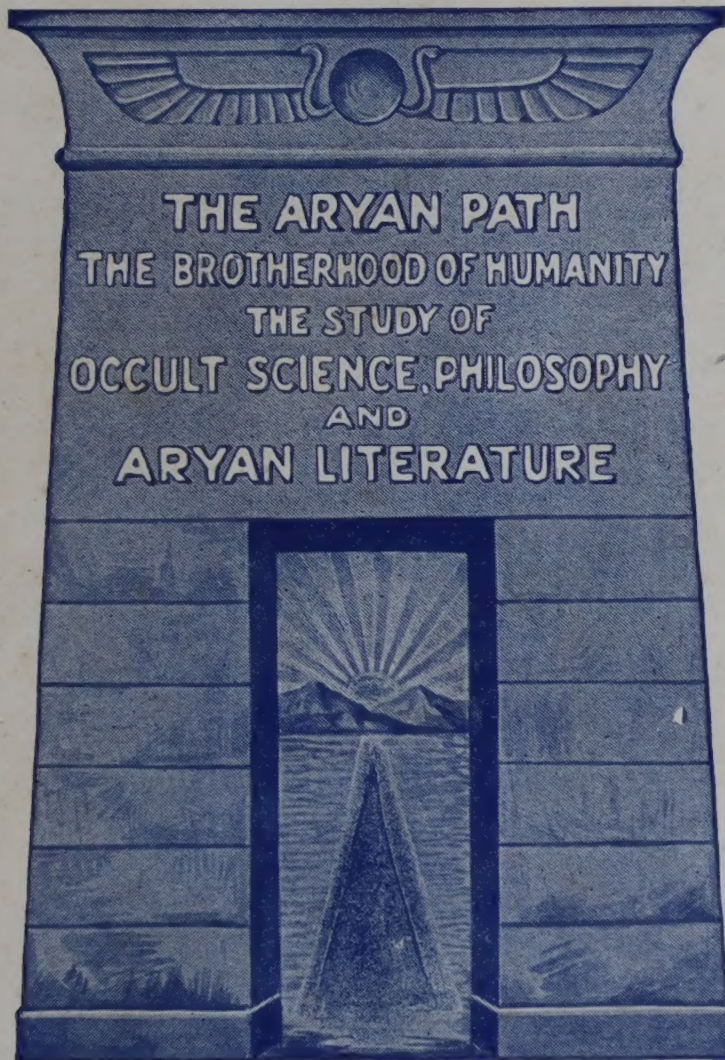




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



Vol. XVII No. 2

December 17, 1946

The function of religion is to comfort and encourage humanity in its lifelong struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times.

—H. P. BLAVATSKY

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th December 1946.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1946.

VOL. XVII. No. 2

RISE WITH THE CYCLE

Though Christ a thousand times in Bethlehem be born,
If He's not born in thee, thy soul is still forlorn.
The Cross on Golgotha will never save thy Soul,
The Cross in thine own heart alone can make thee whole.

ANGELUS SCHEFFLER

During this month Christendom will once again celebrate the old pagan festival of Christmas, which celebration will be followed by that of the first day of the New Calendar Year—1947. With the decrease in knowledge, man-made calendars have departed from their true prototypal originals, faithful copies of Nature's processes. Calendars were not originally mechanical devices of social and commercial convenience and import only. They were profound instruments to aid mortals to link their lives with the Immortals. They echoed on earth the music of the divine spheres. Therefore a study of the various calendars now in use by men opens a vista in historical knowledge. Such a study reveals the links which bind together civilizations from remote antiquity to modern times.

Fasts, feasts and festivals form parts of the calendars. Through these also valuable knowledge is obtainable. Thus, Christmas as a festival reveals itself as an important link between the Pagan and the Christian worlds. These festivals have not only a historical meaning rooted in mythology; there is also the psycho-mystical key to them which is of significance and value to the student-practitioner of the ancient Esoteric Philosophy. Thus Christmas, the Birth of the Christ Principle, related to the astronomical Winter Solstice, when the Sun begins to move northwards, brings its message of hope and help to the enduring and striving neophyte.

Every physiological process is a reflection of the inner psycho-spiritual intelligence. The birth of the body draws pertinent attention to the moral phenomenon—the birth of the Soul. The contact of the Inner God with its incarnated soul at about the age of seven of the body is but a material reflection of the Second Birth, the renovation resulting from the reorientation of the person—he who was lighted from without via the doors and windows of the senses and the organs is now lighted from within by the puissance of the Inner Ruler. He who was the repository of the forces of the matter-world has now become the Shrine of the Powers of the Spirit-World. The Birth of Christ represents the beginning of this transmutation; its end, the glorious consummation, the Risen Christ, is symbolized in the Easter Festival.

This second Birth of Man, the Thinker, has its correspondence in Nature, symbolized in the psychic aspect of the Winter Solstice. The seasonal renovation of the earth which is then begun shows itself in increasing fullness in the tender burgeoning of Spring and then in the blazing glory of Summer. A study of this particular correspondence will prove helpful to the neophyte.

What shall he do to utilize the psycho-spiritual process of the Winter Solstice for his own growth? The Birth of his own Christ Principle becomes possible when his own faith-knowledge of the

existence and strength of that principle within him has grown into a conviction. He has to use that conviction steadfastly. In fair enthusiasm he begins; he has to prove that enthusiasm to be genuine by steadfastness. We have to have the steadfastness of the Pole Star, which remains steadily shining even when the ocean heaves, tossing the ships upon its surface. The world of the senses and of mortals moves and moves; the neophyte who has the Light of Christ in him must hold himself steady while his illusory senses attack him, his deluding emotions tempt him. Attached to the God of Steadfastness within him, he must manifest loyalty to that God in the outer world and become the Guiding Star to the ships tossing on the ocean of sense-life.

As by our Devotion to the Christ Principle we prepare ourselves for Its expression in the midst of mortals, we grow in Steadfastness. Steadily comes in our life the birth of Spring, spreading happiness all around for others; but—the beauty of the Spring allures and, looking to our power to please, we are apt to neglect our inner power of steadfast sacrifice of and in the heart, and so many never come to manifest the glory of the Summer.

So let us awaken the Christ in us by Devotion and Steadfastness, for acquiring which Knowledge is necessary. When that awakening takes place, our weaknesses as they are overcome will act as fertilizer to bring to life the buds of Spring and the bright, fragrant flowers of Summer.

“THE CYCLE MOVETH”

II.—“THE THEOSOPHIST”

[This article is reprinted from *Theosophy*, Vol. XIII, pp. 50-53, December 1924.—EDS.]

When Madame Blavatsky began her mission at New York City in 1875 no direct propaganda was possible. Its machinery did not exist and her work had to be undertaken *de profundis*—from the Masters of Wisdom. All the many and varied agencies now available for the study and spread of her teachings were then non-existent. Theosophy and the Theosophical Movement were unknown and undreamt of. The ablest and most influential minds of the West were fast bound in dogmatic sectarian theology or equally dogmatic materialistic science.

If her mission was to become viable it required, as its first essentials, supporters, a forum and an audience. She found the first in Col. H. S. Olcott, William Q. Judge, an Irishman by birth, and one other European whose name has never to this day been disclosed. She found her forum in the Spiritualist publications and the incidental and precarious openings afforded by the daily press. Her audience she found among the mystics, who can always be depended on in every generation to continue, however blindly, their instinctual gropings for that which is hidden.

The Society founded, she worked for two years to produce *Isis Unveiled*, in aid of the Cause for which the Society was founded. The mystics of the West now had something to study besides the fragments of Platonic and Neoplatonic philosophy, the Kabbala, the writings of mediæval philosophers, alchemists and Rosicrucians, mesmerism, hypnotism, the phenomena, communications and speculations of Spiritualism—all containing some truth, much more of errors, and all incoherent, contradictory, bewildering. The seed was sown; it must needs be left to germinate and gestate. Meantime, the Occident having been provided for according to its nature and environment, her mission of necessity called her next and forthwith to India and the Orient.

It has been said by detractors that she went to India because she merely left a barren field in America and England, despite the fact that a Theosophical Society had been established in each and *Isis given to the world*. Those who so think neither know the facts nor that “the cycle moveth.” Indisputable evidence exists that in the very beginning of the Society diplomas were

issued to members here and there in India who were in correspondence with H. P. B. and who were of different faiths. Some of them were Parsees. She told Judge and others from the beginning that as soon as the lines were laid in America she would have to go to India. And after she had opened out the work in India her letters to Judge and others expressed her intention to return to England so as to open the movement actively and outwardly there, in order that the three great points on the earth's surface—India, England, and America—should have active centres of Theosophical work. This determination was expressed before the attacks of the Coulobms and the Society for Psychical Research, and was not due, as detractors have asserted, to those attacks.

She always knew what would be done by the world in the way of slander and abuse, to injure and retard her mission. This is shown very clearly in the closing paragraphs of the Preface to *Isis*, is attested by Judge, and is abundantly clear from the Letters of the Mahatmas to Mr. Sinnett and Mr. Hume, years before the Coulomb assault in India and the S.P.R. investigation in Britain. Judge says on this subject :

...in 1875 she told me she was then embarking on a work that would draw upon her unmerited slander, implacable malice, uninterrupted misunderstanding, constant work, and no worldly reward....In 1876 she told me in detail the course of the Society's growth for future years, of its infancy, of its struggles, of its rise into the "luminous zone" of the public mind.*

These prophecies have all been fulfilled, as have her later ones in the closing Section of *The Key to Theosophy* and her last Message to the American Theosophists in 1891. Other predictions of hers are still to be fulfilled, e.g., her "bird's-eye view" in 1888 of the future of "the theosophical societies" in which she declared that the "few earnest reliable theosophists will prevail" in the coming "death struggle" with the world in general and with the "other—nominal and ambitious—theosophists." Another, that in this century *The Secret Doctrine* will become "the textbook of science." All her prophecies had, of

course, conditions precedent attached to them, since they all related to the future and the future is never "arbitrarily formed by any separate acts of the present"—something for the most part overlooked, by those who study "facts" as well as prophecies. Karma is not fate; nothing and no one is "predestined." "The whole of the future is in unbroken continuity with the present as the present is with the past." Were it otherwise, both retrospect and prospect would be futile, and there would be no such thing as knowledge—for *knowledge* depends on the certitude that Souls reincarnate and events recur—the Law of Cycles. Having the knowledge of the past, H.P.B. was in a position, not only to predicate the future, but to direct her own actions with full prescience that "the cycles must run their rounds" and that she, "borne along on the mighty tide," could "only modify and direct some of its minor currents"—the individual mystics who might be attracted to and heed her teachings. No more than her Masters could she "draw nations in the mass to this or that crisis in spite of the general drift of the world's cosmic relations." That would be to perform miracles; something that religions profess and that the world vainly looks for; an illusion that it was part of her mission to do her utmost to destroy.

H.P.B. landed in India at Bombay on February 16, 1879, accompanied by Col. Olcott and two English members of the British Theosophical Society—Mr. Wimbridge and Miss Bates, both of whom speedily deserted the Society and became enemies. Waiting to meet the party were Mr. Hurrychund Chintamon and some Parsees, as mentioned. Hurrychund was the representative of the Swami Dayanand Saraswati, an able and powerful man, head of the Arya Samaj of Aryavarta, an Indian society for the restoration of the pure religion of the Vedas. An affiliation had already been formed with the Arya Samaj and in fact the British Theosophical Society had changed its name to "The Theosophical Society of the Arya Samaj." It now appears from the recently published *Mahatma Letters to A. P. Sinnett*, written during the Indian period—1879-1885—that the Swami was a Chela, and a very high one, of the Lodge of Masters. Although;

* *The Path*, June 1891. [Reprinted in THE THEOSOPHICAL MOVEMENT, Vol. III, p. 41, April 1933.—EDS., T.M.]

according to those same *Letters*, the Swami failed in Occultism because of his hatred of all foreigners and his religious bigotry, he had at the time a very great influence and was of much assistance to H.P.B. and Col. Olcott in securing a footing in the Brahminical community. Hurrychund was, in his turn, a chela of the Swami and was very solicitous in their behalf. It soon developed that he was dishonest in money matters, a liar and a traitor. Within less than two years a great war broke out between the followers of the Swami and the Theosophists. To this was due the corruption of some important London members of the Society, for Hurrychund went to England and worked as zealously and dishonourably against the Founders as he had, ostensibly, worked for them in the beginning. In India, the Swami and his followers were not less active. They affected Mr. Hume and many others. The whole matter was fully covered in the "Extra Supplement to *The Theosophist*" for July 1882—a little more than three years after the Founders arrived in India. The *Mahatma Letters* above referred to give the hidden side of the subject.

Suitable quarters were obtained very shortly after the arrival in India. Col. Olcott began giving lectures and getting acquainted both with Europeans (English) and with Indians, members of the various sects and castes. H. P. B. already had many acquaintances in India, both by correspondence and otherwise. By the autumn of 1879 a considerable number of Fellows had been gained for the Society and H. P. B. was ready to achieve what had been impossible in America and England—a direct channel of publicity. The first number of *The Theosophist* was issued in October 1879. It appeared regularly each month thereafter, its contents steadily improving in quality and quantity of contributed articles. During the entire period of H. P. B.'s stay in India *The Theosophist* continued to be the only periodical devoted to the new teachings and the new society. As both Theosophy and the Theosophical Society continued to make headway in Asia, Australia, Europe and America, the circulation of *The Theosophist* grew apace and its revenues soon sufficed, not only for the bare personal necessities of H. P. B. and Col. Olcott, but also in large, if not

in chief, part for the support of the work in India. It was only in the seventh year of *The Theosophist* that Mr. Judge began *The Path* in America—a year after the departure of H. P. B. from India.

The first six volumes of *The Theosophist* (those under H. P. B.'s direction) are unique in many respects. As in *Isis Unveiled*, its pages are strewn with hints, suggestions and direct statements of Occultism in the most unlooked-for places and relations, like grain scattered in straw for chickens by the wise caretaker. Those who would advantage themselves of the wisdom of her teachings must learn also to advantage themselves of the wisdom of her methods and literally *scratch* for the sustenance apparently intentionally withheld from them. The lazy, the careless, the contentious, the dogmatic and the critical never yet have found and (it is safe to say) never will find what is there well-bestowed for those who have the sincerity and the intuition to adapt themselves to H. P. B.'s modulus and method, instead of vainly crying and waiting to have knowledge poured into them. "The adepts in life and knowledge, seemingly giving out their deepest wisdom, hide in the very words which frame it its actual mystery. They cannot do more. There is a law of nature which insists that a man shall read these mysteries for himself. By no other method can he obtain them. A man who desires to live must eat his food himself: this is the simple law of nature—which applies also to the higher life. A man who would live and act in it cannot be fed like a babe with a spoon; he must eat for himself." H. P. B.'s method was nature's method; he who would live must eat, and he who would eat must work for his food. "He who will not work shall not eat." This is *Karma*; and the bad Karma of theosophical students is and has been their failure to apply the simple law of being—physical, mental, or spiritual.

The past and current numbers of this magazine are filled with direct quotations and continuous restatements of the tenets of true Occultism, as originally set forth in *Isis Unveiled* and *The Theosophist*, in order that the true student of today may not suffer from the sins of omission and commission that have left these Golcondas unworked, and flooded the world with spurious theosophy and bogus occultism.

A STUDENT'S NOTES AND GUESSES

[Reprinted from *The Path*, Vol. IX, p. 94, June 1894.—Eds.]

The serpent symbol is a strange one. A cold, selfish creature, voiceless and limbless; capable only of spasmodic activity as it seeks to escape, to sting, or to gulp its living prey; its life is spent in sullenness and torpor; its sole ambition is to lie "untrodden in the sun."

With a minimum of brain capacity it exhibits correspondingly little intelligence, far less than that shown by many insects.

Yet the serpent has been chosen, among all races, as the symbol of intellectual power of every grade, from a subtle cunning to the wisdom of the gods. In the Jewish mythology, it is represented as tempting the first woman with a promise of divine wisdom and power: Hermes carries the caduceus as a token that he is a messenger between gods and men; the serpent accompanying Æsculapius signifies the healing power; Jesus exhorts his disciples to be "wise as serpents."

Mundane serpents have signified an all-sustaining and encompassing will and intelligence, both in India and the extreme north; and the serpent has been the symbol of the adept, from the far East to ancient Peru and Mexico....

Perhaps when St. Patrick drove the snakes from Ireland, he was the cause of its soil having ever since produced more wit than wisdom....

Look into the eyes of any living creature and you touch its soul. The dog seeks from yours something which he dimly feels and would fain comprehend. There is a look in his brown eyes as he fixes them upon yours, which is not there at any other time, which he fixes upon no creature except man, and which no animal but the dog is able to give.

As we look into the limpid fluorescent depths of a horse's eye, our sympathies go out to the fellow-being which looks out through that window. Even when it sparkles with spirit, it is still tempered with timidity. We feel its pathetic patience, which is above that of the dull ox, an intelligence which is moral rather than intellectual,

and we receive the impress of an instinctive nobility and unselfishness.

The patient drudge is quick to respond to our wants rather than to his own; a harsh word sets his pulses bounding; a kindly look awakens instant recognition.

Contrast this with the attentive, well-regulated selfishness which gleams from the yellow eyes of the cat, as she looks debating the chances of a morsel or the possible hospitalities of a comfortable lap. Watch the change from the receptive to the active, as she hears a mouse-like rustle, and the glare of the beast of prey shines out.

Or, as she steps softly along, you are aware that she has in mind either a warm corner by the fire, an amatory interview on a back fence, or a raid on the canary bird or an unguarded pantry. Self, and self only, is the centre around which revolve the thoughts of this courtesan of the animal world.

That domestic Arab, the rat, has had his little brain quickened, for untold generations, by contact with civilization, by its warfare against him, by the dangers and rewards of his predatory and pariah life. You can read the whole story in the mingled impudence, fear, and cunning of his beady eyes as he faces you for a moment with his whiskers a-quiver, knowing as he does his exact distance from the nearest retreat.

Compare the eye of a rat with that of his third cousin, the squirrel. In that softer little orb you read not only the alertness of his tribe, but a milder curiosity and timidity. You are to him rather a strange and possibly dangerous visitor, than a giant hereditary enemy.

Greed and a limited shrewdness gleam from the small eyes of a pig, and when we see the like in a human being—we know what to expect.

What creature has the chilling, stony stare of the serpent? What can you read in those fixed eyeballs which suggests an emotion or a thought with which any human being ever had an instant of sympathy? Their effect is different from that which can be produced by any fixed glassy ball.

You feel the consciousness of the creature as it meets some sphere of your own, but it is an icy and utterly selfish consciousness; you recoil from the psychic touch of the snake as you do from that of his body.

A writer in a recent number of the *Fortnightly Review*, in speaking of the serpent, says:—

“The power of continuing motionless, with the lifted head projecting forward, for an indefinite time is one of the most wonderful of the serpent’s muscular feats, and it is of the highest importance to the animal both when fascinating its victim and when mimicking some inanimate object, as, for instance, the stem and bud of an aquatic plant; here it is only referred to on account of the effect it has on the human mind, as enhancing the serpent’s strangeness. In this attitude, with the round, unwinking eyes fixed on the beholder’s face, the effect may be very curious and uncanny.”

He goes on to quote the experience of an African traveller who discovered a snake at the bottom of a pool of water:

“Presently, without apparent motion, so softly and silently was it done, the snake reared its head above the surface and held it there erect and still, with gleaming eyes fixed on me in question of what I was. It flashed upon me then that it would be a good opportunity to test the power of the human eye upon the snake, and I set myself the task of looking it down. It was a foolish effort. The bronze head and sinewy neck, about which the water flowed without a ripple, were as if carved in stone; and the cruel unwinking eyes, with the light coming and going in them, appeared to glow the brighter the longer I looked. Gradually there came over me a sensation of sickening fear, which, if I had yielded to it, would have left me powerless to move; but with a cry I leaped up, and, seizing a fallen willow branch, attacked the reptile with a species of fury.”...

The fixity of the serpent’s eye is not the cause of the peculiar impression which it makes. The eyes of fishes, though not as a rule immovable, are moved but seldom and slightly. They have not that filmy blankness we see in the dead fish, from which the idea of the “fishy eye” has been derived. Study them in an aquarium (if you can do no better), and you find nothing unpleasant

in the eyes of a fish; no matter how fixed they may be. They suggest rather a restful consciousness of existence, which hardly feels its own separateness; they recall in no way the stony selfishness of the snake.

If we are fishermen, we grasp the slimy scales of a prize with eagerness, while we would shrink from the less defiling touch of the most harmless snake.

Fixity, then, is not the cause of the repellent fascination that lurks in a serpent’s eye.

Is it in the shape of his head?

Many lizards have heads closely resembling those of snakes, both in colour and shape, in fact often more calculated to inspire aversion, if critically examined. Their bodies are cold and scaly and tapering. The eyes of lizards vary in colour and shape, as do those of serpents, but the expression is wholly different. Take, for instance, one of the little lizards that scuttle through the dry fallen leaves of our southern forests, or, squirrel-like, scamper up a tree and shift to the opposite side as we approach, or flatten themselves against the bark, with which they seem to blend. Fix the eye of one of these reptilian sprites, if you can, and you will find nothing repulsive in it. It is bright and inquisitive, what the women would call “cute,” and you feel like feeding the little fellow with a fly, if you can convince him of your friendly intentions.

The toad is repulsive enough, even when impartially considered. Industry is not his forte, and there is a fixity in his freckled countenance as he waits patiently for what Providence may send in the shape of a fat bug, but no evil light shines from the little circular, golden-iris windows. They will but wink and roll if an occasional doubt crosses him as to the expediency of retaining on his stomach that strange-looking insect which just now he confidently swallowed, as it was rolled toward him by some one (let us say a school boy).

...The Egyptians derive their symbols from a period when men were in closer touch with the soul of the world than in these days of machinery. The manifold life which has built together the forms of dust looks out through many portals. In the ancient picture teachings we find the human form surmounted by the head of the hawk:

or the jackal, the ibis, the cat, or the crocodile. The bull and the beetle were sacred symbols, degraded in a later age.

In all of these we may read of an all-pervading power and intelligence, manifesting through a potential humanity, through different aspects of evolving soul. Strength and swiftness, keenness and tenacity, intelligences working in earth, air, and water, were all recognized as parts of the whole, as co-ordinate psychic factors. Not one was despised as unworthy or contemptible.

The Miss Nancyism of the modern sectarian affects innocence and ignorance, and will have none of these things... except the lamb and the dove.

Yet in that elder and broader symbology we find the serpent erect, as the symbol of kingly power and occult wisdom.

Yet the serpent that crawls in the dust or glides through the tangled swamp is a thing apart and accursed; it raises itself but to threaten, or to sting, or to paralyze with the steely steadfastness of its will. It is shunned by all that lives, by all that flies or runs; hated in forest and field. The only sound it can make is a hiss, and that sound is the only one common to the language of bird and beast and man. All who can use it mean but one thing when it is sent forth; malice, defiance, separateness.

And is this reptile, with its cruel eye, its crushing fold or poison tooth; which rejects even the freshly slain as its food; which must have a living, struggling victim; is this creature, because of its sinuous path or some fancied grace, to be taken as the type of anything to which we would aspire?

Instinct and common sense say No.

But, with one accord, the solemn picture-teachings of the ages, of Jew and Gentile, of India, Egypt, and America, point to some hidden mystery, to some occult combination of power and intelligence, of which, it may be, the serpent of the dust is but the degraded rudiment.

Who can read the riddle of the serpent?

X. R.

THE NILGIRI SANNYASIS

[This article is reprinted from *The Theosophist*, Vol. V, p. 153, March 1884.—EDS.]

(*The following is a "verbatim" translation of what a Settlement officer told me relating a Sannyasi he met on the Nilgiris.*—E. H. MORGAN, F. T. S.)

I was told that Sannyasis were sometimes met with on a mountain called Velly Mallai Hills in the Coimbatore District, and trying to meet with one, I determined to ascend this mountain. I travelled up its steep side and arrived at an opening, narrow and low, into which I crept on all fours. Going up some 20 yards I reached a cave, into the opening of which I thrust my head and shoulders. I could see into it clearly; but felt a cold wind on my face, as if there was some opening or crevice—so I looked carefully, but could see nothing. The room was about 12 feet square. I did not go into it. I saw arranged round its sides stones 1 cubit long, all placed upright. I was much disappointed at there being no Sannyasi, and came back as I went, pushing myself backward as there was no room to turn. I was then told Sannyasis had been met with in the dense sholas, and as my work lay often in such places, I determined to prosecute my search, and did so diligently, without however any success.

One day I contemplated a journey to Coimbatore on my own affairs, and was walking up the road trying to make a bargain with a bandy man whom I desired to engage to carry me there; but as we could not come to terms, I parted with him and turned into the Lovedale road at 6 p.m. I had not gone far when I met a man dressed like a Sannyasi, who stopped and spoke to me. He observed a ring on my finger and asked me to give it to him. I said he was welcome to it, but enquired what he would give me in return. He said "I don't care particularly about it; I would rather have that flour and sugar in the bundle on your back." "I will give you that with pleasure" I said, and took down my bundle and gave it to him. "Half is enough for me," he said, but, subsequently changing his mind added "now let me see what is in your bundle," pointing to

my other parcel. "I can't give you that." He said "why cannot you give me your swami." I said "it is my swami; I will not part with it, rather take my life." On this he pressed me no more, but said, "Now you had better go home." I said: "I will not leave you." "Oh you must," he said, "you will die here of hunger." "Never mind," I said, "I can but die once." You have no clothes to protect you from the wind and rain; you may meet with tigers, he said. "I don't care," I replied. "It is given to man once to die." What does it signify how he dies? When I said this he took my hand and embraced me, and immediately I became unconscious. When I returned to consciousness, I found myself with the Sannyasi in a place new to me on a hill, near a large rock and with a big sholah near. I saw in the sholah right in front of us, that there was a pillar of—fire like a tree almost. I asked the Sannyasi what was that like a high fire. Oh, he said, most likely a tree ignited by some careless wood-cutters. No, I said—it is not like any common fire—there is no smoke, nor are there flames,—and it's not lurid and red. I want to go and see it. No, you must not do so, you cannot go near that fire and escape alive. Come with me then, I begged. No—I cannot he said—if you wish to approach it, you must go alone and at your own risk; that tree is the tree of knowledge and from it flows the milk of life: whoever drinks this never hungers again. Thereupon I regarded the tree with awe.

I next observed 5 Sannyasis approaching. They came up and joined the one with me, entered into talk, and finally pulled out a hookah and began to smoke. They asked me if I could smoke. I said no. One of them said to me, let us see the swami in your bundle (here gives a description of the same). I said I cannot, I am not clean enough to do so—"Why not perform your ablutions in yonder stream" they said. "If you sprinkle water on your forehead that will suffice." I went to wash my hands and feet and laved my

head and showed it to them. Next they disappeared. As it is very late, it is time you returned home, said my first friend. No, I said, now I have found you and I will not leave you. No, No, he said, you must go home. You cannot leave the world yet. You are a father and a husband and you must not neglect your worldly duties. Follow the footsteps of your late respected uncle; he did not neglect his worldly affairs though he cared for the interests of his soul; you must go; but I will meet you again when you get your fortnightly holiday. On this, he again embraced me, and I again became unconscious. When I returned to myself, I found myself at the bottom of Col. Jones' Coffee Plantation above Coonoor on a path. Here the Sannyasi wished me farewell, and pointing to the high road below, he said "now you will know your way home"; but I would not part from him. I said all this will appear a dream to me unless you will fix a day and promise to meet me here again. "*I promise,*" he said. "No, promise me by an oath on the head of my idol." Again he promised and touched the head of my idol; be here, he said, this day fortnight. When the day came, I anxiously kept my engagement and went and sat on the stone on the path. I waited a long time in vain. At last I said to myself, "I am deceived, he is not coming, he has broken his oath"—and with grief I made a poojah. Hardly had these thoughts passed my mind; then lo! He stood beside me. "Ah, you doubt me, he said—why this grief." I fell at his feet and confessed I had doubted him and begged his forgiveness. He forgave and comforted me and told me to keep in my good ways and he would always help me; and he told me and advised me about all my private affairs without my telling him one word, and he also gave me some medicines for a sick friend which I had promised to ask for but had forgotten. This medicine was given to my friend and he is perfectly well now.

E. H. M.

“THIS WAY TO THE TOMB”

Sometimes, when one is tempted to feel downcast because of all that one meets and reads of wrong action and false idea, there shines from behind the clouds a reflection of truth, so bright that the heart lightens and leaps even to see it. Such a heart-stirring thing is the play, *This Way to the Tomb* by Ronald Duncan, which has been running at the Mercury, one of London's "little" theatres for over 250 performances. It has also visited the West End and been played in Paris.

Truly spiritual in idea, beautifully, and in parts wittily, expressed, it symbolizes the search of the soul for realization. Its language and thought are those of poetry, and the music—by Benjamin Britten—fittingly matches it. It is simply yet finely produced, and one's whole being can give thanks that it should be acted, and accepted, even though some of its audience have seemingly misunderstood it, and have interpreted its symbols too literally. The terms used are Christian, but it is no anthropomorphic god, no carnalised Christ that is sought.

The play is in the form of Masque and Anti-Masque. In the first part, Father Antony has withdrawn to the island of Zante with three novices, the peasant, the poet, the scholar. He is seeking for faith, for realization, and the audience gradually learns that the three novices are his three attributes, body, sensation, and mind. Wracked by his loneliness, torn with fear of the change and decay of life, he vows to fast until he finds himself and the peace of God. And, as he fasts, "body" and "senses" grow weak, the "mind" grows stronger, the temptations come. Step by step he is forced to give up all he values, but not till he puts aside the pride of the mind which deceives him into thinking *himself* the conqueror, not till he yields up everything, becomes as nothing, does he find Realization. Then, like the Buddha, he turns to the Middle Way, and humbly allows the peasant-body to give him sustenance.

The Anti-Masque is a brilliant satire on present-day "isms," the materialization of spirit, the elevation of doubt and scepticism into an ideal, the hypnotism of mass-imposed thought, the

exhibitionist confession, the restlessness whose eternal cry is "Let's go!" An astro-spiritoscience de-bunking society, with its "prophetess" and priest, and its three novices, chanting like blind mouths their creed of negation, make a pilgrimage, complete with recording and broadcasting equipment, to the tomb of the Saint, to test the claim of his reappearance. But nothing happens, till, with the entrance of the "mother" and the "widow," seeking the "son" who is killed everywhere, there comes a cry from the heart. But, when a simple old man walks on who says his name is Antony, the crowd beat him down as an impostor, and trail off on their ceaseless, objectiveless hunt. Then from the crowd are drawn together three characters, the "body," the "senses," the "mind," once more, and one by one they come to recognize their master, the mind being the last to yield itself up. And, at the end, they share in common the bread that "body" has found, for—as the old man says—he can never be *Saint* Antony, unless the three are no longer separate parts, but one. Without death there can be no birth, no onward growth.

Students of Theosophy may gain inspiration from such a play, but it reaches also those in whose minds the name of Theosophy merely arouses antagonistic misconceptions, but who are ready to receive the ideas that Theosophy preaches. May it be the forerunner of many such!

DETRACTORS

As the Khalif of the tale, who would not part with a beloved boil, for the latter helped to purify and keep his blood in good order, so we would not part—if it can only be avoided—with our active and amiable calumniators. They are the generous and volunteer scavengers of [Theosophy and the Theosophical Movement]...so to speak, its vernal blue pill and black draught. Every malicious fib of theirs is an additional bar furnished to us *gratis* toward the erection of our Theosophical Eiffel Tower, and the future eminence of its architects. Dearly beloved enemies, pray let yourselves be entreated not to turn your backs upon us!

H. P. B.

REPENTANCE

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—Eds.]

I.

Repentance, if genuine, is the conquest of the spiritual over the animal, of the higher over the lower nature, the throwing away of sin, of carnal desire, and with that the corresponding assertion and elevation of the spiritual nature.

In it the Self must not be. With genuine repentance there must be nothing of self, no thought of well or ill being; it must be caused by no hope or fear of consequences.

With any such, it is but the expression in new form of the lower nature.

An action prompted by selfishness, by fear, or by hope, a sorrow for sin merely as it may be a cause of punishment or loss of pleasure, is not repentance.

For true repentance there must be no thought of consequences; it is alone the assertion of the higher nature, the expression of the spiritual and higher nature.

It must be the effect of the new light from the awakened spirit, new knowledge from the awakened sense revealing the meaning of the past, not fear, not hope; this only is repentance. But the repentance that is merely regret that the pleasure is past, or fear of the consequences, is not repentance, only the sorrow of one who has spent his substance, who has drained his cups. True repentance is the feeling caused, not by the realization of the disadvantages of the results of sin, but by the realization of the true nature of sin, regret of sin as sin, apart from the effects, the lifting of the cloud from the higher nature, the seeing of sin in the light of higher knowledge. To one so repentant relapse is impossible; the higher nature has spoken, has asserted itself, and can never again be silent. He is as one seeing by a passing light the corruption he is touching, and though the light may fade and pass from him, he can never through all time forget.

Salvation by repentance, Karma.

From life to life, through endless lives, the unceasing movement of men to greater heights, unceasing advance to perfect man, the greater and

greater suppression of the lower qualities, the greater and greater development of the higher.

A sudden flash of light, the knowledge, realization of Truth, the turning in abhorrence of the higher man from evil, the casting away of the lower self, the ascent to a new height, the step nearer Nirvana.

The Salvation of Christianity is the Salvation of Karma. The salvation not by works, by actions, by outward appearance, but by the reality beneath, the judgment of the inner and real man,—shortly, the valuing of the character. Justification by faith, that is, award, not for the action, but for the motive, and the motive is but the expression of the character.

It is not alone against evil that Christ preached, but, too, the thinking of evil, reckoning the one as the other.

The deeds performed reckon not, save for the motives which moved them. The doer of good for his own advantage has benefited not himself, only those receiving the good from him. Inasmuch as in the doing he but satisfied his own desires. Not the deed will be counted, the selfish motive alone.

II.

Be master of yourself, and I do not mean by that merely "Control the *expression* of your emotions and feelings," but I mean "Be so master of yourself that you can control not only the outward expressions, but the realities themselves." Recognize this—which is but an enlargement of the teaching that "Evil is Evil, though but thought"—that your thoughts and wishes, your desires, your emotions,—in fact, your state of mind, are actualities, entities, having effects as your actions have effects, though you cannot see them or realize them, that a desire for evil has effects precisely as an evil action, though more confined to you.

The impure heart, though hidden under a guise of the highest morality, is still an impure heart.

A desire after evil, after immoral things, though you may never satisfy it, is equally abominable and injurious, though not to others, yet to yourself. Your judgment will be, not your actions, not your outward show, but *you*, yourself, a

judging of your heart. Your question must be, not "What sins have I *committed*, but what *thought*? What manner of man am I? Do I, not alone *do*, but do I *think* evil?"

Remember that your Karma is as well the good and evil that you have thought, as the good and evil you have done; the separation of your principles means the separation of the qualities that are in you, in part.

Your fate rests not at all on what you have *done*, but on what you are; not on the outward appearance you presented on earth, but on the reality beneath.

Truly your actions, your outward appearance, may be of effect, but only indirectly, if at all. On the reality, on your true character, will eventually rest all, for as that character, so are the motives on which you acted.

The noblest actions count for nothing but for the quality of the motive inspiring them. If from a selfish or worldly desire, it will count for no more than an ignoble action so motivated.

And from a vile heart cannot come a good motive.

Where an evil nature is, each evil thought increases it, gives it new strength; a vicious nature, though its desires are not satisfied, is yet worsened by each thought.

An intention, a desire, to do a generous action, though never carried into effect, is yet beneficial to you, will yet count to your credit. To a selfish nature such desire could not arise. The giver of charities for gain, for good repute, or

what not, is even below him who gives not at all. Though he has done good, benefited others, yet it has not been for good, but for his own well-being.

The widow's mite received the praise of Christ as showing her devotion, for the intention displayed, and valuable above the gold of the rich which they missed not. Not in the gift, but in the motive of the giver, in the feeling displayed in the gift lay the good.

And further, the effects of mental states are as the expression outwardly. An evil thought once created is potential on self and also on others.

As one in an ill-temper, though silent, though not actively expressing it, will yet cause a certain discomfort to all, so each state of mind will affect others.

The atmosphere is impregnated with it, and all coming into it, though long afterwards, will be to a greater or less extent affected by it, though not consciously.

The ill-temper which disturbs those present will affect others long after it has passed away in the individual, and long after he has passed.

Though the effects are less apparent to us, still they are there.

Once evolved, they are as much realities as are actions, and not after a moment's thought can we think otherwise. That a thought can appear, arise to consciousness, and then pass out of existence, can but imply that it has no existence otherwise.

F. A. C.

ACCURACY, PUNCTUALITY, PURITY

" 'Man,' says Van Helmont, ' is the mirror of the universe, and his triple nature stands in relationship to all things.' " (*Isis Unveiled* I. 213) He is also a creator; "As God creates, so man can create" (*Isis* I. 62), for "the will of the Creator, through which all things were made and received their first impulse, is the property of every living being." (*Isis* I. 213) But man does not create perfectly, for the Divine Ideas are *reflected* on earth and he sees them more or less

correctly. "dependent on [his] physical and mental organization." (*Isis* II. 158)

Since we are taught that man's duty is to "be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task" (*The Secret Doctrine* I. 280), it becomes obvious that he should pay attention to his imagination. Lack of clear thinking and planning is responsible for much chaos in the world, but greater still is the effect

of lack of, or wrong, imagination. Imagination is not wishful thinking, not mind-painted pictures of what we want, but an endeavour to reach the heights, to build in terms of the highest, to realize more definitely that we can impress on ourselves, and then on the world, the Image of the Highest. Food for the imagination is needed; an ideal must be provided; man must know what it is that he has to image forth. And what should he image but the Highest, since the whole of manifestation is Its reflection! It is difficult to see that Image on the faces of men, or to sense the harmony of life in the midst of its disharmonies, but this is due to the lack of understanding of the Divine heritage of man, his powers, and his relationship to manifested Nature.

As man is today, he is ruled by desire and his view of himself is limited. The struggle for existence and the search for happiness and for possessions go on even in the life of the earnest student of Theosophy, though the forms in which they manifest may differ. The struggle for existence becomes for the student a struggle to maintain his sense of permanent existence as a student; he cannot lose himself in the Work because he still does not realize that it is not "he," *i. e.*, all he knows of himself in his present name and form, who is important, but that it is the soul that is important and *that* learns through the various forms in which it lives. The desire for happiness changes its aspect, and what student does not desire to be in a condition where he can be happy within himself? Yet, if he is to work through his Karma more quickly, the sooner to be of use, how can he be in a condition where only the happy and peaceful aspects of his past show themselves? What is happy or unhappy but the lower name and form? And that lasts only for a "day." He strives for possessions, though these may be of knowledge, of power or of importance in the Work. It is very difficult for the student to think of himself in terms of his Divine Heritage, his powers, and his relationship with Nature. Why? Because these things pertain to the higher consciousness and until the brain "is made porous to the soul's impressions" how can he realize them in his lower walk in life? But the attempt has to be made.

Many have tried to help man to see his Divine Heritage, in fact the Divine Heritage of all manifestation, and the student must dwell on these efforts to help him. One such effort was made by Simon Magus from whose teachings as reported in the anonymous *Philosophumena* we may quote the following:—

My belief is that there is a Power of immeasurable and ineffable Light, whose greatness is held to be incomprehensible, a Power which the maker of the world does not know... [which] producing itself by itself, manifested to itself its own Thought. (*Philosophumena*)

Madame Blavatsky tells us:—

That which we call the "Primordial Seven" and the "Second Seven" are called by Simon Magus the Æons, the primeval, the second and the third series of Syzygies. They are the graduated emanations, ever descending lower and lower into matter, from that primordial principle which he calls Fire, and we, Svâbhâvat. Behind that Fire, the manifested but silent Deity, stands with him as it does with us, that "which is, was, and ever will be."... In a passage quoted from his works by the author of *Philosophumena*, we read:—

"From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos)... it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency;... they radiated out of the flame two by two, one being active, the other the passive principle... In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it... was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it..."

He shows that whether these Æons belong to the superior, middle or lower world, they are all one, except in material density, which determines their outward manifestations and the result produced, not their real essence which is one, or their mutual relations which, as he says, are established from eternity by immutable laws.

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of—"as above, so below." They are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own, where man is endowed with the same potentiality, if he but knew how to

develop it, as the highest Dhyān-Chohans.—(*Transactions of the Blavatsky Lodge*, pp. 146-148)

What a stupendous thought—Man, an undeveloped Dhyān-Chohan! Nature, undeveloped Man! The Deity in Nature; Nature the Image, the Thought of the Deity! Only when we look for That can we sense the Oneness, the Unity of All. Not Deity, Nature, Man, but simply Deity. Deity acting, Deity latent; Deity in the shining glory of the sun, and in the unreflectiveness of a lump of coal which needs something added to it before it can show forth the inner life of fire, light, warmth, which it already has, latent. God in the saint—the agent for the godlike in the world, fulfilling the Divine Laws everywhere; God in the criminal—the scavenger, doing the jobs of the dark side of life, hurting, taking, dulling the glories of Life. But nowhere can we find a spot bereft of Deity. Divinity lies, latent or patent, in every aspect of Nature, but it is still the same Deity, for without that Thought the whole universe would crumble into dust.

“Were I to fall asleep for a moment *before my time*, all the creation would crumble into dissolution in one instant.”—(*S. D. I.* 374, quoting the *Zohar*)

The struggle to realize this is the motif of human life. Through all the turmoils that beset us we hear faintly the voice of the Spirit urging us on and on. Through the struggle for existence comes the cry—“Is it worth it?” Through our anguish at the loss of our conception of ourselves we learn that that which we have struggled to maintain is already dead, having given birth to a greater conception of life. Through the loss of happiness we learn that only he who seeks to help the sorrowing is really happy. Through loss of possessions, those mental possessions which give us our sense of greater “I-ness” and pride, we learn to say, “Thus have I heard,” and to become as little children, willing to be taught, willing to learn. But to adapt the statement of the *Kabalah*:—When did we ever grow less by losing forms?

Whatever aspect of the philosophy is practised, these thoughts should be the substratum; if not, failure must inevitably follow, sooner or later, for when man begins to use his powers consciously he must not take to himself the right to use them as

he wills and for what purpose he wills.

When we turn to analyze the Powers of Man, we see the awakening of the Deity from the latent condition to the operative, through the instrument, Man.

...it is in consequence of the manifestation of that Will—termed by Plato *the Divine Idea*—that everything visible and invisible sprung into existence. As that Intelligent Idea, which, by directing its sole will-power toward a centre of localized forces called objective forms into being, so can man, the microcosm of the great Macrocosm, do the same in proportion with the development of his will-power. (*Isis*, I. 61-2)

Man, the creator! We realize this in everyday life to some extent, but we fail to see that whereas in the past we have created blindly, we have the opportunity to create self-consciously. But, even if we have created blindly, why should our creations be so harmful? Because, at the moment, man is desire-formed; his will is used to further his desires; his mind-pictures are in terms of *himself*, *his* possessions, *his* happiness. He has to learn that

both will and desire are absolute *creators*, forming the man himself and his surroundings. But will creates intelligently—desire blindly and unconsciously. The man, therefore, makes himself in the image of his desires, unless he creates himself in the likeness of the Divine, through his will, the child of the light. (*U. L. T. Pamphlet No. 7*, p. 14)

Note the use of the word “intelligent” as regards the Idea of the Divine and the creations of the will of man. That which makes man is the presence of intelligence. That aspect of the Divine in him he is now beginning to use, for, without it, he will act in terms of desire only, instead of using his power to draw forth the Divine Ideas that lie on that Intelligent plane of Nature. The following, quoted in *The Secret Doctrine*, will give cause for serious thought to those who are beginning to realize their power, for it shows the first practical use of one of the already partly developed powers of man.

To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World, . . . The word (*Verbum*) or the speech of every man is, quite unconsciously to himself, a *blessing* or a *curse*; this is why our present ignorance about the properties, or attributes of the *idea* as well as about

the attributes and properties of *matter*, is often fatal to us." (S. D. I. 93)

And further:—

"Yes, names (and words) are either *beneficent* or *maleficent*; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the *letters* which compose them, and the *numbers* correlative to these letters." (Ibid. I. 94)

We have enough warning here to "watch words," but in the further development of the power of speech we see a vast vista before us:—

"The speech of the men of the earth cannot reach the Lords: Each must be addressed in the language of his respective element."...that *Element-language*... "is composed of *sounds*, not words; of sounds, numbers and figures. He who knows how to blend the three, will call forth the response of the superintending Power." (Ibid. I. 464)

We "live under the powerful dominion of phantasy" (*Isis* II. 158) but this power can be turned to help us to use our powers rightly. We use the power to build the images we create, and we create in terms of our own experience, knowledge and consciousness. What we need to do is to search for and to image forth the Divine Ideas, which are the "highest and invisible *originals* emanated from the thought of the Unknown" and are therefore "real and permanent beings, forms, and ideas." (*Idem.*) It is difficult to realize that we need not try to create anything new.

Everything that *is*, *was*, and *will be*, eternally *is*, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections. (S. D. I. 282)

To see the evolutionary aspect, the unfolding from within without, will help us to do the work of uncovering the Ideas of perfection which lie latent in the crude forms of life, not only in the physical, but also in the moral and in the realm of human thought and ideas. To see, through searching for knowledge and uplifting the heart, what the Divine Ideas are and to bring *them* to birth is our task. Yet, even so, we must not separate ourselves from these Divine Ideas and the crude matter. We are really trying to bring to birth, or to uncover, Our Ideas, for They are inherent in us too. We are human beings, midway between Spirit and Matter. At long last, in the

course of the history of the world and of our earth, Nature (in both aspects, outer and Divine) has produced a machine which is in use by intelligence, and that intelligence has to control the machine so that harmony can once more be restored and earth be heaven, where the Divine laws are in operation, harmoniously and unhindered.

As man begins to see this aspect of his life, the knowledge of his interrelationship with Nature becomes more important.

In the first of the extracts quoted, the triple nature of man is said to stand in relationship to all things. *Transactions* tells of the "mutual relations" established from eternity by immutable laws. These two aspects take us to the Ten Items of *Isis Unveiled*. Here we have the practical side of the question explained to us; we see ourselves and Nature in a new light though we are astounded by the task in front of us.

Nature is triune... Man is also triune... Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body... *Magic* is spiritual *wisdom*; nature, the material ally, pupil and servant of the magician. One common vital principle pervades all things, and this is controllable by the perfected human will.—(*Isis* II. 587-590)

Confronted by this task, man asks himself why he should try to control that common vital principle which pervades all things. The answer comes: Because he must become a "co-worker with Nature" if he would become immortal. Just as he can control his life by his awakened will, or let it be wrecked by his uncontrolled desires, so he either has to learn control over Nature's forces, or be swept away by them. He must either use them or be used by them. Some he now uses, unconsciously or consciously, but all, on all planes, must be used consciously in time by the control of the one Force. Many manifestations, but One Force.

...[the] electric vital power, the transcendental binding Unity of all Cosmic Energies... on the earthly plane... is felt in the magnetic and active force generated by the strong desire of the magnetizer. On the Cosmic, it is present in the constructive power that carries out, in the formation of things—from the planetary system down to the glow-worm and simple daisy—the plan in the mind of nature, or in the Divine

Thought, with regard to the development and growth of that special thing.—(S. D. I. 111)

It is to be noted here that on the Cosmic plane this force is *constructive*—it is used by Nature's intelligence to carry out the plan in the Divine Mind. Man alone of all Nature takes to himself the right to use that Power for his own ends. He does not perfectly reflect that plan or consciously image forth those Divine Ideas, but sees the Universe as a huge reflection of himself. He takes all for his use, for he has not yet realized that the whole Universe is, as Pythagoras taught, "one vast system of mathematically correct combinations"; that "the world is sustained by the same law of equilibrium and harmony upon which it was built" (*Isis* I. 318); and that "there is an inherent law—not only in the primordial, but also in the manifested matter of our phenomenal plane—by which Nature correlates her geometrical forms, and later, also, her compound elements; and in which there is no place for accident or chance." (S. D. I. 97) Man has not realized that if he disturbs Nature's work, if he throws "into perturbation even the smallest atom in the Infinite World of harmony," this has to be readjusted. (S. D. I. 643) His only hope is to learn to be mathematically and geometrically correct in all his doings, for does not Nature geometrize? Once see, or sense, that the Universe is such a perfect machine, then it is obvious that each part must do its appointed task or chaos will result. The atoms "follow faithfully every line, point and figure traced in the imagination of the Divine Geometer." (*Isis* I. 62) Why not man? He does not think and act in terms of the interrelationship of all Nature, so: "If one breaks the Laws of Harmony...one must be prepared to fall into the chaos one has oneself produced." (S. D. I. 644)

This state will last, we learn, "till man's spiritual intuitions are fully opened, which will not happen before we fairly cast off our thick coats of matter" (*Idem.*) but as that time is far ahead, we are given a starting-point. "Begin acting from *within*, instead of ever following impulses from *without*. Begin acting with forethought, and not by desire only, for "Man is

himself his own saviour as his own destroyer." (*Idem.*)

On what lines shall we begin acting from within? By thinking of the laws of the Universe and acting in harmony with them, and, since the Universe is run on geometrical and mathematical lines, we have been given three rules of conduct: Accuracy in Space, Punctuality in Time, Purity in Causation.

Accuracy in Space. This has to be first learned from *within*. It is not the endeavour to be "accurate" as the world understands it, not the effort to put things straight and in their right places that really makes for accuracy. Forethought and planning and imagination have to be used first, watchfulness employed to see if the physical-plane results are what we planned, and all has to be planned as impersonally as a mathematician sets about his problems. Behind every action is a thought. Think accurately and actions will be accurate. It is in the little things that we see our lack of thinking accurately. Little acts of carelessness, of inaccuracy—how these mount up and become an avalanche destroying us just at the moment when accuracy would have saved us! Little mistakes of adding up, of typing, do not matter as *mistakes*, but if the attitude to them is that they do not matter, inaccuracy becomes the attitude underlying all life. Take the slightly careless driver. He can extricate himself ninety-nine times, but the hundredth time comes, and harm is done. Perhaps the plane on which most harm is done by inaccuracy is the plane of speech, as has been pointed out. Little do we realize that in trying to develop accuracy, *i. e.*, the right attitude to the importance of all things in life, we are training ourselves and developing one of the most important of our powers! Even to give the right thing at the right place and to the right person implies thought. Further still, the very atoms of the body have to be trained to follow a noetic instead of a psychic impulse. Accuracy goes very deep into our natures, and only if we are accurate can we be trusted. The vice of inaccuracy is rooted in carelessness which in turn is rooted in the irresponsibility of the one who feels that nothing

really matters.

Punctuality in Time. This implies also the power of judgment, or reasoning, or forethought. Watchfulness, as a constant mental factor, will help us more than trying to get up at the same hour or to catch a train. These things will come of themselves if watchfulness is ever-present. Even the Spiritual Guides of humanity watch for the right time for Their efforts. We learn from *Isis* (I. 219), "Everything in this world has its time, and truth, however based upon unimpeachable evidence, will not root or grow, unless, like a plant, it is thrown into soil in its proper season." Forethought is essential, judgment is essential, both grow out of patience, and that grows out of reliance on the *Law*. In our planning we must form clear images, accurate in detail, and learn to image them forth when the season is ripe. Punctuality on this plane will result in punctuality on the physical plane. To refer again to one who can be trusted—and what higher praise can be given to anyone?—such an one can be relied upon partly because he is always in time.

Purity in Causation. The soul of all our actions will be harmonious if we remember our Divine Heritage and always plan and act for and as the Self. Impurity is any tinge of self; purity is impersonality, with its roots in the One SELF. "Leave nothing of myself in me," said Plotinus. This will of ours which has to control all things has first to be lost as far as we are concerned, as it has to be merged in the greater Will. Given the freedom of choice, which is man's, Arjuna finally says: "I will do Thy bidding." With purity of heart and mind comes the realization that life is a Song, a Harmony, and Man a part of that Harmony. "Not my will, but Thine, be done," the Christian says, and this surrender must be no hardship but a joy. When, finally, the student has become the *Master*, "All Nature thrills with joyous awe and feels subdued."

Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF: a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

ELDER BROTHER AND YOUNGER

The same Self shines in all, but not in all does it shine forth equally. Herein is seen a gradation which is not only one of degree but also of the essential quality of consciousness. In any manifestation, therefore, exists the Guru Parampara tracing itself from the Highest Being of spirituality complete through all intermediate links to the Teacher on the lowest rung of evolution—a chain whose links are formed by distinctive shades of the degree as well as of the quality of consciousness. Thus for always there must exist, side by side, the pupil and the Teacher, the neophyte and the Hierophant. The relationship between these precludes all sense of "equality" of either status or stature. The one remains the obedient pupil, the other the gracious teacher. Ofttimes the pupil forgets his Teacher's eminence and then he suffers invariably in that he does not receive the full bounty of his benefactor's gift. Arjuna had to confess to the self-same delusion. Says he:—

Having been ignorant of thy majesty, I took thee for a friend, and have called thee 'O Krishna, O son of Yadu, O friend,' and blinded by my affection and presumption, I have at times treated thee without respect in sport, in recreation, in repose, in thy chair, and at thy meals, in private and in public; all this I beseech thee, O inconceivable Being, to forgive.

Victor Hugo intuitively grasped this differentiation and expressed it in his own inimitable way:—

Some minds, otherwise bright, have objected to leadership: "We are as unwilling to submit to a leadership or dynasty of thought as any other." This, however, is to misunderstand and to be frightened by a word, when the thought is reassuring. The very law which requires that mankind should have no owners, requires that it should have guides. To be enlightened is the reverse of being subjected. The march forward requires a directing hand. To rebel against the pilot scarcely advances the ship; one does not see what would have been gained by throwing Columbus overboard. The words "This way" never humiliated the man who was seeking the road. At night I accept the authority of the torches.

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

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