell, just before she was shot to death in World War I. This saying embodies a universal truth which finds many expressions, and it holds for student-practitioners of Theosophy a great practical lesson.

It could as well be said: Devotion is not enough. Intellect is not enough. Capacities are not enough. Willingness to help is not enough.

If we consider these statements we may learn how to help ourselves to become "better *able* to help."

Devotion is not enough. Though true devotion is an absolute essential for success in any endeavour, it has to be understood. Devotion is an urge, a feeling. It does not always result in self-sacrifice, in putting the object of devotion first and subordinating everything to it; and if it does, it does not on all occasions produce a good effect. To give self-sacrificing devotion to making money may bring money, but what of character? Devotion to our own children may make us sacrifice the interests of other children and harden us towards all other things. It may even ruin our children's characters and spoil their chances of happiness in life. "It takes all the wisdom of the wise to correct the folly of the good" is a true saying. We can remember the old adage: "Too many cooks spoil the broth"; the king had told them not to forget the salt in the broth being specially prepared in honour of a guest. While the broth was cooking, each cook, unbeknown to the others, added salt, and as there were many cooks the broth was spoiled. Devotion is certainly not enough.

Intellect is not enough. If it were, the great intellects of the age would be Adepts. Intellect, as we well know, can breed conceit, arrogance, lack of care as to the uses to which ideas can be put, wrong philosophy, pernicious teachings, untruths emphasized as truth, the "Behold, I know" attitude.

Capacities are not enough. Some of the most capable of people are well-nigh impossible to live or work with! They can and do make the lives of others intolerable. Impatience with the less

capable and conceit about their own powers often make their work not worth the price to be paid for it, and their opportunity to help is lost.

Willingness to help is not enough. Look at the "helpful" person with no knowledge, or at the cooks and the salt! Look at the willingness to help to control the population of the world, to help to produce more and more food for the starving millions. By itself such willingness is fraught with dangers. The so-willing blood donors, the enthusiastic inoculators, the zealots for pest control, etc.—what harm they are doing with the best intentions!

Why are these not sufficient in themselves? Our Theosophical knowledge comes to our aid.

Man is intellect, he is will, he is feeling, he is action, but to succeed in any plan he must work as a unit, employing all these four at once. He must know, he must feel, he must will and he must act, all together.

Devotion must, therefore, be controlled by the will, be pure and be practised correctly, with knowledge. It must translate itself into pure action, undefiled by personal colouring.

Intellect needs the mellowing effect of the principle of feeling. The heart and the mind have to function together. Unless the will is used constantly so that the mind continues to struggle for further knowledge, it will become set; ideas will stagnate, become fixed. Further, unless ideas are put into action they become useless. Man becomes a user of words and not a thinking being. He satisfies himself, but not others. He is a fool who sits on the mountain top thinking himself an all-knower, but he is "unperceived by any but himself."

Capacities without knowledge and will are useless. But even then, unless there is devotion to the good of all, capacities will as readily be used for evil as for good. Without the exercise of will and without being put to use they will rust.

Willingness to help requires the knowledge of how to help. It requires right feeling behind it; it needs to be kept alive and must result in action. The wish to help must produce tangible effects.

But even this is not enough. Man is a sevenfold being. There are

three other factors which must be present all the time and on all planes: right awareness or consciousness, which can see the four lower aspects and reflect the two higher—a controlling influence which is above ordinary intellect; feeling, which has to reflect divine Compassion; and the will which must change from personal will to Universal Will, that Universal Power which works constantly and rhythmically, undisturbed by any obstacle.

Action will then be seen as an expression of Spirit in action, not the expression of personal ideas and wishes. Willingness to help will then be an inability *not* to help—because that which begins to function within will be an urge for that action, done in that way, we being only the instruments for the Divine Mind. When we recognize ourselves as only the immediate agents for the actions we perform, as Arjuna was advised by Krishna to recognize himself to be, capacity will be seen to be the means for the divine ideas to manifest through the four lower vehicles, and intellect will be seen as the reflection of "the eternal thought in the eternal mind."

So let us ask ourselves: Are we so transforming our devotion that we come to assimilate the object of devotion?

Are we purifying our intellect?

Are we training our capacities to be of use in all ways—note, *of use?*

Are we watching our wish to help so that this wish is viewed from the recipient's point of view as well as from our own?

Let us estimate our own knowledge, capacities, devotion and willingness to help, and see if they are rooted in thought, if they have been analysed and studied, from the point of view of ourselves and also that of the environment in which we live and act. Are we being glamoured in regard to our own importance?

The way is indeed surrounded by darkness. We are ceaselessly self-deceived.

MAKING BROTHERHOOD A REALITY

THE idea of Brotherhood is current today in all circles. Yet nations remain in readiness for the destruction of the "enemy." We can understand why this is so if we see that there are only partial brotherhoods being built today, each clashing against the other. Why is this so?

Perhaps we can understand if we ask ourselves (a) *how* the practice of Universal Brotherhood can gain ground, and (b) what prevents it from so doing. In *The Key to Theosophy*, H.P.B. tells us that the "natural selfishness of human nature" makes Universal Brotherhood a Utopia at present. And this selfishness, instead of being eradicated, "is daily strengthened and stimulated into a ferocious and irresistible feeling by the present religious education." She reminds us of the difference between the altruistic teachings of Jesus and the practical selfishness of the doctrine of "an eye for an eye and a tooth for a tooth" taught in the Mosaic Bible, against which Christ so vainly preached and which has become ingrained in the life of the Western nations. She adds that Theosophy alone can eradicate the perversity of this doctrine. It can do this, she says, "by demonstrating on logical, philosophical, metaphysical, and even scientific grounds that...all men have spiritually and physically the same origin."

Logically, therefore, as all are of one essence spiritually speaking, whatever happens anywhere in the world affects the whole. That all are one by virtue of the sameness of the material from which they are formed physically has been proved, but has not been acted upon philosophically. Why? H.P.B. explains that science has proved only the identity of our physical origin, and "matter, deprived of its soul and spirit, or its divine essence, cannot speak to the human heart." Therefore we have to accept the Theosophical teaching that there is also "the identity of the soul and spirit, of real, immortal man." Once this idea is proved and deep-rooted in our hearts, we should be led to real charity and brotherly goodwill.

How is this to be attained? The second object of the Theosophical Movement is "to promote the study of Aryan and other Scrip-

tures of the World's religion and sciences, and to vindicate the importance of old Asiatic literature, namely, of the Brahmanical, Buddhist, and Zoroastrian philosophies." Such study will prove the common origin of religions; for, says H.P.B., "if the root of mankind is *one*, then there must also be one truth which finds expression in all the various religions."

When one party or another thinks himself the sole possessor of absolute truth, it becomes only natural that he should think his neighbour absolutely in the clutches of Error or the Devil. But once get a man to see that none of them has the *whole* truth, but that they are mutually complementary, that the complete truth can be found only in the combined views of all, after that which is false in each of them has been sifted out—then true brotherhood in religion will be established. (*The Key to Theosophy*, p. 45)

If we do not link the idea that everything that happens has its effect physically on the whole, because of the sameness of the material from which all are formed, with the further idea that if we wrong one man we have wronged ourselves and the whole of humanity, we shall not gain brotherly feelings towards all.

To gain knowledge of the ancient religions we have not only to study Aryan and other scriptures but also to vindicate the importance of such literature. Hence there must be libraries of all the good books upon the world's religions that can be gathered. It is also necessary "to put into written form correct information upon the various ancient philosophies, traditions and legends and disseminate the same."

The third object of the Theosophical Movement is: "To investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially." To achieve this, we have "to keep alive in man his spiritual intuitions." We have also "to oppose and counteract—after due investigation and proof of its irrational nature—bigotry in every form, religious, scientific, or social, and *cant* above all, whether as religious sectarianism or as belief in miracles or anything supernatural." To do this, we have "to seek to obtain *knowledge* of all the laws of

nature, and to diffuse it." We have "to encourage the study of those laws least understood by modern people, the so-called Occult Sciences, *based on the true knowledge of nature*, instead of, as at present, on *superstitious beliefs based on blind faith and authority*."

A study of these extracts reveals that we talk too much today of Universal Brotherhood and do little to create those conditions which alone will make its practical realization possible; talk too much about H.P.B. and the Masters and do too little to create the conditions whereby we can truly help Them; talk too much of the virtuous life (as we understand virtues today) and do too little to make a fundamental change in our outlook towards life, which would automatically make us virtuous; talk too much of the idea of creating a nucleus of Universal Brotherhood and do too little to become such a nucleus; talk too much of the importance of study and make too little effort to assimilate what we have studied or to experience the truth of what we have learnt by practising it. And there is altogether too little effort to promulgate the Teachings, for we fail to see that preaching through the spoken word is only *one* way of promulgation, however important it is. We have to spread broadcast the Teachings also by writing, and above all by the example of our own lives, and leave the results to the Law.

To make Universal Brotherhood a reality is to start with ourselves and *be* brothers by understanding each other while working towards the common goal.

IN the morning when thou arisest unwillingly, let this thought be present: "I am rising to the work of a human being. Why, then, am I dissatisfied if I am going to do the things for which I exist and for which I was brought into the world? Or, am I made for this, to lie in the bedclothes and keep myself warm?"

—MARCUS AURELIUS

MR. JUDGE IN INDIA

II

[Last month, we reprinted from the *Supplement to The Theosophist* for September 1884 reports of talks given by Mr. Judge at Bombay, Poona, Hyderabad and Gooty, while on a visit to India. We reprint here, from the October 1884 *Supplement*, reports of his two talks at Secunderabad.—Eds.]

MR. W. Q. JUDGE arrived at Secunderabad on the 29th of July. He delivered the same evening a lecture at the Mahboob College Hall, the subject being "Theosophy and the Destiny of India." After he was formally introduced to the audience by Mr. C. Sabapathy Iyer, B.A., B.L., he, in an eloquent manner, addressed the audience, numbering more than 500 persons of all nationalities, castes and creeds, in words to the following effect:

He stated that he had come all the way from America, to help in the work of the Theosophical Society. He said that, as the organization of the Society in New York was made under the auspices of the venerable Mahatmas, the Theosophical Society really had its rise in India, or, as he called it, "The Land of Mysteries." He gave a short and interesting account of the circumstances under which it was organized, and said he was one of the founders with Madame H. P. Blavatsky and Colonel H. S. Olcott. While describing, in general terms, the continent to which he belonged, and more particularly the country where the Society was first organized, he said that *freedom of thought* was one of the best privileges enjoyed by this place more than any other, perhaps, England excepted—freedom brought about by the people receiving *free education* up to a certain standard, so as to enable them to find employments congenial to their tastes. He impressed upon the minds of the public the fact that *freedom of thought* led men to practise Universal Brotherhood, to some extent, in the same way as persons engaged in trading transactions cultivate a kind of brotherhood with persons in foreign countries, forgetting the artificial differences imposed by caste, creed and colour. He said that the country known as The

Union, but now called The United States, is a proof of the possibility of such a union: the Americans being free in mind and in action, each one had his own mode of belief in speculative affairs, and consequently, though America is called a Christian country, the Americans having broken the shackles of the theological creed of the country, embraced different faiths.

He gave a brief account of the rise and progress of Spiritualism and of the strength of its followers. He went on to say that he himself was one of those who believed in the facts of Spiritualism, or more properly Spiritism, and was present at many of the spiritualistic *seances*; and further, that, while he felt convinced of the truth of the astounding phenomena exhibited through the agency of the mediums, he disconnected himself from the institution, finding that there was something more in Spiritism which called for an investigation, and for which purpose he turned to the investigation of truths contained in Aryan literature, which the Theosophical Society recommends every honest truth-seeker to study.

Theosophy, he said, is "as old as the hills," but the Theosophical Society was of later growth. He made reference to the existence of Theosophists in England in more remote times, and Rosicrucians and Cabalists all over Europe, all practising Universal Brotherhood in the circles to which they severally belonged, and trying to discover the laws of the Universe. He gave the literal meaning of Theosophy as derived from two Greek words, *Theos* (God), and *Sophia* (wisdom or knowledge), and he said that since God includes the Universe, the object of the Theosophical Society is to study the laws of the Universe, so that Pantheists, Deists and theists could easily belong to the Society. One of those laws, he said, is Universal Brotherhood and in illustration of this fact he pointed out that the laws of the Universe or the laws of Nature being just and unchangeable, the sun shines equally upon the just and the unjust, the selfish and the unselfish, the good and the wicked, the richest and the poorest, and in the same manner, the rain, instead of falling upon any particular person, falls equally upon all men, thus proving that the laws of Nature are impartial, though men, from king down to the beggar, may try their utmost to infringe such laws. On the strength

of this, he asserted that the laws of Nature require Universal Brotherhood which the Theosophical Society declares to be its first and chief object.

He went on to define the second object of the Society and explained satisfactorily to the audience how "modern" science has been found defective in treating questions on *Man, his origin and his destiny*, and how well the literature of the East offers a complete solution to those problems—problems which have always engrossed the attention of the intellectual classes in different parts of the globe and on which speculations have been busy. While rejoicing in the fact that the Westerns have already begun to appreciate the literature, philosophies and sciences of the East, and that the persons who have received the benefit of education in those branches in Eastern schools are actually engaged in translating them for the good of the public, he regretted to find that the translations are not always genuine, and that, for reasons which must appear quite plain to every Indian, the translators themselves could not help their being otherwise, since they did not receive a technical education in the different schools of philosophy and sciences, etc. He maintained that, for a person to translate works on subjects which are foreign to his land, it is necessary that he should, besides receiving a technical education, thoroughly understand the mental action and mode of expression of the people who produced them, so that, in translating them, he may not mistake the letter for the spirit, as is the case in the writings of Professor Max Muller and others. These translations, he explained, far from enlightening the readers on matters of doubt, serve only to increase confusion and to influence their minds with a belief that such philosophies are so very vague that they cannot be true. He further pointed out that, in all Eastern literature, each subject has two aspects, the exoteric or superficial, and the esoteric or concealed, and that Professor Max Muller and others have tried to give only the exoteric significance of the subjects they had translated, forgetting that the ancients had left their writings in allegories, riddles and parables. He therefore hoped that the Indians, knowing that they have the key to unravel the mysteries of their land, will set

themselves to work, heart and soul, in the mine of truth without looking for any light from without.

He then formulated the third object of the Society. He commenced by saying that every man has psychical powers latent in him, in the same way as he has physical powers, and that such powers develop in proportion to the training which the several organs receive. He gave numerous illustrations in proof of the existence of these powers and said that *mesmerism* amply testifies to the same.

He said that, while persons who have made mesmerism their special subject of research, are spoken of in very high terms by all men in consequence of the powers which they have cultivated, it is nothing to be wondered at if the Mahatmas are accredited with extraordinary powers—powers which have been acquired after a process of training extending over years, which requires patience, perseverance, unselfishness and, above all, a strong will. He, in referring the hearers to the Eastern literature which teems with the works of Mahatmas and Rishis, etc., said that if they would only cultivate their psychical and spiritual powers, they could also, in course of time, become Mahatmas themselves, and was glad that the Society's third and last object was to promote enquiry in this direction and thereby to bring about this end.

He next proceeded to the second part of the lecture, *i.e.*, "The Destiny of India." He said that India, in spite of the frequent conquests by various nations, at different periods, had ever remained the same, preserving its literature, religions, laws and customs in their entirety. He referred to the vast amount of intellectual progress made by the Hindus, or rather the Indians, in very remote ages, and to the existing literature, sciences, philosophies, Vedas, Shastras, etc., which characterize such progress. He wished it to be understood that the existing works are only a few of those that had survived the fury of the conquerors and which had been carefully concealed from them at the time, at great sacrifice. He stated, and rightly too, that the mere fact that India, notwithstanding the frequent invasions she had been subjected to, had not changed materially her religions, laws, manners and customs, showed great

moral strength and pointed to its destiny, which *always was* to preserve this great mine of truth and to give the West and the world, the system of philosophy, religion and science that it very much needs. He detailed the progress which the Theosophical Society has made since its organization in almost all the places in India and, in fact, all over the world, with some exceptions, and said that most of the scientific men, far from discountenancing the objects which this movement has undertaken to propagate, have the more willingly joined, convinced as they are of the necessity for the formation of such a Society in the interests of humanity, and of the truths contained in Eastern literature.

On the next evening Mr. Judge delivered another lecture at the Mahboob College, Secunderabad, at 6 p.m., the subject being "Is there a soul in man?" Mr. N. M. Duraisami Pillai, B.A., who presided on the occasion, gave a very able speech by way of preamble and in introducing Mr. Judge to the audience. Mr. Judge began by asking why such a question was needed, and said that although it was universally admitted that man has a soul, and although the burden of proof was not on him, yet, the address was needed, because many young untrained minds were being led away by the sophistry of persons who had only a superficial knowledge of what the West really believed, to think that there is no soul, supposing themselves thus to be imitators of Western progress. He regretted very much that the young Indians have become the disciples of Mr. Bradlaugh without studying deeply the literature, philosophies and sciences which their own ancestors had bequeathed to their children and without due investigation of the truths therein contained. Science, he said, is a book of Nature and is ever changing without a firm footing on which to stand. He gave several instances to show how people in all countries were at first slow to believe facts founded on sciences, and how, after a lapse of time, the very facts which they once refused to believe have been accepted as scientific facts. He also made allusions to the several persecutions which attended the authors of such discoveries. Western science, he stated, is yet on the road to progress and is consequently

incomplete, there being several facts which cannot be explained away by science. In illustration of this statement, he said that the exact functions performed by the organ called the *spleen*, have not been fully defined by the faculties in medicine, beyond stating that it is an essential organ in a man's body. He asked whether Western science, in such an infantile state, is in a position to decide, once for all, the question of the existence or non-existence of the soul. Those who denied soul had to prove their position, because there was a vast mass of testimony and belief in it from remote ages and the disbelievers were in the minority.

He defined soul according to Hindu philosophy and esoteric doctrine, and read interesting passages from *The Theosophist* to illustrate the nature of the soul. He showed a vast and hoary tradition of the soul's existence in all times and places, and also that all the accepted authorities, Greeks, Romans and all else, including Christians, declared in favour of the soul. He stated that Plato and Aristotle, the greatest philosophers who really founded Western Philosophy, and Cicero, the greatest orator, believed in soul. He read a passage from Draper's *Conflict between Religion and Science*, wherein Al Gazzali, the most learned among the Mohammedans, gives the nature of soul as understood by him and his co-religionists, and then showed that the investigation by means of Spiritualism, Mesmerism, Psychometry and kindred subjects proved the existence of soul. He said that the science of soul had its own rules and one could not expect to pursue the science by ordinary methods used with material objects.

He referred to the first object of the Theosophical Society, and invited all persons who have the welfare of India at heart, to give their best assistance in promoting the same which, though it may appear a very difficult task, can yet be accomplished by united efforts alone. He spoke at length about the Mahatmas, their powers and their modes of communicating with their *chelas*, and said that he was fully convinced of their existence and had heard several reliable accounts from persons who were the *chelas* of certain Mahatmas.

He concluded his lecture by refuting some malicious and ill-

founded charges against the Society which were published and circulated in pamphlets by some *self-opinionated* and *narrow-minded* atheists and Christians, and showed how the Theosophical Movement has been *wilfully* misrepresented, and how utterly ignorant the authors of those publications were of the declared objects of the Society and of the progress which it has, within the last five years, made in India. He said, with great emphasis, that, instead of the Society "going to smash," as has been *kindly* represented by those *Truthseekers*, it is growing stronger every day, forming branches all over the World, and that it is destined to be so *for ever and ever*, no matter what the opposition.

Pre-historic annals, preserved by the Masters of Wisdom, on the other side of the Himalayas, contain the account not of the "Creation," but of the periodic *evolution* of the Universe, its elucidation and its philosophic *raison d'être*. The absence of the modern telescope proves nothing. The ancients had something better than that. Moreover, one has but to read the *Traité de l'astronomie indienne et orientale*, by J.S. Bailly, to find therein proof that the ancient Hindus knew as much as, and much more than, our modern astronomers.

Universal Esotericism preserved by certain cosmopolitan fraternities, and the key to which has long since been lost by the Brahmanas in general, presents a cosmic and human genesis which is logical and based on natural sciences, as well as on a pure transcendental philosophy. Judeo-Christian exotericism gives but an allegory based on the same esoteric truth, but so smothered under the dead letter that it is taken for mere fiction. Jewish Kabbalists understand it to *some extent*. Christians having appropriated to themselves the possession of others, could not possibly expect to be enlightened regarding the truth by those whom they had despoiled; they preferred to believe in the fable and to make of it a dogma. This is why the Genesis of the ancient Hindu can be scientifically demonstrated, while the Biblical Genesis cannot.

—H. P. BLAVATSKY

IN THE LIGHT OF THEOSOPHY

Einstein said that matter is just another form of energy ($E = mc^2$). Scientists have all along believed that this equation, like any other, should work in both directions; that is, it should also be possible to convert energy into matter. This theoretical possibility has now been turned into a practical reality by a team of physicists: they have turned optical photons into electrons and positrons—in other words, transmuted light, or energy, into matter. "That is quite a technological leap," says Princeton physicist Kirk McDonald, co-leader of the team. Until now, creating matter from light was thought to be not feasible technically. (*Discover*, December 1997)

What is matter and what is light, according to Theosophy?

What we call light is simply an impression produced upon the retina of the eye by the wave-like motion of the particles of matter. Light, then, like heat—of which it is the crown—is simply the ghost, the shadow of matter in motion, the boundless, eternal, infinite SPACE, MOTION and DURATION, the trinitarian essence of that which the Deists call God, and we—the One Element....The Theosophists, old and modern, the Alchemists and Rosicrucians have ever maintained that there were no such things *per se* as "light," "heat," "sound," "electricity"; least of all—could there be a vacuum in nature. And now the results of old and modern investigation fully corroborate what they had always affirmed, namely, that in reality there is no such thing as a "chemical ray," a "light ray," or a "heat ray." *There is nothing but radiant energy....*

Now the sun and ether being beyond dispute *material* bodies, necessarily every one of their effects—light, heat, sound, electricity, etc.—must be, agreeably to the definition of Aristotle...also "a kind of body," *ergo*—MATTER. ("What Is Matter and What Is Force?" *The Theosophist*, September 1882; reprinted in *THE THEOSOPHICAL MOVEMENT*, September and October 1982)

How the huge blocks of stone that go to make up the Egyptian

pyramids were moved and raised into place has always evoked much wonderment. Many theories have been advanced, and one of the latest is from Stuart Wier, a geophysicist and amateur Egyptologist, who applied principles of physics and geometry to the problem of sizing up the labour force in building the pyramid of Khufu at Giza. He calculated "how big the pyramid is, how much it weighs, how much lifting and pulling a man can do in a day." He reckoned it took about 23 years to build the pyramid 756 feet along each side of its square base with a 481-foot peak, and how far the stone blocks had to be hauled. His conclusion is that "about 10,000 semiskilled workers labouring year-round did the job." (*National Geographic*, September 1997)

The Secret Doctrine throws some light on the antiquity of the pyramids and on their builders, which gives us a clue as to how they were built. The first pyramids of Egypt as also some of the other megaliths of antiquity, it is indicated, were built by the last remnants of the Atlanteans (*S.D.*, II, 429). It is evident that the techniques used in their construction could hardly have been anything known to present-day architects. The Atlanteans were giants in physical stature and the lifting of huge blocks of stone might not have posed the same problem for them as it does for us. We are further told:

"The MIGHTY ONES perform their great works, and leave behind them everlasting monuments to commemorate their visit, every time they penetrate within our mayavic veil (atmosphere)," says a Commentary. Thus we are taught that the great Pyramids were built under their direct supervision, "when *Dhruva* (the then Pole-star) was at his lowest culmination, and the *Krittika* (Pleiades) looked over his head (were on the same meridian but above) to watch the work of the giants." (*S.D.*, I, 434-35)

Considering that the pyramids were built "under the direct supervision" of the "Mighty Ones," is it not possible that the blocks were moved not by sheer physical labour, but by other means? For instance, the levitation of objects can be made possible, by those who have the knowledge to do so, by "a change of polarity and of

normal gravity, not yet admissible by science." (Cf. *Isis Unveiled*, I, xxiii-xxiv, 496-98.)

The chapter on "Egyptian Wisdom" in the first volume of *Isis Unveiled* throws further light on the wonderful architectural skills of the ancients. We are told that the *real* purpose of the pyramids was very different from that of serving as sepulchres of kings.

...externally, it symbolized the creative principle of nature, and illustrated also the principles of geometry, mathematics, astrology, and astronomy. Internally, it was a majestic fane, in whose sombre recesses were performed the Mysteries. (*Isis*, I, 519)

Psychiatric problems in the developing world are on the increase. This signals the need for a better understanding of the links between culture and mental disorders, observe Arthur Kleinmann and Alex Cohen in the March *Scientific American*. The authors, who are colleagues in the department of social medicine at Harvard Medical School, attribute the rise in schizophrenia, dementia and other forms of chronic mental illness in the underdeveloped nations to sweeping societal changes. Unfortunately, by clinging to practices that poorly suit patients in this part of the world, psychiatrists are not able to help them. The authors state that

the very economic and industrial development that has benefited some has also engendered massive societal changes. Rapid urbanization, chaotic modernization and economic restructuring have left many developing countries reeling. Increased rates of violence, drug and alcohol abuse, and suicide have accompanied disruptions in cultural practices, social routines, and traditional work and family roles.

Numerous studies have found that mental illness is a sharply increasing part of the health care burden for low-income societies. Depressive and anxiety disorders are the leading causes of disability around the globe, according to the World Health Organization (WHO). This United Nations agency estimates that such illnesses are responsible for approximately one quarter of all visits to health care centres worldwide....

The need to establish cultural variation as a pillar of mental health studies comes from the empirical reality that distress, disease and treatment—however biological their roots—are experienced in contexts of cultural and social processes that make symptoms and outcomes different. Psychiatry's challenge, then, is to formulate a perspective that better explains the interplay between the socioeconomic, cultural and biological aspects of mental illness.

Human cultures, environments, socioeconomic status, the ever-increasing tempo of life, all play a role, but are they the only cause of mental disorders? Development at the physical, material level is given importance, but there has been no attempt to make people understand the meaning of life. The needs of the "inner man" are almost completely ignored. Happiness and mental equipoise depend on one's understanding of one's aim and one's ability to be useful to society. The higher the moral principles that a person adheres to, the more confidence he has in himself and in life. These principles lift him above petty matters and help him take difficulties in his stride and overcome them without any compromises with conscience, on the one hand, and without nervous breakdowns, on the other.

In our times, when food processing, canned foods and "fast foods" are the order of the day, there is an aspect of food and its preparation that is overlooked. We recognize the value of certain foods and the harmfulness of others from the point of view of physical health, but few know about human magnetism, its properties, nature and function. The hygienist knows about physical cleanliness and hygienic values, but does not even suspect the necessity of magnetic purity or the occult side of food preparation.

Barbara Ramsay's article in *Retreat* (London) reminds us of the secret ingredient in food recipes—love. Her remarks provide "food for thought":

Food feeds more than just the stomach and it nourishes more than just the body. Food comforts the heart as well.... When food

is given with loving hands, it has the power to soothe a crying child. Even when we're grown, its power to comfort is still there....Celebrations, too, often have food at their heart. We invite people to share a meal as a sign of friendship....

There is more to home-cooked food than the way it tastes and the act of sharing....When we are cooking, our minds are working, and thinking creates vibrations, whether we want it to or not. If we are thinking positive thoughts, then our vibrations are happy, peaceful ones and these affect the people who eat the food....

It's in our power to give this miracle, like a gift, to the people who eat what we cook. It's in our power to give them food that holds peace and love and warmth and even a little bit of magic. We must never forget that in the best of recipes, love is the secret ingredient.

Our attitude towards eating, the correlation between our disposition and diet, should also be given its due importance. Right thinking does help, for the lives which build the cells of the physical body are as much influenced by our emotional, mental and moral states as by the food we eat, the water we drink and the air we breathe.

Increasing interest in Ayurveda, the traditional Indian system of herbal medicine, is being shown by international pharmaceutical companies as well as experts. There are several plants in India that have leaves, flowers, roots and barks with highly effective medicinal properties, but what is lacking is proper research and standardization of products. In the past, indigenous systems of medicine were suppressed by those interested in promoting allopathy, and even today scant attention is being given to Ayurveda. However, it is felt in some quarters that an organized attempt should be made to boost this ancient system so that eventually it becomes a part of modern medicine which is globally acceptable. (*The Afternoon Despatch and Courier*, February 13)

Ayurveda is a philosophy of medicine and was at one time part and parcel of the culture of India. It was then followed in every

home and was taught in celebrated universities such as those at Taxasila and Nalanda. Challengers of medical orthodoxy, which takes pride only in modern knowledge and methods, would find valuable backing in *Isis Unveiled*. In that work H.P.B. condemned the narrowness of modern medicine, its rigid materialism and dogmatism. "No country in the world," she wrote, "can boast of more medicinal plants than Southern India, Cochin, Burmah, Siam and Ceylon" (*Isis*, II, 621). Their physicians "knew all the simples, their properties, their use" (I, 619).

"The Ugliest Show on Earth" is the telling title of a 140-page report on the use of animals in circuses, prepared by Animal Defenders (Campaigns), London. Based on an 18-month comprehensive study, it offers an insight into the daily lives of circus animals, their quarters, training methods, travelling conditions, health, and the attitudes of circus staff.

Circus animals are confined to small spaces, chained, and restricted in every area of their lives. They are unable to express their normal behavioural repertoire, and, as a result, become bored, frustrated, and display abnormal, stereotypic behaviours. Abuse is part of their daily life, whether it be a smack, a whipping, or full-blown beating. When the abuse is not physical, it is verbal and just as intimidating in its aggressive tone. Besides, circus animals spend almost their entire lives on the road, and travelling means unbearably long hours shut up in transporters and beastwagons.

"It isn't so much a question of there being good or bad circuses," says the report. "Circuses by their very nature cannot provide for their animals properly and should therefore not be allowed to keep them." The report concludes by saying: "The circus represents an era when little was understood about the needs of other species, but today we know better." Cruelty and abuse are always bad, under whatever attempted justification, and in every case among the injured is the perpetrator himself of the cruel act.

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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.