

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THEOSOPHY AND THEOSOPHICAL ORGANIZATIONS

The Theosophical Movement... began far back in the night of Time and has since been moving through many and various peoples, places and environments. That grand work does not depend upon forms, ceremonies, particular persons or set organizations — “Its unity throughout the world does not consist in the existence and action of any single organization, but depends upon the similarity of work and aspiration of those in the world who are working for it.” Hence organizations of theosophists must vary and change in accordance with place, time, exigency and people.

—W. Q. JUDGE

The wider and more generally diffused Movement of Theosophy in the world is fed and nourished by the direct action of the true Theosophists, whatever their organizational affiliation. Such look upon H.P.B. as their guide and guru, which means that they constantly study and practise without compromise the teachings she recorded. In the ten years which remain before the centenary cycle of the present Theosophical Movement, commenced in 1875, comes to a close and another one begins, the fair name of Theosophy, so grossly besmirched by people also calling themselves Theosophists, has to be cleansed by those few who remain true to themselves and to the Masters' Programme, which is to be found in the Message of H.P.B.

The prime need is to understand that it is the *Objects* of the Parent Theosophical association which are important — not any society or association of Theosophists. Unity and brotherhood among Theosophists of all affiliations it is sought to establish, but unity cannot be achieved by having a single organization. Without education, which means individual study of the fundamental Principles of Theosophy; without

application of those Principles, which means collective devotion to the three Objects, the "brotherhood" of Theosophists will be no more, no better, than the "brotherhood" of any religious association — mere sectarianism.

There is a distinction between Theosophy and any and all Theosophical organizations, organisms or institutes. The former is like the spiritual soul; the latter, like the body in and through which that soul functions. There arise two fundamental situations in this relationship between soul and body. As in the case of the human individual, either the soul follows the dictates of the senses of the body and lives for the body, or the soul uses the body and its orifices for its own spiritual expression, detached from their machinations. The limitations inherent in any organization produce difficulties, but without a vehicle or instrument Theosophy cannot be promulgated. However, just as the earnest aspirant to soul-life sheds all unnecessary luggage when he begins to climb the spiritual Himalaya, so also the obstacles in the way of the safe and harmonious working of the body or instrument through which Theosophy has to be made manifest can and should be reduced to a minimum.

Out of his experience, the founder of the first United Lodge of Theosophists, Robert Crosbie, planned to avoid as many of such obstacles as possible by composing the Declaration, which Associates of the U.L.T. look upon as a chart by which to steer. The U.L.T., he said, was simply a "*name given to certain principles and ideas.*" In labouring for Theosophy, every student-practitioner has to guard against attachment to the form side, the organizational side (though the U.L.T. is not an organization of an ordinary type), in the same way as a spiritual practitioner must not be attached to his body. To substitute the Lodge for Theosophy is to set at nought the Declaration in its spirit and letter.

The articles reprinted in this issue are forceful enough in making clear the distinction between Theosophy and Theosophical organizations. The first is by H.P.B.; the second, by W. Q. Judge; and the third, by Robert Crosbie. A careful consideration of all three is recommended, especially in this month when all earnest Theosophists will be thinking of H.P.B. — the living H.P.B. — whose birth anniversary falls in August. Let them remember her assertion that the Cause of Theosophy, the source of all philosophies and faiths, is mightier than any society or organization, and the service of that Cause far more important than that of any organized Theosophical body which endeavours or claims to speak on its behalf.

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## A PUZZLE FROM ADYAR

[This article by H. P. Blavatsky, first published in *Lucifer* for August 1889, may well be described as an important historical document, having a message for the student of Theosophy of our generation. The circumstances under which H.P.B. left India in 1885 need to be recalled. The Indian members of the then Theosophical Society claimed to be followers of a movement of which H.P.B. had been, and still was, the living inspiration, yet feared and failed to support her whole-heartedly in her hour of need when she was attacked by the enemies of Theosophy. H.P.B., seeing that all her labours for her "beloved Aryavarta" had been rewarded with ingratitude, and that she was no longer wanted at the Headquarters of the Theosophical Society in Adyar, left for Europe and remained there in spite of her ardent desire to return to India. In a letter addressed "To my Brothers of Aryavarta" (reprinted in THE THEOSOPHICAL MOVEMENT for January 1954) she explained why she never returned to India after 1885. "Acting under Master's orders," she wrote in that letter, "I began a new movement in the West on the original lines; I founded *Lucifer*, and the Lodge which bears my name." The Theosophical Society in Europe, it should be remembered, was an autonomous body which H.P.B. founded in the interests of the Cause and the better management of a fast growing organization. When finally she was invited back to India, "the invitation came too late; neither would my doctor permit it, nor can I, if I would be true to my life-pledge and vows, now live at the Headquarters from which the Masters and Their spirit are virtually banished."

Till H.P.B. left India in 1885, she had been the Editor of *The Theosophist*. After her departure, Colonel Olcott selected Richard Harte for his editorial associate, and during Olcott's absence from India Harte was in sole charge. In more than one issue of *The Theosophist*, the latter had criticized the basis and methods of H.P.B. as against those of Colonel Olcott, and had argued at length that it was only through centralization of authority and power in the person of the President of the Theosophical Society, and through making the *Society* the prime object of devotion, that "applied Theosophy" could be a success. In the following article, H.P.B. in her characteristic manner answers Mr. Harte and shows where a true Theosophist's loyalty should lie. The article was last reprinted in the October 1952 THEOSOPHICAL MOVEMENT.—EDS.]

When the cat is abroad the mice dance in the house it seems. Since

Colonel Olcott sailed for Japan, the *Theosophist* has never ceased to surprise its European readers, and especially the Fellows of our Society; with most unexpected capers. It is as if the Sphinx had emigrated from the Nile and was determined to continue offering her puzzles broadcast to the Œdipuses of the Society.

Now what may be the meaning of this extraordinary and *most tactless "sortie"* of the esteemed *acting* editor of our *Theosophist*? Is he, owing to the relaxing climate of Southern India, ill, or like our (and his) editor-enemies across the Atlantic, also dreaming uncanny dreams and seeing lying visions — or what? And let me remind him at once that he must not feel offended by these remarks, as he has imperatively called them forth himself. *Lucifer*, the *Path* and the *Theosophist* are the only organs of communication with the Fellows of our Society, each in its respective country. Since the acting editor of the *Theosophist* has chosen to give a wide publicity in his organ to abnormal fancies, he has no right to expect a reply through any other channel than *Lucifer*. Moreover, if he fails to understand all the seriousness of his implied charges *against me* and several honourable men, he may realize them better, when he reads the present. Already his enigmatical letter to *Light* has done mischief enough. While its purport was evidently to fight some windmills of his own creation, an inimical spiritualist who signs "Colenso" has jumped at the good opportunity afforded him to misrepresent that letter. In his malicious philippic called "Koothoomi Dethroned" he seeks to show that Mr. Harte's letter announces that the "Masters" are thrown overboard by the T.S. and "Mme. Blavatsky dethroned." Is it this that "Richard Harte, acting editor of the *Theosophist*," sought to convey to the Spiritualists in his letter in *Light* of July 6th?

Without further enquiry as to the real meaning of the *Light* letter, what does he try to insinuate by the following in the July number of the *Theosophist*?

#### A DISCLAIMER

The Editor of the *Theosophist* has much pleasure in publishing the following extracts from a letter from Mr. Bertram Keightley, Secretary of the "Esoteric Section" of the Theosophical Society, to one of the Commissioners, which have been handed to him for publication. It should be explained that the denial therein contained refers to certain surmises and reports afloat in the Society, and which were seemingly corroborated by apparently *arbitrary* and *underhand* proceedings by certain Fellows known to be members of the Esoteric Section.

To this I, the "Head of the Esoteric Section," answer:

1. Mr. Bertram Keightley's letter, though containing the truth, and *nothing but the truth*, was never intended for publication, as a sentence in it proves. Therefore the acting editor *had no right* to publish it.

2. Fellows of the E.S. having to be first of all Fellows of the Theosophical Society, what does the sentence "Fellows known to be members of the E.S." — who stand accused by Mr. Harte (or even by some idiotic reports afloat in the Society) of "*arbitrary and underhand proceedings*" — mean? Is not such a sentence a gross insult thrown into the face of honourable men — far better Theosophists than any of their accusers — and of myself?

3. What were the silly reports? That the "British or the American Section," and even the "Blavatsky Lodge" of the Theosophical Society wanted to "boss Adyar." For this is what is said in the *Theosophist* in the alleged "disclaimer":

Mr. Keightley tells this Commissioner that he must not believe "*that the Esoteric Section has any, even the slightest, pretension to 'boss' the Theosophical Society or anything of the kind.*" Again he says: "*We are all, H.P.B. first and foremost, just as loyal to the Theosophical Society and to Adyar as the Colonel can possibly be.*" And yet again he says: "*I have nothing more to say, except to repeat in the most formal and positive manner my assurance that there is not a word of truth in the statement that the Esoteric Section has any desire or pretension to 'boss' any other part or Section of the T.S.*"

*Amen!* But before I reproduce the acting editor's further marvellous comments thereon, I claim the right to say a few words on the subject. Since, as said, the letter was never meant to be paraded in print — chiefly, perhaps, because *qui s'excuse s'accuse* — it is no criticism to show that it contains that which I would describe as a meaningless *flap-doodle*, or, rather, a pair of them, something quite pardonable in a private and hastily-written letter, but quite unpardonable and grotesque when appearing as a published *document*.

1st. That the E.S. had never any pretensions to "*boss the T.S.*" stands to reason: with the exception of Col. Olcott, the President, the Esoteric Section has nothing whatever to do with the Theosophical Society, its Council or officers. It is a Section entirely apart from the exoteric body, and independent of it, *H.P.B. alone being responsible for its members*, as shown in the official announcement over the signature

of the President Founder himself. It follows, therefore, that the E.S., as a body, owes no allegiance whatever to the Theosophical Society, *as a Society*, least of all to Adyar.

2nd. It is pure nonsense to say that "H.P.B....is loyal to the Theosophical Society and to Adyar" (!?). H.P.B. *is loyal to death to the Theosophical CAUSE, and those great Teachers whose philosophy can alone bind the whole of Humanity into one Brotherhood.* Together with Col. Olcott, she is the chief Founder and Builder of the Society which *was and is* meant to *represent* that CAUSE; and if she is so loyal to H. S. Olcott, it is not at all because of his being its "President," but, firstly, because there is no man living who has worked harder for that Society, or been more devoted to it than the Colonel, and, secondly, because she regards him as a loyal friend and co-worker. Therefore the degree of her sympathies with the "Theosophical Society and Adyar" depends upon the degree of the loyalty of that Society to the CAUSE. Let it break away from the original lines and show disloyalty in its policy to the CAUSE and the original programme of the Society, and H.P.B. calling the T.S. *disloyal*, will shake it off like dust from her feet.

And what does "loyalty to Adyar" mean, in the name of all wonders? What *is* Adyar, apart from that CAUSE and the *two* (not *one* Founder, if you please) who represent it? Why not loyal to the compound or the bathroom of Adyar? Adyar is the present Headquarters of the Society, because these "Headquarters are wherever the President is," as stated in the rules. To be logical, the Fellows of the T.S. had to be loyal to Japan while Col. Olcott was there, and to London during his presence here. There is no longer a "Parent Society"; it is abolished and replaced by an aggregate body of Theosophical Societies, *all autonomous*, as are the States of America, and all under one Head President, who, together with H. P. Blavatsky, will champion the CAUSE against the whole world. Such is the real state of things.

What then, again, can be the meaning of the following comments by the acting editor, who follows Mr. Keightley's letter with these profoundly wise remarks:

It is to be hoped that after this very distinct and authoritative disclaimer no further "private circulars" will be issued by any members of the Esoteric Section, calling upon the Fellows to oppose the action of the General Council, because "Madame Blavatsky does not approve of it"; and also that silly editorials, declaring that Theosophy is degenerating into obedience to the dic-

tates of Madame Blavatsky, like that in a recent issue of the *Religio-Philosophical Journal*, will cease to appear.

The "private circulars" of the E.S. have nothing to do with the acting editor of the *Theosophist* nor has he any right to meddle with them.

Whenever "Madame Blavatsky does not approve" of "an action of the General Council,"<sup>1</sup> she will say so openly and to their faces. Because (a) Madame Blavatsky does not owe the slightest allegiance to a Council which is liable at any moment to issue silly and *untheosophical ukases*; and (b) for the simple reason that she recognizes but one person in the T.S. besides herself, namely Colonel Olcott, as having the right of effecting fundamental re-organizations in a Society which owes its life to them, and for which they are both *karmically* responsible. If the acting editor makes slight account of a *sacred pledge*, neither Col. Olcott nor H. P. Blavatsky are likely to do so. H. P. Blavatsky will always bow before the decision of the majority of a Section or even a simple Branch; but she will ever protest against the decision of the General Council, were it composed of Archangels and Dhyan Chohans themselves, if their decision seems to her unjust, or untheosophical, or fails to meet with the approval of the majority of the Fellows. No more than H. P. Blavatsky has the President Founder the right of exercising autocracy or *papal* powers, and Col. Olcott would be the last man in the world to attempt to do so. It is the two Founders and especially the President, who have virtually sworn allegiance to the Fellows, whom they have to protect, and teach those who want to be taught, and not to tyrannize and rule over them.

And now I have said over my own signature what I had to say and that which ought to have been said in so many plain words long ago. The public is all agog with the silliest stories about our doings and the supposed and real dissensions in the Society. Let everyone know the truth at last, in which there is nothing to make anyone ashamed, and which alone can put an end to a most painful and strained feeling. This truth is as simple as can be.

The acting editor of the *Theosophist* has taken it into his head that the Esoteric Section, together with the British and American Sections, is either conspiring or preparing to conspire against what he most curiously calls "Adyar" and its authority. Now being a most devoted fellow of the T.S. and attached to the President, his zeal in hunting up this mare's nest has led him to become more Catholic than the Pope.

<sup>1</sup> Or "Commissioners," of whom Mr. R. Harte is one.—ED. [*The Theosophist*]

That is all, and I hope that such misunderstandings and hallucinations will come to an end with the return of the President to India. Had he been at home, he, at any rate, would have objected to all those dark hints and cloaked sayings that have of late incessantly appeared in the *Theosophist* to the great delight of our enemies. We readily understand that owing to lack of original contributions the acting editor should reproduce a bungled up and sensational report from the N.Y. *Times* and call it "Dr. Keightley speaks." But when jumping at a sentence of Dr. Keightley's, who in speaking of some "prominent members," said that they had "abandoned or been read out of the fold," he gravely adds in a footnote that this is "another mistake of the reporter," as "no Fellow of the Theosophical Society has been expelled of recent years"; it is time someone should tell the esteemed acting editor plainly that for the pleasure of hitting imaginary enemies he allows the reader to think that he does not know what he is talking about. If through neglect at Adyar the names of the expelled Fellows have not been entered in the books, it does not follow that Sections and Branches like the "London Lodge" and others which *are autonomous* have not expelled, or had no right to expel, anyone. Again, what on earth does he mean by pretending that the reporter has "confounded the Blavatsky Lodge with the Theosophical Society"? Is not the Blavatsky Lodge, like the London, Dublin, or any other "Lodge," a branch of, and a Theosophical Society? What next shall we read in our unfortunate *Theosophist*?

I end by assuring him that there is no need for him to pose as Colonel Olcott's protecting angel. Neither he nor I need a third party to screen us from each other. We have worked and toiled and suffered together for fifteen long years, and if after all these years of mutual friendship the President-Founder were capable of lending ear to insane accusations and turning against me, well — the world is wide enough for both. Let the new Exoteric Theosophical Society headed by Mr. Harte play at red tape if the President lets them, and let the General Council expel me for "disloyalty," if again, Colonel Olcott should be so blind as to fail to see where the "true friend" and his duty lie. Only unless they hasten to do so, at the first sign of *their* disloyalty to the CAUSE — it is I who will have resigned my office of Corresponding Secretary for life and left the Society. This will not prevent me from remaining at the head of those — who will follow me.

—H. P. BLAVATSKY

## THE THEOSOPHICAL MOVEMENT

[In the U.S.A., in 1894-95, arose a situation which was similar to the one which made H.P.B. found an autonomous Theosophical Society in Europe and accept the duty of exercising Presidential authority for the whole of Europe. (See the editorial note to the previous article.) Some years later, circumstances compelled W. Q. Judge to follow her example and form the free and independent Theosophical Society in America, with himself as President. To show that he was in no way separating himself from the General Body any more than H.P.B. had done, he sent a letter to the Theosophical Convention in Europe, held in London in July 1895. This "Epoch-Making Letter" has been reprinted in *Vernal Blooms*, pp. 255-57. Instead of appreciating Mr. Judge's solution of a very difficult situation, the European members, misled by the befogged vision of some prominent leaders, asserted that the Theosophical Society in America was "an adventitious body," and that Mr. Judge and his supporters were "seceders." Thus was split a unified Movement. Mr. Judge took further pains to explain his stand in the August 1895 *Path* editorial, which is reprinted here. It was last reprinted in *THE THEOSOPHICAL MOVEMENT* for March 1937.—EDS.]

There is a very great difference between the Theosophical Movement and any Theosophical Society. The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not, nor can it be, universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

The Theosophical Movement being continuous, it is to be found in all times and in all nations. Wherever thought has struggled to be free, wherever spiritual ideas, as opposed to forms and dogmatism, have been promulgated, there the great movement is to be discerned. Jacob Boehme's work was a part of it, and so also was the Theosophical Society of over one hundred years ago; Luther's reformation must be reckoned as a portion of it; and the great struggle between Science and Religion, clearly portrayed by Draper, was every bit as much a motion of the Theosophical Movement as is the present Society of that name — indeed

that struggle, and the freedom thereby gained for Science, were really as important in the advance of the world as are our different organizations. And among political examples of the movement is to be counted the Independence of the American colonies, ending in the formation of a great nation, theoretically based on Brotherhood. One can therefore see that to worship an organization, even though it be the beloved theosophical one, is to fall down before Form, and to become the slave once more of that dogmatism which our portion of the Theosophical Movement, the T.S., was meant to overthrow.

Some members have worshipped the so-called "Theosophical Society," thinking it to be all in all, and not properly perceiving its *de facto* and piecemeal character as an organization nor that it was likely that this devotion to mere form would lead to a nullification of Brotherhood at the first strain. And this latter, indeed, did occur with several members. They even forgot, and still forget, that H.P.B. herself declared that it were better to do away with the Society rather than to destroy Brotherhood, and that she herself declared the European part of it free and independent. These worshippers think that there must be a continuance of the old form in order for the Society to have an international character.

But the real unity and prevalence, and the real internationalism, do not consist in having a single organization. They are found in the similarity of aim, of aspiration, of purpose, of teaching, of ethics. Freemasonry — a great and important part of the true Theosophical Movement — is universally international; and yet its organizations are numerous, autonomous, sovereign, independent. The Grand Lodge of the state of New York, including its different Lodges, is independent of all others in any state, yet every member is a Mason and all are working on a single plan. Freemasons over all the world belong to the great International Masonic Body, yet they have everywhere their free and independent government.

When the Theosophical Society was young and small, it was necessary that it should have but one government for the whole of it. But now that it has grown wide and strong, having spread among nations so different from each other as the American, the English, the Spanish, the Swedish and others in Europe, and the Hindu, it is essential that a change in the outward form be made. This is that it become like the Freemasons — independent in government wherever the geographical or national conditions indicate that necessity. And that this will be done in time there is not the slightest doubt.

The American Group, being by geographical and other conditions outwardly separate, began the change so as to be in government free and independent, but in basis, aspiration, aim and work united with all true Theosophists.

We have not changed the work of H.P.B.; we have enlarged it. We assert that any person who has been admitted to any Theosophical Society should be received everywhere among Theosophists, just as Masons are received among Masons. It is untheosophical to denounce the change made by the American Group; it is not Theosophy nor conducive to its spread to make legal claims to theosophical names, symbols and seals so as to prevent if possible others from using them. Everyone should be invited to use our theosophical property as freely as he wishes. Those who desire to keep up H.P.B.'s war against dogmatism will applaud and encourage the American movement because their liberated minds permit; but those who do not know true Theosophy, nor see the difference between forms and the soul of things, will continue to worship Form and to sacrifice Brotherhood to a shell.

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We are all links in the great chain of the Theosophical Movement. What affects one affects all, and in degree. Everyone who endeavours to help others in any real way, puts himself in the position where he must take the reactions. The Karma of the Parent theosophical society is that of H.P.B. and Judge, known by them beforehand in a general way. It is also our Karma and that of all other Theosophists. Theirs was the first effort to spread Theosophy; much has been done since in this respect, and by many students. But its application has not been as general as might have been. . . . We and all other true students are linked with the Great Lodge by aspiration, by service, by following the Masters' program as nearly as we know. All sincere students are surrounded by an "invisible escort" as long as their faces are set toward the Goal and they remain staunch to Masters' program. Masters neither push, pull, nor hinder voluntary action. To do so would be to prevent true Self-reliance. For this reason some may think that Masters have deserted them, or do not see nor hear them; but this is the worst conception that could be. It belittles Them and implies ignorance and ingratitude on Their part. They have spoken clearly of Their nearness to all those who "try and ever keep trying."

—*The Friendly Philosopher*

## TO ALL OPEN-MINDED THEOSOPHISTS

[Inspired by Mr. Judge's programme (see the previous article), Robert Crosbie adopted the same policy 14 years later, in 1909, when he founded the United Lodge of Theosophists. Reprinted here is the preliminary memorandum drawn up by him anticipatory to the formation of the U.L.T., as also excerpts from his explanatory statement made public concurrently with the foundation of the Parent Lodge in Los Angeles.—Eds.]

When the Messengers departed from this scene, all that was left here was the *Message* (exoteric and esoteric), and its students of more or less proficiency in the assimilation of that Message.

With the altruistic example of the Messengers and the inspiration of the Message, *the Theosophical Society should have been able to stand alone and united.*

Unfortunately, history tells another story; disintegration began at once, and still goes on, and a grand opportunity to impress the world with the spirit and life of the Message has been lost, through neglect of the essentials and pursuit of non-essentials.

The First Object -- the most important of all -- the others being subsidiary -- has been lost sight of in its direct bearing upon all the changes and differences that have occurred. "To form a nucleus of Universal Brotherhood without any distinctions whatever" *was, and is, the key to the situation.* Let me quote a few sentences from H.P.B.'s *last message* to the American Theosophists in April 1891:

"The critical nature of the stage on which we have entered is well known to the forces that fight against us, as to those that fight on our side. No opportunity will be lost of sowing dissension, of taking advantage of mistaken and false moves, of instilling doubt, of augmenting difficulties, of breathing suspicions, so that by any and every means the unity of the Society may be broken and the ranks of our Fellows thinned and thrown into disarray. Never has it been more necessary for the members of the T.S. to lay to heart the old parable of the bundle of sticks than it is at the present time; *divided, they will inevitably be broken, one by one*; united, there is no force on earth able to destroy our Brotherhood. . . . After all, every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart: 'BE THEOSOPHISTS, WORK FOR THEOSOPHY.'"

These were prophetic words -- but the warning was not taken.

It now remains for those who are able to take the words that express the never-dormant wish of her heart as the key-note of the present and future: "Be Theosophists, work for Theosophy," and get together on that kind of a basis; for these are the essentials.

The unassailable basis for union among Theosophists, wherever and however situated, is SIMILARITY OF AIM, PURPOSE, AND TEACHING. The acceptance of this principle by all Theosophists would at once remove all barriers. A beginning must be made by those *whose minds have become plastic by the buffetings of experience*. An agreement between such is necessary; an assembling together in this spirit.

To give this spirit expression required a declaration, and a name by which those making the declaration may be known.

To call it The Theosophical Society would be to take the name now in use by at least two opposing organizations. To even call it a Society has the colour of an "organization" — one of many, and would act as a barrier. The phrase used by one of the Messengers is significant, and avoids all conflict with organizations, being capable of including all without detriment to any. That phrase is:

#### THE UNITED LODGE OF THEOSOPHISTS.

Members of any organization or unattached, old and new students, could belong to it without disturbing their affiliations, for the sole condition necessary would be the acceptance of the principle of *similarity of aim, purpose, and teaching*. The binding spiritual force of this principle of brotherhood needs no such adventitious aids as Constitution or By-Laws — or Officers to administer them. With *it* as basis for union, no possible cause for differences could arise; no room is found here for leader or authority, for dogma or superstition, and yet — as there are stores of knowledge left for all — the right spirit must bring forth from "Those who never fail" all necessary assistance. The door seems open for those who *would*, but cannot see a way. Any considerable number, *living, thinking, acting, upon this basis*, must form a spiritual focus, from which all things are possible.

Local Lodges could be formed using the name and promulgating the basis of union, recognizing Theosophists as such, regardless of organization; open meetings; public work, keeping Theosophy and Brotherhood prominent; intercommunication between Lodges, free and frequent; comparing methods of work of local Lodges; mutual assistance; furtherance of the Great *Movement* in all directions possible; the motto: "Be Theosophists; work for Theosophy."

THE WAY TO UNITE IS TO UNITE — NOTHING PREVENTS IF THAT IS THE DESIRE.

Union does not mean a sameness of organization or method, but a friendly recognition, mutual assistance and encouragement among all engaged in the furtherance of Theosophy. . . .

There is no question anywhere as to who brought the message of Theosophy to the Western World, nor is there any reason to believe that the Messenger, H. P. Blavatsky, failed to deliver all that was to be given out until the year 1975 — the time stated by her for the advent of the next Messenger.

While she lived there was one Society. After her departure, dissensions arose, resulting in several separate organizations. The basic cause of these divisions is to be found in differences of opinion as to “successorship,” even where other causes were in evidence. No such question should ever have arisen, for it is abundantly clear that H. P. Blavatsky could no more pass on to another her knowledge and attainments, than could Shakespeare, Milton or Beethoven pass on theirs. . . .

We have the declaration of her Masters that she was the sole instrument possible for the work to be done, that They sent her to do it, and that They approved in general all that she did. That work not only includes the philosophy she gave, but her work with the relation to others in the Movement; and where a relation is particularly defined — as in the case of William Q. Judge — wisdom dictates that full consideration be given to what she says. . . .

The work of these two cannot be separated if the Movement is to be understood. The evidence of the greatness and fitness of William Q. Judge, as a Teacher, is to be found in his writings — a large and valuable part of which has become obscured through the organizational dissensions before spoken of. These writings should be sought for, and studied, in connection with those of H. P. Blavatsky. That study will lead to the conviction that both were great Teachers — each with a particular mission — that each was *sui generis*, that their work was complementary, and that neither of them had, nor could have, any successor.

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## LEAD THE LIFE NECESSARY

Madame Blavatsky quotes the Master in the first volume of *The Secret Doctrine* (p. 167): "Lead the life necessary for the acquisition of knowledge and powers, and Wisdom will come to you naturally." It is rather difficult to lead the life necessary in the true sense, but that is the only way to acquire soul-wisdom.

What is wrong with our world? Humanity is groaning under a heavy burden of physical ailments, mental agony, economic stress, political slavery, religious exploitation. Why? This question is asked by all and is answered in a hundred different ways by different types of people to suit their cherished notions or to serve their own interests, but as they look not to the soul of things, as they do not penetrate to the very root cause, their answers and remedies have not been effective and have not brought a lasting benefit to mankind in general. Each one looks at life from his own point of view, which is different from all others; and, therefore, life, instead of being unified, is divided into compartments and departments that upset the harmonious rhythm of the whole.

The all-important possession of an athlete is his physical, muscular strength, to develop and preserve which he spends his time, energy and money, thinking nought of the necessity of mind-training or soul-culture.

To a scientist, his brain and his laboratory apparatus, with which he can experiment and evolve new theories, are of prime necessity. The soul does not exist for him, for he believes man to be a by-product of physical nature, and life to flicker away at death like a candle and cease to exist.

To a speculative philosopher, his most cherished asset is his mind, through which he reasons and argues about the absolute and the manifested, the transcendental and the immanent aspects of God or Deity, but it is rarely that he attempts to make a practical application of the philosophy.

To a *hatha-yogi*, life is but a matter of rags and ashes, breathing exercises and postures and tortured limbs. With a blank mind and neglectful of his duties, he spends his hours in a fruitless pursuit.

To a medium, his passive, nervous, psychic temperament counts the most. Morally and mentally weak, his one object in life is to dabble in necromancy.

And, similarly, to a politician his party politics, to a financier his stocks and shares, to a priest his rites and rituals matter most, and thus

examples can be multiplied of many, many types of people, all living their lives in a one-sided, unharmonious and unbalanced manner. And besides these, there are the masses of mankind who live in a humdrum way, now in joy and now in sorrow, knowing not why they live, from where they have come and whither they are moving!

Students of Theosophy have been given definite principles to follow and to live up to. The truth about god-law-evolution forms the basis of their thoughts, words and deeds, and therefore to them is given the injunction to lead the life necessary. Theosophy teaches that man is a complex being, and as such he has to take into account all the aspects of his own nature, visible and invisible, mortal and immortal, giving to each its due, taking from each its due, and thus alone can he become a worthy unit in the harmonious working of the whole cosmos.

Cosmic energy is free; sunlight and moonlight are free; the air and the rain are free; universal mind is free; the omnipotent, omniscient spirit is free. Nature gives us freely in all her bounty, but to unveil her mysteries and to utilize her gifts man needs the wisdom provided in the great philosophy of Theosophy. Man is responsible to those above as to those below him in this vast cosmos, and he is here on earth to fulfil this duty or *dharma*. This is leading the life necessary.

The harmonious relationship of the seven types of lives and the harmonious blending of those seven with the One from which they all emanated — that comprises the science and the art of living: To express the light of the One through the composite seven is divine magic. Thus man can re-create himself and become a living god in a living human temple, with divine possessions which he can share with all, with immortal powers with which he can uplift all, with eternal peace which he can radiate on all. This is to lead the life necessary.

In thought, the life of purity; in words, the life of truth; in deeds, the life of consecration; in time, to live in the eternal now; in consciousness, to live in the "Hall of Wisdom"; ever keeping the wheel of the Good Law rhythmically in motion, in tune with the Infinite — this is to lead the life necessary.

With love immortal, with thought, word and act harmonized, with patience sweet, ever rising above the pairs of opposites, using dauntless energy to come out of the mire of lies terrestrial, attaining *Dhyana* by entering the realm of Sat eternal, and living the life of compassion absolute — this is leading the life necessary.

But how can mortal man suddenly attain to this stage? By one

method and one only, as pointed out by all the great Teachers. By giving up the life of wants, by forgetting about rights and privileges and by living the life of duty, duty to Humanity, duty to the great Sages, duty to the Higher Self. It needs a change of attitude, which can be gradually cultivated, a change from within, without. What is to be expected is not spectacular results, but a steady, healthy growth towards good, leading to better and the best.

How can the three basic ideas of God-Law-Evolution be used in everyday life? The concept of God as an omnipotent, omnipresent Principle of Divine Life, a ray of which is in every human heart, brings to us the first important lesson that each one is divine in origin, is eternal and immortal, above the body and the mind, above the feelings and emotions, which form mortal man. If all have a common root, then the second lesson we learn is that all have to be looked upon as divine fragments, as expressions of that one, though outwardly different. This kills out the sense of separateness by at once indicating that universal brotherhood is a fact, and helps us to act for and as the Self of all creatures. The love of God manifests in the service of our fellow beings, however lowly, and that is the third lesson to be learnt. "The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE" (*The Voice of the Silence*, p. 76). The distinctions of castes and creeds, religions and races, the high and the low, drop away; life is lived for all and for the Whole. Then, naturally, actions become consecrated, because they are not motivated by thought of one's own gain, and drudgery becomes divine, giving a new value to the act; a higher concept of duty prevails, and that is the fourth lesson to be learnt and practised and perfected. The change of inner condition brings about a complete change in the individual and corporate life. A new understanding dawns, new vistas open, and man begins to live, not for himself, but for the world. This is leading the life necessary.

The second great concept is Law, a clear understanding of which is very helpful in living the life. It is ordinarily understood that God creates his laws. Theosophically, God and Law are the same. This Law has different aspects: it is the law of cause and effect, the law of cycles in the whole of nature, but in man it also becomes the law of moral retribution, the law of responsibility. It is not at all difficult to observe the operation of this law in the ebb and flow of the tides, in the waxing and waning of the moon, in the seasons, etc.; but its working in and

through the minds and hearts of men is not perceived. When the perception awakens, one begins to lead the life necessary. Everyone goes through the same days and nights, yet each colours them differently, by his own mental and moral attitude. What type of causes are sown during the day and how the effects are received depends very much on the correct understanding of the law. It does not reward or punish; it adjusts. Life is an opportunity for adjustment, and to face that adjustment wisely is to lead the life necessary. Similarly, sleep is a common phenomenon, but the quality of sleep very much differs with each individual, depending upon the life lived during the day as well as upon the nature of that individual. Here the law of cause and effect becomes the law of moral retribution. To help nature and work on with her is the first lesson to be learnt; it means that the harmony of nature ought not to be disturbed. The law moves rhythmically, and to work against the law is to create a disturbance. Again Madame Blavatsky quotes the Master in *The Secret Doctrine* (I. 643): "Were no man to hurt his brother, Karma-Nemesis would have neither cause to work for, nor weapons to act through." There are also periods of mental and moral light and darkness; they, too, return cyclically and civilizations rise and fall according to the life lived by the individuals. To work with the law, to take advantage of the cycles, to generate right causes, means leading the life necessary.

And the third side of the triangle, evolution, means unfolding from within, unfolding the powers and potencies of the spirit through an appropriate vehicle. To progress onward, to move forward, is the law of life in the whole of nature. Man, because of his choice, goes forward and backward, now in the right direction and then in the wrong. His senses, desires, passions act as obstacles to his progress and drag him down. To realize that he is an eternal pilgrim going through the circle of necessity, rising or falling according to his own choices — this is the first lesson to be learnt. There are no gifts and privileges in that journey except those one wins for himself through his own right efforts — this is the second lesson. To find out ways and means to reach perfection is to lead the life necessary. From man to super-man is one upward climb. The great Elder Brothers have reached the Nirvanic heights, but have left their footprints behind for us to follow. To follow them in true faith, without turning to the right or to the left, is to lead the life necessary. The circle of necessity is begun by each divine spark, Atma-Buddhi, non-self-consciously. At the end of the journey, that spark regains its purity and wisdom with full self-consciousness. It has earned

for itself the peace and the bliss of *Nirvana*, but out of pity and compassion it chooses the path of woe and prefers to live in the world to help suffering, orphan humanity. To prepare ourselves for that stage, in silence and secrecy, is to lead the life necessary.

When one moulds his life on the basis of the Three Fundamentals, God-Law-Evolution, serving all three to the best of his ability, then one begins to lead the life necessary, a life which culminates in full wisdom and powers.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike. (*The Voice of the Silence*, p. 34)

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Faith is in this world the best property for a man; "Dhamma," well observed, conveys happiness; truth indeed is the sweetest of things; and that life they call the best which is lived with understanding. . . . By faith one crosses the stream, by zeal the sea, by exertion one conquers pain, by understanding one is purified. He who does what is proper, who takes the yoke upon him and exerts himself, will acquire wealth; by truth he will obtain fame and being charitable he will find friends to himself. He who is faithful and leads the life of a householder and possesses the following four "dhammas" (virtues), truth, justice, firmness and liberality — such a one indeed does not grieve when passing away.

—*Sutta-Nipata*

## CONCENTRATION

Few of us dream of reaching perfection in this life, but all of us can get our mental luggage ready, as H.P.B. has said, for future lives. "Luggage" here stands for those faculties, powers, knowledge and character which by their nature will become assets when we are reborn in future births. Of course there is the other aspect to the "luggage," namely, the "bad" Karma we make, but we are not concerned with that in this article.

One faculty that we shall need more and more as we progress is that of concentration, the power to pay *full* attention to every aspect of our daily life, not merely to our study. Concentration alters our character, and without it neither faculties, powers, knowledge, nor disposition can be improved, for it is the capacity to keep the mind, that is, the attention, on whatever we have decided or desire to do, whether the desire be a lower or a higher one.

In Patanjali's *Yoga Aphorisms*, that wonderful treatise on how to achieve concentration leading to meditation, we are told that at the early stage we must start *where we are*, with our everyday affairs. We are familiar with the idea that meditation is not only to be practised at set times, for a definite purpose, but is also a special attitude of mind underlying all our daily activities. During the day we gain most of our experience through the sense-organs which convey messages to the brain, and we are faced with the fact that our senses either give us accurate information or wrong information, depending on the degree of attention we have achieved. But this attention is not enough, for Patanjali tells us that to have correct cognition we must have direct perception, followed by inference from the facts noted, and testimony.

We see the necessity for the testimony of others all along the line of our evolution, for in *The Secret Doctrine* we read that even Sages, Adepts, who had all their senses and other aspects of their nature in complete control, checked their findings with the testimony of others. How humble this should make us as to our "opinions"!

Lack of correct cognition gives rise to misconception. Misconceptions can be the result of either lack of accurate perception or fancy; that is, they are based, not on facts, but just on our imagination or desire. Or they might arise because we see everything in terms of our own limited knowledge, experience and understanding.

Apart from misconceptions and fancy, sleep is mentioned, which

here means non-use of any of our senses, or passivity, even though we may be awake. And we have memory, which is perhaps one of the worst foes of concentration, for our mind, like a butterfly, flits from memory to memory. To help us, *The Voice of the Silence* has many graphic sentences, such as: "Look not behind or thou art lost"; "Mistrust thy senses, they are false"; "Have mastery o'er thy thoughts."

We must, therefore, begin by trying to give our full attention to everything we have to do during the day, and to be accurate as far as possible. Of course it will take time before full concentration is achieved, but as this is a universe of Law we cannot but succeed if we go on trying.

We learn that that which hinders us from fixing our attention on anything is our desires which call up pictures or remembrances of pleasurable or painful emotions, to which our mind flies. That is, our attention wanders to the most attractive position. Therefore Patanjali says that not only is constant practice necessary but also dispassion has to be achieved, and he gives us the key to this. Only when we realize that all is for the benefit of the soul can we get rid of the many personal desires we have. Then alone can we desire to concentrate, desire to live as souls, reincarnating beings, responsible beings, divine beings.

Another aspect of this effort to cultivate the faculty of concentration is taken up later on by Patanjali. The phrase "culture of concentration" is interesting in this connection, for it brings to the mind the idea of growth, or of training and improvement. We have to nurture this faculty, to see that the soil in which it is sown is suited for it, to see that it receives the light of our own energy, and the sustenance of our true desire. This culture of concentration is to be achieved by constant attention, by persistent, daily exercise. Exercise requires that we "sit for concentration," make a definite, self-induced effort to concentrate, and to do so we need to choose an object, physical or metaphysical, on which to keep our mind fixed. That is, the attention is to be kept on it, and if it wanders, which it will, it must be brought back. Attention is the fixing of the mind; continued holding of the mind in that position is concentration. How is this to be achieved? We need to contemplate on the object chosen, not just look at it, mentally or physically, and this implies that we analyse with the mind all we can see — its colour, form, growth, source, life itself, until we find that we have become so absorbed in it that we are in the state called meditation. We and the object have become one.

If our main desire is to think of all things as existing for the benefit of the soul, then bit by bit we should choose objects which are universal. Krishna says that that which is not manifest or which cannot be visualized in a form is difficult to dwell upon, but we have to learn to go beyond the manifested to the unmanifested. Krishna, the Real, is beyond form, so Patanjali tells us that there is "meditation without a seed," when the object selected for meditation disappears from the mental plane and there is progressive thought upon the higher plane of abstract ideas.

Mr. Judge tells us that he had a fruitful meditation when he let his mind, that is, attention, dwell first on his friends, then on all human beings, including the wicked and the ignorant, then on all Nature and the elemental world, and so on until the whole universe was reached. In time one's soul will be merged in the One SOUL, and there is achieved what Patanjali calls consummation of the aim of the Soul, or "the abiding of the soul united with understanding in its own nature." Manas becomes one with Atma-Buddhi. When this stage is reached, the Soul is no longer affected by objects, senses, suffering and pleasure, but partakes of the great life of the universe.

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Each and every manifestation, physical, psychical or otherwise, is an expression from within outwards; the "eye of Spirit" is not limited to, nor deceived by, the manifestation, appearance or expression, but with that "inner sight" turned upon the whole nature within and without of the being gazed upon — so to speak — has a full comprehension of the purpose and value of the appearance or expression. This is not a reasoning from premises to conclusions, but is a direct and instantaneous cognition of all the facts and factors as well as their contingent expressions on all planes. The perfection of this divine faculty can only be attained when the aspirant is neither attached to nor disturbed by any externalities whatever, and when he has that additional knowledge that living the higher life implants.

—ROBERT CROSBIE

## “PATH’ CORRESPONDENCE

### AN UNWRITTEN MESSAGE BECOMES VISIBLE

[Reprinted from *The Path*, Vol. I. pp. 93-95, for June 1886.—Eds.]

EDITOR OF THE PATH,

DEAR SIR: — Could you explain the following?

A friend of mine, a physician, who is a rational agnostic and scoffer at all so-called supernatural things, relates the following curious mystery, which happened to him the other day.

He was sitting in his office holding in his hand a letter from one of his regular patients, which asked him to come as soon as he could. It being then towards 5 p.m., when his office hours are over, he was thinking whether he could go that day or not as he has an extensive practice. While thinking he found that the letter was gone. He searched for it on his table, but in vain. A strange feeling came over him as he could not even remember when he had received the letter, nor when he had opened it. A feeling that the letter had after all been a physical delusion he dismissed with scorn; he was sure it would by and by easily explain itself. However the servant was sure that no letter had since 2 p.m. been delivered, as she never leaves the door during that time.

The next morning he called on his patient, who was very glad to see him, though being a little astonished that her daughter had been very sick the preceding day for an hour or two. It had soon passed over. “I am glad to hear that it is nothing serious,” the doctor said. “I wanted to excuse myself for not coming yesterday. I received your letter only at 5 p.m.” “My letter?” the lady answered, “I never wrote to you; it is impossible, for about that time I was with my sick daughter, and thought very intensely to write, but as I had but one servant in the house I concluded to wait till my son came in. By the time he came, my daughter felt better, and so we concluded not to trouble you.”

My friend went home, perfectly sure that in spite of all appearance, though no letter could be found after repeated searching, the lady had written but forgotten it. I can vouch for the truth of the story.

Remain yours fraternally,  
H.P.L.

[The explanation by those who adhere to mediumship would be that this was what they call “a spirit letter.” But at this time we cannot accept that proposition; it seems rather a degradation of what we call “spirit,” and many alleged “controls” of mediums have deprecated the constant referring of everything to spirit agency, when in perhaps the

majority of cases "spirits" have nothing to do in the matter. Many so-called extraordinary things occur every day which are attributed to spirits, or classed as hallucination, which really are due to the powers of the living man, their laws of operation being almost unknown to Western people.

The true student of Raj Yoga knows that everything has its origin in the mind; that even this universe is the passing before the Divine Mind of the images he desires to appear.

Now in the case before us, the doctor must be a sensitive man who has the power, unknown to himself, of seeing very clearly the mental images passing in the minds of those with whom he is in sympathy. These impressions are quite common, but they are not usually seen as apparently visible things. Some receive them as images, others as thoughts and ideas. We are all constantly affecting each other in this way every day of our lives, but not everyone receives the impression in the same way. The variations of the operations of *manas*, which may be properly called "mind," are infinite.

The lady whose daughter was sick desired very intently to see the doctor, and the message was probably formulated in her mind at once. This is evident, for she awaited the arrival of the son to whom she would at once have given it. That message thus formed was impressed in the astral light, and because of the sympathy existing between patient and doctor it immediately rushed into the sphere of the doctor, registering itself in his mind. He then saw in his hand a letter, which apparently he could feel and read. This was either, (*a*) the reflection from his mind, or (*b*) an actual momentary appearance in his hand of the astral message. It was never found again because it had no corporeal existence.

It would be easy to cry "spirits," but it would not be common sense. We might also say elementals did it, but that would infer that either the doctor or the patient had elementals devoted to them. Elementals do perform such things but the cases are not common, and therefore we are not justified in taking that explanation when neither party knows of elementals.

If the doctor had not been a sensitive man, he would merely have received the message and repeated it to himself as a sudden thought of that particular patient.

We know several persons of our acquaintance who habitually obey sudden impressions, causing them to write to absent friends, etc., always finding that they answer the other person's thought or written

letter then on the way and undelivered until after the reply had been sent.

Let us then pay attention to these things in this light and not allow ourselves, except in known cases, to fly into the arms of alleged spirits or elementals.—ED., *The Path*]

DEAR PATH: — Is not it an error on p. 28 of the April No. in review of *Apollonius of Tyana*, where it says: "Error courts investigation"; was not "truth" meant?

Yours, F.E.B.

[There was not a mistake. The author was trying to show how error precludes truth, but falsehood never does; that error courts investigation, falsehood never. Falsehood is altogether untrue and therefore without any knowledge; and being thus false it hides itself from investigation. But error is merely that which has not true knowledge, and does not imply falsity. Science is full of error, but constantly corrects itself. The process of acquiring true knowledge is in fact the cutting away of errors.—ED., *The Path*]

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A brother Theosophist suggests one of the tersest and most satisfying definitions of the word miracle, that we have seen. "Would it not be worth while," he asks, "to explain that 'miraculous' only means our ignorance of causes, and that in denying miracles we only intend to deny phenomena *incapable of any rational explanation whatever*; not phenomena far transcending explanation according to commonly known and admitted laws and agencies of nature?" For lack of understanding, the broad distinction we draw between the Impossible and the Unfamiliar in physics, we have often been bitterly criticized by opponents. These have even charged us with inconsistency in denying the possibility of miracles, while at the same time affirming the reality of occult phenomena of an identical character. Our quarrel is with the assumption that whatever phenomenon is strange and unfamiliar, must, *ipso facto*, be ascribed to supernatural agency, hence be miraculous. The world is too old now to be driven or cajoled into the belief that anything whatever can happen or ever did happen outside natural law.

—H. P. BLAVATSKY

## NON-VIOLENT FAITH

The concept of non-violent action has had in this century — thanks especially to Gandhi — a fresh ethical impact upon the conduct of many thousands. It touches the very core of the problem of human relationships and shows how the power of love and truth can change our own life and the lives of others. The true practitioner of non-violence relies upon the Law, that divine Law which governs not only his own being but the whole Cosmos. His faith is energized and constantly renewed through his belief, put to the test of experience, that the ultimate law of Life is Compassion Absolute.

It is the dynamism and positive aspect of the non-violent attitude which we should like to examine here. The vitality and dynamism which manifested in the life and work of Gandhi had their roots in his unshakable faith that Love and the power of Truth are stronger than hate and the forces of evil, and consequently he put his faith in the innate power all human beings have to see the truth and act upon it.

What is the nature of that faith, and how is it possible to make of it the prime mover of all our actions? Paradoxically it might be said that it is, at one and the same time, a gift from the God within and a hard-earned knowledge which has to be put to the test a thousand times. How can it be so?

Creation of any kind is an act of faith. Life is maintained and sustained throughout the cosmic spatial depths by an act of faith. Love and faith are the two opposite poles of the same thing and result in creation. Love without faith or trust is not true love and faith without the feeling of love is not true faith. The higher nature of man is naturally endowed with the quality of faith, because it is the enduring part of our nature, that which is immortal. Doubt and fear pertain to man's lower nature, to that which is constantly undergoing changes and which dies. Therefore the true quality of faith can only be gained by dwelling upon the idea of continuity or that which gives us, at all times, a sense of true immortality. In the words of Krishna, the immortal in us "is not a thing of which a man may say, 'It hath been, it is about to be, or is to be hereafter'; for it is without birth and meeteth not death; it is ancient, constant and eternal, and is not slain when this its mortal frame is destroyed." This is the way in which the gift can become potent in our life.

Furthermore, we could not act at all unless we had faith within us. The child stands up because he implicitly trusts the stability of the earth. We trust the immutability of the laws of nature. We also trust

the moral order of the Universe. But man is the only being in the Cosmos who can make of faith a living force, a living power in his life. It is one of the greatest of all spiritual powers.

Thus, having its roots in immortality, it gives to the heart the quality of fearlessness, and to the mind the quality of pure humanity. It enables the non-violent doer to combine within himself the quality of gentleness with courage and power, and thus helps him to transcend the fetters of his own fate. It is a faith which embraces universals, and which enables one to love all and hate none.

We must recognize that the true plane of action is the inner plane of thought and feeling. Conflicts in the outer world are but the reflection of inner maladjustments taking place within the hearts and minds of men. Only the perfectly integrated human being can act dispassionately and be true to friend and foe alike.

In other words, unless man has found satisfactory answers to the fundamental questions of what life, truth, and good and evil are, he will never be able to see his duty clearly or to act without adding his own quota to the great mass of evil and violence already existing in the world. But this point should be pursued a little further. It might be said that man naturally believes in the power of love and good and willingly accepts the moral values put forward by all the great Teachers. Yet we all know that man continues age after age, day after day, to condemn himself by indulging in unfriendly and deceitful deeds. Passive assent to the great moral values does not beget the positive spiritual attitude which characterizes the truly non-violent man.

If man could only see that life on earth is for the purpose of affording him an opportunity again and again to mould, create and fashion his own personality to make of it a fit instrument for his inner being! All life is evolving; nothing that we do is ever final and perfect. We must fix the eye of the heart on the distant goal and must never rest content with anything less, for to stop looking forward is in fact to slip back, and who wants that? The status of the truly non-violent actor is gained as the result of loving service, patiently rendered. It is a worthwhile task, the only one worthy of the human condition. But to understand this, one has to love, and to love intensely, humanity as a whole. To the heart of him who thus loves, and loves free from the bargaining spirit, life does speak, and that speech is a melody, sweet and holy, endowing him with the radiant smile which dispels all clouds.

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## REFLECTIONS ON "THE SECRET DOCTRINE"

### X

The body follows the whims, good or bad, of *Manas*....

The astral through Kama (desire) is ever drawing Manas down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma — Spirit — then Buddhi (Ruach) conquers, and carries Manas with it to the realm of eternal Spirit.

—*The Secret Doctrine*, I. 244-45

We might say that our very effort to serve those about us invokes the aid of something in ourself that has, until now, been latent. We travel successfully through problems which, as a personality, are beyond our capacity. These are victories that we can only acknowledge as having been achieved because they are beyond our everyday understanding and do not develop or culminate in the way in which events normally do.

Thus, our everyday mind may stand aghast and try to attribute the power flowing into our life to something outside ourself. Yet this outside attribution, or sense of thankfulness, may be that which destroys our ability to keep cause and effect together. Thankfulness may well be outside the "personal" and still not be outside ourself, for after all we are not a Monad trailing alone his slow way through evolution, but are inseparable from the universal Monad. We are all of Nature, and we invoke Nature's magic when we work as if we were made of Life itself — a slice of the totality of things — and not a mere bundle of flesh watching out for its own advantage, regardless of all others.

Maybe we take up this fohatic knot of flesh to work out the cycles, the necessary travels of nature, to do the work of which we are capable; to see into our own necessities, like Life looking in upon itself, a world of the universal mind working its way into matter as matter winds back into its homogeneous and universal state. But how are we to turn the pivot of our Mind unless we want to live inside the life of others more than we wish to live as a separated personal "I"?

It is a strange but correct idea that no sooner do we seriously begin to try our hand at erasing the failure of others or assisting them upon their upward way, than our own failures, our own most gaping flaws begin to be held at bay, and gradually, as the cycle of their uprising and growth is unwound, they are erased. Thus, the best defence against

our lower nature is neither to fight our faults nor to feel sorry for them, but to use up our attention and consciousness in work for others. In that way we take the "lever-of-the-*immediate*" away from the little man. We cannot be hypnotized into the abyss unless our attention is captured; and if it is already captured in universal work, then our degrading habits have no "*attention-foothold*" with which to turn the vortex.

The pattern of thoughts, reflections, reveries, etc., that proceed during our conscious state must be captured by the considerations of our lower nature if it is to be activated. For, if the mind has not time to entertain such a line of thought, then the body will not be moved to act. By absorbing the mind in another direction, we hold our most disabling faults at bay so that a cycle of atrophy or disuse can begin.

It might be objected that this sounds as if we can escape the consequences of our acts, but actually the necessary purification or unwinding of a degrading tendency may occur on the plane where our mind is absorbed, without having the return of "consequences" delayed, destroyed, or in any way avoided. In fact, altruistic work may well intensify the return of one's past Karma. Accepting responsibility for a wider circle of life than our own activates what we might call "a settling of accounts" on the personal level; it tends to equilibrate or neutralize the personal in order that it may cease being a thing in itself and become an instrument of disinterested service, but before this can happen the precipitation of unexpended past Karma must be faced and must be used on the new plane in a transmuted sort of way. The word sacrifice may be a way of describing our acceptance of the past and its necessary conformation to a new plane of work. What in psychology we call sacrifice might be termed in science a "correlation of forces."

When we set about single-mindedly to help the race, the fruit of the Past begins to make itself felt. It makes our life either increasingly beneficent and unifying in its effect on the environment or increasingly selfish and separative.

While we can generalize and more or less understand such a process of transmutation, still the acceptance of it as a long-range pattern to be stretched over more than one life is difficult. If such work contemplates nothing short of psychological rebirth from the personal to the impersonal, and if we remember how long the evolution of the personal is said to have taken, then it becomes easier to understand that our job is not of a day or a month, but the doing each moment of that of which we are capable. Dhritarashtra, in the *Sanatsujatiya*, presses

question after question to know precisely how he is to get from point "A" to point "B" in such a rebirth, and Sanatsujata tells him:

This Brahman, O king! about which you question me with such perseverance, is not to be attained by anybody who is in a hurry. When the mind is absorbed in the understanding, then can that knowledge, which must be deeply pondered over, be attained by living the life of a Brahmacharin. For you are speaking of that primordial knowledge, which consists in the truth; which is obtained by the good by living the life of Brahmacharins; which being obtained, men cast off this mortal world; and which knowledge, verily, is to be invariably found in those who have been brought up under preceptors.

Upon this Dhritarashtra asked what the life of a Brahmacharin was like, and he was answered:

Those who entering as it were the womb of a preceptor, and becoming as it were a foetus, practise the life of Brahmacharins . . . repair to the highest truth after casting off this body. They subjugate desires here in this world, practising forbearance in pursuit of the Brahmic state; and with courage, they even here remove the self out of the body, like the soft fibres from the mango. Father and mother, O descendant of Bharata! only form the body. But the birth obtained from the preceptor, that verily is true, and likewise immortal. (*Sacred Books of the East*, edited by Max Müller, Vol. VIII, pp. 175-76)

Here we see the need of cleaving closely to the Teacher once we are convinced that he exemplifies a state in which the sort of errors and mistakes we commit are relatively impossible for him to fall into. Like the mother who watches a child learning to walk, the Teacher neither pushes nor pulls but simply guides and protects from injury.

Just as a child is lost in the evolutionary matrix of the mother and father until a certain age, so the disciple, once cleaving to a teacher, is lost, or set apart mentally, until he comes of age. Just as many parents end by leading their children to hell instead of to stable maturity, so there are self-styled "teachers" who are "blind leaders of the blind"; who give their disciples "stone" and make believe it is "bread"; whose wake is strewn with psychic wrecks instead of healthy successors.

Maybe it is for reasons such as this that we find students of H.P.B. clinging to her writings with such tenacity, a tenacity that the superficial might mistake for orthodoxy. Well, if it is orthodoxy, it is so in

the highest meaning of the term — the preservation and watching over of Nature's Order. If the physical child is reproduced by the same process the world over, varied only by time, place and circumstance; if his every-day mind and analytical brain grow by a process that is roughly similar wherever we find mankind, is it too much to suppose that there is also a distinct and orderly process by which human beings are born into a continuous intuitive life? That the order of nature is perverted, falsified, and misused in any or all of these illustrations does not disprove the True Order, for their fruit is their testimony. The life and work of the students of a Teacher, be that Teacher H.P.B. or any other, are a testimony to the *nature of the Teacher* — an indication as to whether the meal has been of "stone" or of "bread."

It is interesting to note that the process of spiritual birth has to be gone through not only by individuals but by races as well. Thus we might see a great Race as a kind of individual, an entity as well as a collection — an experience of parts synthesized by the experience of the Whole. These great movements of life that flow into the vortex of the visible may suffer and rejoice, or come under the law of death and rebirth. Yet each atom or human ego of such a race has a spiritual counterpart, which, if the lower is *willing*, can reveal to its shadow the Duty of the Race as a whole. In so doing, it can make the execution of Duty by its physical counterpart much more astute and correct than would otherwise be possible. By our overt disregard and disbelief in our own potential we suffer again and again that description of physical life which is so eloquently described in the *Anugita*:

Mortals, O dear friend! by their actions which are of mixed character, or which are meritorious and pure, attain to this world as the goal, or to residence in the world of the gods. Nowhere is there everlasting happiness; nowhere eternal residence. Over and over again is there a downfall from a high position attained with difficulty. Overcome by lust and anger, and deluded by desire, I fell into uncomfortable and harassing states of life, in consequence of my committing sin. Again and again death, and again and again birth. I ate numerous kinds of food, sucked at various breasts, saw various mothers, and fathers of different sorts; and, O sinless one! I saw strange pleasures and miseries. Frequently I suffered separation from those I loved, association with those I did not love. Loss of wealth also came on me, after I had acquired that wealth with difficulty; ignominies full of affliction from princes and likewise from kinsmen; excessively poignant pain, men-

tal and bodily. I also underwent frightful indignities, and fierce deaths and captivities; I had a fall into hell, and torments in the house of Yama. I also suffered much from old age, continual ailments, and numerous misfortunes flowing from the pairs of opposites. Then on one occasion, being much afflicted with misery, I abandoned the whole course of worldly life, through indifference to wordly objects, and taking refuge with the formless principle. . . . (*Ibid.*, 233-34) .

He who understands the Pradhana, though attacked by birth and death and disease, sees one principle of consciousness in all beings possessed of consciousness. . . . As one placing any property in his store-room should fix his mind on the property, so placing one's mind [within] and keeping the passages confined, one should there look for the self and avoid heedlessness. . . . Only by the mind used as a lamp is the great self perceived. (*Ibid.*, pp. 245, 253)

Thus depending on the Universal Nature within, not only do we become free human beings, but our life is more useful to its environment. We begin to do that for which we are most fitted so that others feel complemented rather than threatened by our activities.

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If we want to indicate a tendency which is found throughout the course of history, and which still prevails, it is the urge to overcome the boundaries that have been malevolently drawn between men by prejudice and biased opinions of all kinds.

The whole of history is permeated by the idea of regarding the whole of mankind as one vast community, and of developing its intrinsic powers. This is the ultimate goal of human societies, thus to realize the tendency inherent in man by virtue of his nature.

Even the child experiences a longing which goes beyond the hills and lakes surrounding its restricted homeland. But it also yearns to return; for this is the beauty in man — the nostalgia for what has been lost will always prevent him from living exclusively in the present.

Firmly rooted in the innermost nature of man, the union of all mankind is one of the great guiding ideas in the history of humanity.

—WILHELM VON HUMBOLDT

## THE REAL AND THE UNREAL

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. III, p. 61, for June 1933.—EDS.]

*“When to the Permanent is sacrificed the Mutable, the prize is thine.”*

Our life is so bound up with sensation and sense objects, with the kaleidoscope of finite space and time, that we gasp at first at the proposal that we transfer our interest to that which is changeless, neither perceptible to the senses nor cognizable by the lower mind. We dread the plunge from the familiar, however distasteful to us it may be, to the unknown, however promising.

We are like people clinging in cold weather to the suffocating warmth of overheated rooms and dreading to venture out-of-doors. From time to time a breath from the Impersonal and the Unknown blows upon us, cooling faces flushed with the excitement and the stress of personal living, and calling us to seek the Reality beyond. One day we shall heed that call and, setting forth in the crisp bracing air, we shall marvel at the lethargy that held us prisoners so long within our narrow walls.

The analogy, however, can be carried too far, for it is not in the world without that we shall find Reality. We must turn within. The heart is the starting point of our journey, but, paradoxical as it sounds, before starting we must disencumber ourselves of all the impedimenta of personal feelings and attachments. It is not that we are to become hard and cold. On the contrary, our compassion and good will must extend to the whole race of men — nay, to all beings and creatures at whatever stage of the evolutionary journey. Demanding nothing, even tacitly, in return, we must extend the radius of our warmth of affection to include more and more people, until at last we embrace the whole of humanity in the tenderness we now feel for our nearest and dearest alone.

And once we find the starting point and the right direction it is not a far journey to the Impersonal and the Real, though there is so much to learn on the way. “When this Path is beheld . . . whether one sets out to the bloom of the east or to the chambers of the west, *without moving*, O holder of the bow, *is the travelling in this road*. In this path, to whatever place one would go, *that place one’s own self* becomes.” But one who wants “to become” has to hunt for his knowledge through thousands of scattered volumes and pick up facts and lessons bit by bit. Let him take the nearest way and consent “to be made.”

## EXTRACTS FROM UNPUBLISHED LETTERS

We are asked in the *Voice* to look for our Guru in the Hall of Wisdom; in other words, in *Sushupti*. Read the paragraph which follows and note that there is something in us which is also in that Hall; we are called upon to blend the two. When your Higher Self and your Guru-Teacher, H.P.B., are constantly in your consciousness, when your body sleeps that consciousness, plunging into *Sushupti*, carries the work one step forward, without undesirable interference from the five senses and the organs, or from the desires and the feelings. It is the spiritual Heart, and that *alone* which can function in the Hall of Wisdom. If that does not function, we plunge into *Sushupti* and emerge rested and refreshed but not energized and enlightened. This *Sushupti*-preparation exercise is of vital importance. Of course the Master will appear when the disciple is ready — but how shall he become ready? The Master can be met only in the Hall of Wisdom; how to ascend to that Hall to see Him, to hear Him, has to be considered and preparation made.

First I will answer the questions which refer to the conception of the Guru — how anyone can know a real Guru from a false one. One of the favourite phrases of H.P.B. was: “By their fruit ye shall know them.” You cannot know the status and dignity of a teacher even on the physical plane save and except by the test of knowledge. How will a student of physics or mathematics know a true physicist or mathematician save and except by testing the knowledge that these teachers impart in their own subjects as against our own knowledge? So, through our own spiritual insight alone we are able to see the profundity of the spiritual nature of a real teacher. Apply this to no less a person than H.P.B. How can we know that H.P.B. was a real teacher? If we go by all that her colleagues as well as those who lived with her and worked with her say, we would very much bring her down, not only to the ordinary human level but perhaps to an extraordinary human level where she becomes a mixture of falsehood and truth, of fiction and genuine philosophy, etc. We have to proceed on the basis of the spiritual rule — from the teaching to the teacher.

In the early years, during the first 25-year cycle when the Masters were often visible, not only psychically but even physically, many, many people saw Them, but how could they judge of the real nature of a Master by looking at His physical body or seeing Him perform psychical and psychological phenomena? Can we know the knowledge of an ordi-

nary fakir or juggler, whether he performs his tricks by merely physical means, as so many people do, or by psychological means, as a few fakirs and yogis perform? I will give you an example out of my own experience. Many years ago in Bombay, near the Rajabai Tower, I saw the performance of what is ordinarily called a rope trick. I actually saw with my own eyes a little boy climb up the rope and disappear in the air. Some people were so credulous that they fell at the feet of the juggler, who had no wisdom but who had the power of hypnotization — what is called mass hypnotization. Are we to judge this man as a wise man because he performed the phenomenon and collected money for it?

So now comes your proposition: How shall we know Them? There is only one way of knowing Them. By our own silent development. And how shall we develop ourselves? H.P.B. has shown the method directly and indirectly in *The Voice of the Silence*. She has indicated that we must contact the Master on the spiritual plane by rising to that level and not by dragging the Master down to our level. This level is really speaking *Sushupti*. When our consciousness is freed from the body and its senses and from the kamic nature which works even in the *Swapna* condition, we so to speak rise to a plane where our Monadic Triad functions in what is called the causal body by H.P.B., or *Anandamayakosa* in the Vedantic classification. Mr. Judge speaks of it as the ethereal vesture. We function there in *Sushupti* that way, but not being accustomed to the subtle vibrations of that state we naturally go to sleep and fall into subjectivity. All the same we begin to absorb whatever is there in that state of consciousness for us. Please turn to *The Voice of the Silence* and note that it is said that there abides in that hall something that is uncreate and it also abides in the disciple's heart. And therefore there is a kind of a consubstantiality between the Hall of Wisdom and the person who rises to the plane of that Hall. Ordinary people return without any experience of any kind, but those who know of the Masters, who are aspiring to be chelas, become, by certain practices on the physical plane, more and more aware of the activities of that which is uncreate in the *Sushupti* level.

Two great ideas are known to be the most powerful awakeners of human consciousness in that *Sushupti* subjectivity. One is study and meditation on the nature and character of the Monadic Triad, Atma-Buddhi-Manas. Therefore study and meditation on this subject is an important link, but is not altogether sufficient. Our Higher Self is far away, and there are many links forged by various hierarchies of intelligences between our physical-plane consciousness and the consciousness

of the spiritual Triad. The link which helps most is that of the real Teachers or Gurus. It is necessary for us to take note that a study of the nature and powers of the Masters is recommended both by H.P.B. and by Mr. Judge. This enables us once again to open a more intimate layer of our subjective consciousness in *Sushupti*. The Masters teach their chelas first in that spiritual state of consciousness. And for long years the chelas do not even remember what they are learning and assimilating, because on their return journey they are caught up once again in the *swapna* state, and finally in bodily sense-life. But as we continue to study and meditate on these two subjects we begin to build up a new centre of consciousness in ourselves at the back of the ordinary normal sense consciousness, and we bring the two centres of consciousness closer and closer by a repeated endeavour and by giving ourselves wholly up to a contemplation of these two subjects. This is the real reason for the practice of retiring which is recommended by so many spiritual teachers. In our civilization, physical retirement is neither recommended nor possible, but this inner retirement is possible and has to be undertaken by every earnest student who wants the light of guidance directly from the Masters. The teachings can take us so far and no further.

You also ask about the function of intuition in relation to the Masters. Intuition, as H.P.B. points out in the *Glossary*, comes to us directly in the *Sushupti* condition. She says, "*Buddhi*, the Spiritual Soul, is the direct cause of the *Sushupti* condition." *Sushupti* is entirely subjective for most people because *Buddhi* is passive in them. Intuition or *Buddhi* has to be *activated*, says *The Voice of the Silence* in an important footnote. How? By the application of the principles of correspondence and analogy. That is one of the ways in which intuition on the subject of the Higher Self and the Masters has to be viewed.

People who rise to the higher planes, like *Sushupti*, have to take precautionary measures on the physical plane, otherwise there will be a confusion caused by the mixing up of two opposing planes. You cannot understand spiritual truths by the senses and brain which are full of personal ideas. Therefore it is necessary to take precautions. The purification of the brain and the senses is recognized in all systems of exercises for meditation. One sense after another has to be purified of its own peculiar kamic tint till the body loses its lower memory and is responding to the higher aspect of its memory.

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## IN THE LIGHT OF THEOSOPHY

In his article, "Approaches to the Problem of a Universal Religion" (*Prabuddha Bharata*, May 1965), Dr. S. N. L. Shrivastava, Head of the Department of Philosophy, Vikram University, Ujjain, elucidates the true import of the ideal of a universal religion and the way to its realization.

The author discusses three main approaches to the problem. Some have dreamt of "the emergence of a universal religion as the result of an eclectic or syncretic combination of elements chosen from all the existing historical religions, a sort of an 'esperanto' religion." Such a solution Dr. Shrivastava calls "a pious hope which can never be materialized. . . . It is quite fanciful to suppose that you can take a piece of one, and then of another and then of still a third, and glue them together."

The second approach, even more impractical, is that of those who make an exclusive claim for some one religion as being the best and the most developed, and, therefore, fitted to be the universal religion of the whole of humanity. All such would like to extirpate all other religions save that one which they consider to be the only true religion. History is full of records of force having been used to gain this end. Such an attitude of extreme intolerance fortunately is not widely held today, yet it still has some supporters.

The third approach, which Dr. Shrivastava characterizes as the only right approach, lies in the recognition of the fact that

the universal ideal of religion already exists in and through all the various historical religions and is not something which awaits emergence at some future date. . . . What is needed today is not a search for a new universal religion, but a universalization of our outlook, a widening of our intellectual horizon, a bursting of the shell of parochialism which keeps us imprisoned within its narrow confines. . . . Not until men and nations rise to this height of universalism, not until the truth is driven home to their minds that the Bible, the Vedas, the Koran, the Zend-Avesta, the Buddhist Tripitakas, and other sacred scriptures of the world are pages in the selfsame Bible of humanity, can there ever be real unity amongst them on the plane of religion.

"If there is to be a universal religion," to quote the illustrious Swami Vivekananda, "it must be one which will have no location in place or time; which will be infinite like the God it will preach,

and whose sun will shine upon the followers of Krishna and of Christ, on saints and sinners alike; which will not be Brahmanic or Buddhistic, Christian or Mohammedan, but the sum-total of all these, and still have infinite space for development; which in its catholicity will embrace in its infinite arms and find a place for every human being, from the lowest grovelling savage not far removed from the brute to the highest man towering by the virtues of his head and heart almost above humanity, making society stand in awe of him and doubt his human nature. It will be a religion which will have no place for persecution or intolerance in its polity, which will recognize divinity in every man and woman and whose whole scope, whose whole force will be centred in aiding humanity to realize its own true divine nature."

What does the Secret Doctrine say?—

There was a time when the whole world, the totality of mankind, had one religion, and when they were of "one lip." "All the religions of the Earth were at first One and emanated from one centre," says Faber very truly. (*The Secret Doctrine*, II. 760 fn.)

... *the religion of the ancients is the religion of the future.* A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. Brahmanism and Buddhism, Christianity and Mahometanism will all disappear before the mighty rush of facts. (*Isis Unveiled*, I. 613)

Our examination of the multitudinous religious faiths that mankind, early and late, have professed, most assuredly indicates that they have all been derived from one primitive source. It would seem as if they were all but different modes of expressing the yearning of the imprisoned human soul for intercourse with supernal spheres. As the white ray of light is decomposed by the prism into the various colours of the solar spectrum, so the beam of divine truth, in passing through the *three-sided* prism of man's nature, has been broken up into vari-coloured fragments called RELIGIONS. (*Ibid.*, II. 639)

It was the mission of H. P. Blavatsky to point to this *source*, not only of all religions but also of all sciences, all philosophies. The two volumes of *The Secret Doctrine* were sub-titled "The Synthesis of Science, Religion, and Philosophy." This synthesis was not a mere piecing together of different religions, philosophies, etc.; it consisted in the pointing out of the common source from which they were all derived. This common body of knowledge is not lost to us today; it and its

custodians exist even now, and can be known and reached by those who make the needed effort.

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Björn Merker, a Swede, who has been working in India with the Gandhian movement since early 1964, writes on "Vinoba's Vision" in *Peace News* for July 9. Vinoba Bhave, the leader of the Indian Sarvodaya movement, who has spent over half a century practising and preaching non-violence and who is looked upon as the spiritual heir of Gandhiji, views non-violence not as an expedient or tactic in actual conflict situations, but as a way of life—as related to the overall situation of man and his progress towards a more meaningful existence. As Mr. Merker points out:

For him, non-violence is to be applied to the whole content of social life. The endeavour then becomes a total liberation of man and society from violence itself, root and branch. This cannot be achieved through merely forging a new alternative outer sanction, a new kind of coercion, however devoid of physical violence it might be, but through evolving "sanctionlessness," the conduct of social life by way of voluntary agreement and persuasion instead of by pressure or coercion.

This seems a distant and dim vision in a society pervaded by coercion and violence at every level. But is it so distant? Nothing prevents the individual from assuming full freedom, from shedding all reliance on government and coercion. . . . This is Vinoba's vision of the "withering away of the state": people's voluntary action (people's power, *lok-niti*) must take over larger areas of inter-human relations and finally render coercive government redundant. It is in this growth of decentralized "people's power" that Vinoba sees the extinction of violence, the only way to genuine peace.

The means used to free human relations from coercion have to be of the same quality as the envisioned goal, and that means is *Satyagraha*, or non-violence in social action. For Vinoba, *Satyagraha* has the power to save the world. "Its characteristic mark," he says, "is that it disarms the opponent. . . the very sight of it compels a man *to think where he had been unwilling to think*, and to purify his thinking where his thought had been running on very different lines."

When a non-violent attempt fails to impress or to change the opponent, should we then take to "sharper" forms of action? Vinoba would

say that we would then be thinking in terms of violence. When our original non-violent efforts fail, we should instead look for more persuasive methods for entering into the hardened conscience of the opponent. When the opponent tries to impose his will by exploitation, terror and aggression, Vinoba advises: "Resist not evil." But his non-resistance does not entail quiet submission to evil or obedience to the dictates of violence. For Vinoba, "resist not evil" means "do not let evil condition your actions." It is often futile to fight the obvious outward manifestations of violence. What needs to be done in such a case is to refuse to be made a party to evil. This type of resistance is really assistance in the sense that it helps the opponent in right thinking, and "disarms" him.

Vinoba claims that *upeksha* is a weapon against evil which operates by rejecting evil. It implies a deliberate rejection of the obtaining circumstances of a situation so as to enable action based on the potentialities rather than the immediate facts of that situation. "An inner 'no' of the minds clears the way for a 'yes' in outward action." In its positive aspect, *upeksha* means seeking the solution of a conflict by bringing about a reconciliation, not "at the immediate level of conflicting interests, but 'above' them, 'overshooting' the initial conflict with a solution based on a very different kind of relationship."

Vinoba is not so much introducing new concepts and techniques of non-violence as reinvesting old ones with their inherent values.

All these steel weapons [he says] will be thrown into the melting pot and be transformed into useful tools...by the very workers who once made armaments. You ask me when? When our ways of thought have changed. When a revolution in thought takes place, a new world arises on the ruins of the old.

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The seven French women who lived for 15 days in an underground cave, in an experiment to study the effects of isolation on human behaviour, came out cheerful and fit; but time, it is said, occasionally stopped for them while they were down below. Their loss of the sense of time is considered to be of great philosophical interest. In another experiment, a young nurse who lived in a cave for 88 days was 14 days out in her calculation; and to a man who was in solitary confinement for 126 days, the period seemed like 70 days. Commenting on this, a *Times of India* editorial of July 12 states:

Such is the quaint architecture of time. Time does not "stop," of course, except figuratively. In solitude, as metabolism slows down and the normal methods of measuring it are beyond reach, time seems to pass more slowly and bewilders an individual. Nor can it be "lost," except in a purely subjective way. All attempts to categorize and define time have been only partially successful. Time as a measure of events (thought itself being an event); as a property of energy and inseparable from matter or motion; as a thermodynamic principle or a register of change or growth; time's abstruse links with simultaneity, tense, memory and distance — these ideas have been discussed interminably, always stimulating thought. The concept of time as the fourth dimension is intriguing but readily proved; the farther out in space one looks, the farther back in time one goes; the light that crosses a million light-years of distance started out from its source a million years ago. Obviously the personal factor must be brought in as well in considering time's many aspects. Biological rhythm, magnetic effects and individual reaction to external events also influence the measurement of time, whether in æons or milliseconds, whether clocked in GMT or sidereal years. Ultimately (odd word this) time will be found to be not only ungraspable but also immeasurable.

Students of Theosophy will be reminded of many passages from the works of H.P.B. Our divisions of time are artificial and relative to the observer's point of view and depth of interest. Time as we understand it is dependent on our consciousness — is an illusion. If we had no consciousness (as on the physical plane when we are asleep), we should not be subject to this time process. Similarly, if we had all-consciousness there could not be a time sense. "Consciousness implies limitations and qualifications; something to be conscious of, and someone to be conscious of it" (*The Secret Doctrine*, I. 56). It is not difficult to imagine that the state of consciousness or mental life of persons in solitary confinement would be very different from that of persons in normal life; and therefore it follows that consciousness of time as we understand it would not be possible in the case of the former.

H.P.B. wrote in *The Secret Doctrine* (I. 43-44):

The three periods — the Present, the Past, and the Future — are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the

Future, which, though it has not come into existence, still is." . . . Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words — Past, Present, and Future — miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving."

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Writing on "What Does Violence Say About Man?" in the *Saturday Review* (New York) of March 27, Joseph Wood Krutch deploras the trend among some adolescents to derive pleasure from torturing animals — for instance, keeping them on a starvation diet just to watch them die slowly. It is sometimes argued, in support of these experiments, that they contribute important knowledge unobtainable in any other way. High-school students certainly have no need to prove for themselves that dietary deficiencies can be fatal, and they learn nothing but hardness of heart from these and other experiments now popular — such as, for instance, the inoculation of rodents or chicks with cancer.

One teacher is reported to have brushed criticism aside by explaining that students were strictly forbidden to regard their victims as pets or to take any interest in them as individuals. Another teacher, when asked why it was necessary to perform actual experiments when published accounts and photographs were available, replied that "using live animals fascinates the youngsters." He added that it would not do to stop the experiments before death ensued because death made it "more dramatic" and "the children are not convinced unless the critters die." Whither are the "teachers" leading the taught?

Mr. Krutch goes on to remark:

There are of course laws against cruelty to animals, but I have never heard of a case where they were invoked to prevent any torture that claimed to have a scientific purpose. In fact, many, though not all, laboratory physiologists have bitterly opposed all the various bills introduced (chiefly, so far, without success) that would set up standards governing the treatment of laboratory

animals. . . . But does anyone dare say that no laboratory worker could possibly have a touch of sadism in him or even that routine familiarity with torture might make him callous? The very fact that laboratory experiments are conducted behind closed doors makes it all the more desirable that some sort of control or inspection be provided for. . . .

In the Middle Ages any cruelty was justified if it could be said to be in the defence of true religion; much the same is true today if science is substituted. . . . We like to tell ourselves that civilization has made us more humane. . . . Perhaps there is less suffering inflicted upon animals that is frankly for pleasure but there is probably much more of it — quantitatively, at least — in the interest of scientific knowledge.

Killing for fun and death as a spectacle are not, however, unknown today. . . . We who have had the privilege of living in the Century of Progress have, as a matter of fact, had more opportunities to take killings of one sort or another for granted than had either our fathers or our grandfathers. Perhaps it is because there has been so much killing in our time that there seems to have been a reversal of the once-evident trend away from ritual violence. . . .

H.P.B. refers to “the great criminality of taking — especially in sport and vivisection — animal life” (*The Theosophist*, Vol. VII, p. 249, January 1886). In the same article, “Have Animals Souls?” she also wrote:

“Evolution starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature — MAN”; and to this the student of occult philosophy may say “Amen,” and add that it not only retards the evolution of that entity, but arrests that of the next succeeding human and more perfect race to come. (THE THEOSOPHICAL MOVEMENT, August 1939)

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At a meeting arranged by the British Council of Anti-Vivisection Societies and the Joint Christian Conference on Animal Welfare, the Rev. Basil Wrighton emphasized the need to arouse, inform and convince public opinion against the cruelty and futility of vivisection, and the part the churches should play in this direction. His address, printed in the May-June *Anti-Vivisectionist*, reads in part:

I shall not go into the vexed question of whether, or to what extent, man has benefited by painful experiments on animals. As a matter of observation, disease seems to increase in much the same ratio as the experiments....

Are these sub-human creatures... of so little account that they may be tortured and sacrificed on this immense scale and with such light-hearted callousness for the chance of advancing human knowledge? Is rational life alone worthy of respect?

Is the advance of knowledge — is the possible conquest of disease, even — of such transcendent value that so fundamental a moral instinct as compassion may be sacrificed to it?

If we make this sacrifice of a moral instinct, is the resulting knowledge or physical well-being going to be of any real use to us in the long run? Can we achieve a good end by willing an evil means?

If the idea of controlled vivisection appeals to us, as it has appealed to the Royal Commissions and government departments concerned, is not this a delusion? Once man has opened the door ever so little to his cruel propensities, has he ever succeeded in controlling their career? Has he succeeded in the case of cruel sports or cruel trades? Has he succeeded in this case?...

We are driven back always on the fundamental question: What *are* the animals? Are they mere chattels, mere means to an end, created simply and solely for man's use and benefit? Or have they, apart from man's use of them, and as units of consciousness, an end in themselves — their own happiness and perfection, and through that the glory of their Creator? Is man's dominion over them limited by their conscious and sensitive nature? Or may he do what he likes with them? Have they *no* rights against us? Have we *no* duties towards them?...

If this evil thing is ever to be banished from among us, it will be through a strong, enlightened and convinced public opinion.

An editorial comment in *Lucifer* for June 1890 needs to be recalled:

Indeed, when reflecting on such problems and on the awful horrors of vivisection, we may sometimes be inclined to feel more sorrow for the vivisector than for his pain-racked victim, for the awful pangs of remorse that sooner or later will seize on the former, will outweigh a thousand times the comparatively momentary pain of the poor dumb sufferers.

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