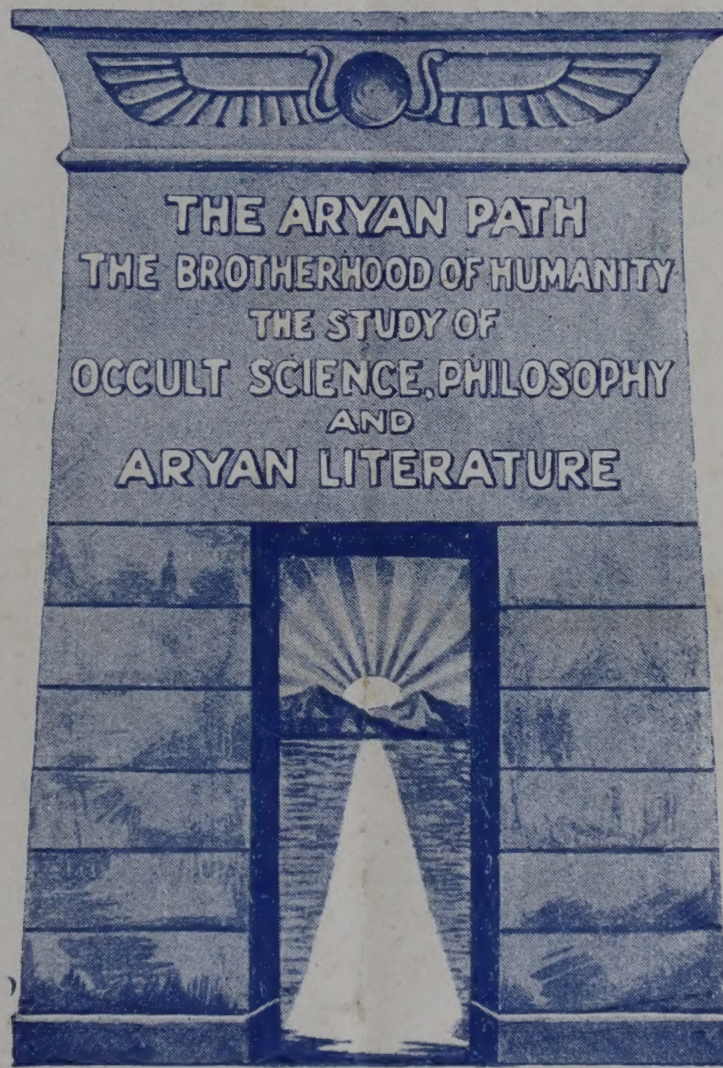




THE
THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE

Vol. XXI No. 2

December 17, 1950

Christ is to be sought neither in the wilderness nor "in the inner chambers," nor in the sanctuary of any temple or church built by man; for Christ—the true esoteric SAVIOUR—*is no man*, but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*. The "Son of Man" is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*, the child of man's own deeds, and the fruit of his own spiritual labour.

—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 1950.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th December 1950.

VOL. XXI. No. 2

THE PSYCHE OF THE SEASONS

The Winter Solstice, and its Hindu counterpart, Makara Sankranti, are upon us. The Sun begins to move Northwards. The season's manifestations differ in different latitudes. As in old persons getting ready for a new incarnation, these manifestations may be either grim and cold, hiding underneath the snows the seed of promise, or invigorating, virile and exhilarating, as those which the great Kalidasa described:—

Then may these winter days show forth
To you each known delight,
Bring all that women count as worth,
Pure happiness and bright;
While villages, with bustling cry,
Bring home the ripened corn,
And herons wheel through wintry sky,
Forget sad thoughts forlorn.

The Psyche of the Seasons is ready to be reborn. The Astral light of our Earth is refreshed. As in winter days the sun is sought for its comforting warmth, so the human soul may well seek the season's influence to help its human mind to make and sustain the good resolve.

The ancient Pagans revered this season; theirs was a noble world; Nature, the vehicle of intelligences who influenced human beings, attracted by their thoughts and feelings and will prayers. Therefore they celebrated the Winter Solstice by an act of sacrifice of the lower self, and an invocation of the Divine Man to come to birth in their hearts. They took advantage of the season and fixed a festival in which the death of the material soul and the birth of the moral was celebrated. The *hoi polloi* observed it by symbol and outer ritual; the serious and sincere celebrated it in the sanctified silence of their own inner consciousness.

The early Christians borrowed this festival

from that noble Pagan world and called it—Christmas. The ignorant masses and even many among the educated are unaware of this fact. Their many churches influence them to remain in ignorance and so most people in Christendom believe Christmas to be the Natal Day of Jesus. The Birth of Christos, as a metaphysical and mystical truth, does not yield the beneficent influence that it should when man fails to become his own priest and to minister to his own needs and wants, but instead is led to believe in salaried priests who are remunerated in a variety of ways.

This year, this ignorance about the season has been made more gross by one more falsehood added by the head of the Roman Catholic Church, in reference to the "Mother of God": the "Virgin Mother." Blind credulity has made a large part of Christendom ready to be led by the nose into a belief, as laughable as it is absurd, in a miracle: The mother of Jesus is now to be recognized by orthodox Catholics as "the immaculate Mother of God," and the new dogma goes on to declare that "Mary, ever a virgin to the end of her earthly life, was taken up into celestial glory in soul and body."

Like the real meaning of Christmas, the real meaning of the Virgin Mother was known to those same wise Pagans by whom the festival was celebrated in its true spirit. In our Theosophical literature the true meaning of God the Father, of the Son, and of the Virgin Mother Goddess are explained. Remove carnal anthropomorphism and the special claims to uniqueness made by the churches, and the Myths of the Birth, Crucifixion and Resurrection of Christ will be seen as grand and potent symbols which men and women can and should use for their Second Birth and Soul

will be rejuvenated and enabled to express its puissance on earth.

To our fellow students and Companions what message shall this particular issue of THE THEOSOPHICAL MOVEMENT give?

Impersonal Nature is beneficent in Its Wisdom; Its justice is merciful; Its sweetness and peace are fundamental. It is personified as the Great Mother with many powers, many forces. One of them, as the Psyche of the Seasons, works its miracles, passing from glory to glory. Often the pattern of the seasons is disturbed by human folly, thoughtlessness and ignorance. The Psyche of the Seasons adjusts the broken harmony in the best way possible.

Theosophy is the wisdom which enables us to work with Nature. Divine knowledge shows how man can and should work *with* the Law. In acting to preserve the harmony of the Law we touch the many powers of the Divine Mother and among them the Psyche of the Seasons. Nature, in her perpetual motion, is ever beautiful. Her perfect acts, like stars and flowers fade away, but out of perfection she labours in love to create grander perfection.

Nature is resolute. It knows neither pardon nor punishment but is ever active in supreme resignation, even when men disturb the great rhythm, its equipoise unfolding potency after potency. Abjuring sloth and passivity we are asked to activate the slumbering power of the

Great Mother in our own frame. Let us but activate the principle of Buddhi, and our own Psyche will express the Wisdom-Compassion of the Divine Mother.

Let us take advantage of this season. Its influence aids the making and sustaining of resolves. The Psyche of the Seasons in these days favours us in our task of refashioning our minds. Let us then resolve—to Work Wisely, to Serve Compassionately, to Will Steadfastly. True resignation, potent and active, is the force wielded by Nature in all its manifestations. In man resignation to the Great Law is conspicuous by its absence. Man fights a million fights, in every one of which he arrogantly tries to combat the Resignation which never resists, which ever persists—he fights Nature when Nature attempts to befriend him at every turn, at every hour.

Let us copy Nature—Resolute in Resignation, bearing the burden of human errors and sins, transmuting them all into beauty and grace. Let us resolve to be persistent in our resignation to injuries done to us by others. Let us, the Soul, transmute the evils begotten in our sensorium. “No one can help the reactions of time, place and circumstances; they should be recognized, and what is to be done, done as best may be under them,” so wrote Mr. Crosbie. To achieve this one must remember these words of W. Q. Judge:—

The first step in *becoming* is Resignation, Resignation is the sure, true, and royal road. Our subtle motives, ever changing, elude us when we seek it.

THE PATH OF THE PILGRIM

Sometimes the complaint is made that Theosophy encourages its votaries to look after their own souls to such an extent that consideration for other individuals and other causes is absent. Study of out-of-the-way problems and subjects, self-centredness, preoccupation with personal development and the like make the Theosophical aspirant ego-centric and even narrow in outlook. If this be true—and to a certain extent and in a certain measure it is true—the fault is not that of Theosophy but of the votary who often under-

stands the philosophy “upside-down” as H.P.B. herself once remarked.

One factor is very often overlooked. “‘Great Sifter’ is the name of the ‘Heart Doctrine,’” says *The Voice of the Silence*. Even “a little attention to occultism produces great Karmic results” says *Light on the Path*. Not only does the public at large not comprehend the results of this psychological phenomenon in the life of the Theosophical aspirant, which are marked and pronounced in proportion to his earnestness, but

very often the aspirant, who endeavours to walk the way of devotion as the result of a little study, is himself blissfully unaware of the effects upon himself of this psychological phenomenon. Why is this? The answer is given in the same *Light on the Path*. This piece of instruction is so very important that we will quote the teaching given:—

It is said that a little attention to occultism produces great Karmic results. That is because it is impossible to give any attention to occultism without making a definite choice between what are familiarly called good and evil. The first step in occultism brings the student to the tree of knowledge. He must pluck and eat; he must choose. No longer is he capable of the indecision of ignorance. He goes on either on the good or on the evil path. And to step definitely and knowingly even but one step on either path produces great Karmic results. The mass of men walk waveringly, uncertain as to the goal they aim at; their standard of life is indefinite; consequently their Karma operates in a confused manner. But when once the threshold of knowledge is reached, the confusion begins to lessen, and consequently the Karmic results increase enormously because all are acting in the same direction on all the different planes: for the occultist cannot be half-hearted, nor can he return when he has passed the threshold. These things are as impossible as that the man should become the child again. The individuality has approached the state of responsibility by reason of growth; it cannot recede from it.

The very common result of this process is the strengthening of pride, conceit and vanity—three subtle aspects of Egotism—in the personal consciousness of the would-be devotee now on a pilgrimage to the holy place where the Masters are. The lure of the world attacks him. But he is so sure of himself that he remains ignorant of the power of the lure. On his pilgrimage he allows himself to be drawn away on to side-tracks, fancying all the time that he is progressing on the path of holiness.

He misuses the very knowledge which his science and philosophy offer; using karma as an excuse for mistakes; reincarnation as an excuse for procrastination; the injunction to “appear as nothing in the eyes of men” as an excuse for neglect of duty, of service; and so on and so forth, the earnest student grows in mental selfishness, wilful pride, personal passions. He overlooks, nay, completely forgets, that the first step in

occultism is to guard and to look after the interests of all those with whom one comes in contact.

In this sphere, too, subtly he deceives himself—he tries to help those whom he likes, forgetting the true basis of Impersonality. When he comes in contact with some one whom he does not like, then he remembers and makes an application of the truth that “the duty of another is full of danger.” Similarly a false or mock modesty misleads him, for he looks upon himself as full of humility. Quoting Wordsworth that “the world is too much with us” he goes into his ivory tower of illusion. Or, on the other hand, stating that “we must be in the world but not of the world,” he becomes very much one of the world, enjoying the charms of sights and sounds, tastes and tactile impressions. Thus, not at all intending to hurt the great Movement to which he thinks he has dedicated himself, he does harm—sometimes great harm—to the Cause.

We cannot expand our concepts of Universal Brotherhood without a proper study of the Esoteric Philosophy. Nor can we practise Universal Brotherhood without joining our own mind and heart to the minds and hearts of colleagues and companions.

Between our own work upon ourselves at one end and the service of vast humanity at the other, we find the link in the U. L. T., where study, application and promulgation join hands. The U. L. T. is the world in miniature and, composed as it is of persons of all types with their capacities and their limitations, it becomes an excellent playground for developing our own capacities and overcoming our own limitations. Any student who, on whatever excuse, refuses to rub shoulders with colleagues and companions, has strayed far off the Path of Pilgrimage.

The world suffers from Egotism. In personal as in national life it is this Egotism which flourishes, befouling International Peace. Every Theosophical Lodge also suffers from this ailment. And, just as in the world the virtues are not seen and the eye leaps to the vice and the tongue finds fault, so also in the Lodge. But there is good in the world and certainly greater good in the Lodge, because its units are striving to find

truth, to become good and to spread beauty of mind and soul. Those students who lose their zest for serving the Lodge find also their earnestness diminishing, and their devotion evaporating. These can and should be renewed, and Lodge meetings afford a most excellent avenue for their renewal.

One of the duties, a very solemn one, of the student-aspirant, is not to act in a way which would tarnish the fair name of Theosophy. What he says, how he talks, from day to day and hour to hour, clearly shows what he has been thinking about and what he is presently going to do.

We are not for pandering to the worldly, or pacifying the worldly-wise. Nor are we to flout the world's opinion, holding a superior attitude.

In the coming cycle the relation of every Theosophical student to the world will meet its tests. The world is looking out for helpers and advisers—even leaders. The aspiring devotee who wants to serve the Cause of the Holy Masters will come across his opportunities. These will try him out and, rightly used, will make him a fine channel of the Mighty Leaders of the World, the Compassionate Teachers of Humanity. But to become such a channel the aspirant will have to become a true devotee—to stick very closely, with knowledge and attention, to the Path of Pilgrimage. On this Path we have a duty not only to co-pilgrims, but also to millions of others who have not yet become pilgrims. Such are sight-seeing travellers, straying into sensuous living, falling into evil, and harming themselves. These travellers have to be drawn to the Path of Pilgrimage. What an opportunity for us all to learn, to love, to labour one-pointedly, without turning to left or right, as Those Blessed Ones desire and hope that all will do. The Masters need Companions—not slackers, sluggards in the morning and time-wasters at night.

The Mirror of Magic reflects these words:—

Art thou a traveller—bound for sight-seeing, sense-feeling, money-making? Then thou wilt not learn of the Truth of truths—*Sat*; nor wilt

thou behold the Beautiful—that which reflects the *Sundar*; nor wilt thou become the bearer of the Good—*Sushila*.

Sights will change but seeing will not be satiated.

Sense-craving will demand more, and ever more of thee and thou wilt never satisfy *Tanha*. It unsatisfied, thou wilt continue to crave in discontent.

Possessions will accumulate; thou wilt not part with them till death compels thee; these will deepen discontent and at death will be felt frustration, not sweet content.

Pass inwards, O traveller, and use thy thought. Behold from the heights of the heart thy possessions and thou wilt gain the power to throw these out and to cleanse the organs which hold them. The Spirit-Soul will retain only that which thou hadst not valued and thy journey will continue.

In Time's transmutation thou wilt become a Pilgrim. Thy desires will hide from thy mind the miracle, and sights and sounds and smells and tastes of touch will lure thee to the beaten track of the mere traveller.

Think now and think here of Pilgrimage. O aspirant, who feelest the Light but seest It not, make of thyself a Pilgrim. Start on thy Pilgrimage. Thou art bound for the Holy Place—the Shrine of Light. It is beyond the stars.

Long is the Way and weary its treading. Only the Eye of the Heart can glimpse the Distant Light. Seek the Inward Path to catch that Glimpse. Thou wilt find it in the quest of the Secret Wisdom. Thou wilt find it, O Shravaka, by attuning thy ear to the Voice of the Silence.

Do not look for the Light in deserted fanes and temples of faded glory. On earth grown hellish there is the Place of Peace, the Seat of Strength, the Home of Holy Writ.

Seek and find.

Thou canst.

Leave off the traveller's way.

Take thou the Pilgrim's Path.

WHAT IS TRUTH ?

[Below we reprint from *The Theosophist*, Vol. IX, pp. 754-57, for September 1888, a good exposition on That which is Deity—Truth is God. Gandhiji preferred this *sutra* to the other—God is Truth. The writer of the article, Upendranath Basu, was an old-time Theosophist who slipped out of his garment of flesh on Friday, the 3rd of November, 1950. Highly respected by a large number of acquaintances, he was revered by the few who knew of his love-full nature and his intuitive perception. One of the very few who came into the Movement in India when it still carried the direct light and fragrance of H. P. Blavatsky, he remained true to it to his last hour, though he had most serious differences with Adyar leaders in 1906 and thereafter. We cannot help remembering also our old and esteemed friend Pandit Bhavanishankar whose company “Upenbabu” ever sought. He wrote of Pandit Bhavanishankar early in this century :—

I came across him early in January 1885 and at once conceived and sealed a friendship that has grown deeper and more intimate with every year, and has never known a shadow, but always yielded the purest joy and is replete with the most delicious reminiscences.

The article we reprint is entitled “Truth and Its Relation to Theosophy.” It refers to Abstract Truth and Its concrete expressions and may well be compared to H. P. B.’s own article “What Is Truth ?” (*U. L. T. Pamphlet No. 17*) The metaphysics and the ethics of both are the same and the modern generation of Theosophical students will do well to study both of them at this appropriate juncture. H. P. B.’s article appeared in *Lucifer* for February 1888, while the following appeared in September of the same year in *The Theosophist*. The comments of both on modern state-craft and society give a Theosophical basis for conduct and action in private and public life.—EDS.]

This subject is a very comprehensive one, possessing a wide interest and embracing many abstruse questions. I shall give only the bare outline of my thoughts regarding the vast theme.

सत्यान्नास्ति परो धर्मः ।

“There is no religion higher than truth” has been the motto of the Theosophical Society ever since its transplantation to Hindustan. This motto only gains definiteness when it is supplemented by its direct corollary—there is no apostasy lower than falsehood. Now if a motto is the concentrated essence of the broad principles and practices of an association, you will not have to go far in search of the relation between Theosophy and truth. In short, Theosophy is nothing but the science of truth, and the Theosophical Society is simply a shrine dedicated to that science.

Of truth itself I shall touch succinctly upon two different aspects :—

First.—Truth as a subject of philosophical enquiry—*i.e., verity.*

Secondly.—Truth as a moral quality—*i. e., veracity.*

The very first question that suggests itself in connection with the former of these is “what is the test of truth ?” The Bhagavad Gita furnishes a very simple and unmistakable reply to this, which runs thus :—“The false never is, the true never ceases to be.” Eternity is thus laid down as the essence of truth, and non-entity that of falsehood. This verse, however, treats of absolute truth and falsehood, whilst we have to deal in every day life with comparative truth. This may sound strange to our ears, but it is nevertheless a fact; for, our own personal experiences being limited at both ends by time, would it not be idle to talk glibly of absolute truth or eternal entities with reference to matters of every-day concern? To us then all truth is comparative or relative, and the measure of it is durability. Thus there is nothing absolutely false within the field of our perception. The wildest vagaries of a lunatic and the most frantic hallucinations of a delirious patient have a momentary existence, and are

therefore true to that extent. On the other hand the intensest of our emotions, these tangible bodies of ours—nay, this solid earth and all the resplendent luminaries which begem the infinite azure over our head, being evidently subject to change and decay, are so far false. This is why the Vedanta classes all manifestations under the category of Maya without making any distinction between the more and the less real. But this conclusion of the Vedanta is its loftiest philosophical generalization, viewing the universe from the standpoint of absolute truth. The blunder committed in ascribing the short-sightedness of the European school of idealists to the Vedanta arises from the inability of its critics to distinguish between the standpoint of the absolute and that of the relative. Hume and Mill have but one way of looking at the question, and represent in their philosophy but a single phase of the truth—and that phase the most uncommon one. The Vedanta on the other hand fully recognizes the conventional aspect of the world, and investigates the laws which regulate it, while it surpasses the subtlest idealist of the west in its abstraction, and is clearer and more emphatic in its declaration of the chimerical character not only of the cosmos perceived, but also of the perceptive. The Vedanta is Theosophy proper, and is the science of truth in all its phases. Thus by an elaborate though simple process of reasoning—and reason is the only discriminative faculty in us—it arrives at the exact logical inference that, considered absolutely, all phenomena physical and mental are alike false, and that Brahma alone, which is pure reason and is the cause of all phenomena, is really true. At the same time it takes a comparative view of the phenomena themselves and in this view formulates the maxim यज्ञैर्वैसत्यम् “what is seen is true.” A proper understanding of the Vedanta will make us not dreamers, as is apprehended by some, but truly practical men—supremely happy in the knowledge of the true nature of things, tracing all incidents to their primary causes, explaining them by the laws which govern their course, relegating to their proper sphere the unavoidable events of physical life, and thus remaining peaceful and contented amid all the storms and vicissitudes of fortune. That the

Vedanta is the true solution of the mysteries of existence may be readily gathered from its wonderful combination and reconciliation of transcendental idealism and hard and fast utilitarianism. It is prevented by no Anglican sentimentalism from laying down, despite its theory of the illusional character of feelings, that happiness is the end of all activity—that all this restless energy, this feverish excitement, this torture of the body and soul together that we see around us, are simply due to the yearning after and expectation of perfect felicity somewhere. The Vedanta itself is the outcome of this quest for and hope of bliss; and it fulfils this hope and crowns that quest with success. And what does the Vedanta say? All our pain and misery proceed from ignorance; and therefore knowledge—true wisdom—is the infallible cure for these—the only ambrosia which yields endless beatitude. And what again is true wisdom but knowledge of the truth, the whole truth and every point of it—truth both absolute and relative, real and conventional? Is there anything more certain, does anything stand more to reason than this doctrine of the Vedanta? Do we require any arguments to convince us of the transparent fact that all our trouble and agonies, our heart-breaking disappointments and anxieties, are owing merely to our ignorance of the truth about them, of the sources from which they spring and the law which controls them? If not, why should we hesitate to set up a temple to truth and consecrate all our possessions at its altar in the full confidence of an abundant return in never-failing blessedness?

All this, however, would be nothing if man were devoid of any faculty for the recognition of truth. Theosophy therefore correctly holds that, although our sense-perceptions are illusive, the intuitions of our reason,¹ which is a ray of the supreme intelligence in us, are actual. Wherefore as the foregoing fundamental tenets of the Vedanta are all the deductions of the highest reason unfettered by any bias and undisturbed by any passion, they may justly be cherished as the richest gems of truth. I have shown that truth is the solitary panacea for all evils, and I may

¹ Are reason and intuition then identical?

add that its acquisition will lead to the highest optimism and invest the whole of this universe with a robe of goodness pleasing to the eye and soothing to the soul.

Now with regard to the second aspect of truth—*veracity*. In order to justify the ancients in their placing truth at the head of the ethical virtues, morality itself should be defined. The plainest and the most intelligible enunciation of ethics is that given by our Rishis, and adopted to a certain extent by modern utilitarians. That then which best promotes the permanent well-being of mankind in general is the loftiest morality. Let us glance then for a moment at the bearing of truth upon politics and sociology.

“Honesty is the best policy” is a trite and ancient proverb. Nevertheless in our own times the idea seems to have obtained currency, even among the foremost rank of our citizens and the educated community in general, that politics is synonymous with diplomacy, that the best of it consists in what we cannot help denominating moral masquerade and intellectual jugglery. To this idea—pernicious as well to the temporal interests of mankind as to the spiritual—I feel it my duty to give an emphatic contradiction. A policy that has no truth for its basis and rests upon a cunning perversion and suppression of facts—a foundation more unsubstantial than even a dream—must necessarily fail. It contains the elements of its own ruin within itself, depending as it does for its success not upon any solid substratum that can defy the minutest scrutiny, but upon the art of dissimulation, which must give way before a careful examination. It also foolishly assumes intellectual supremacy for its own authors, and unwarrantably counts upon the stupidity of

the rest of the world. Such a policy may answer its purpose for a time and under particular circumstances, but it contains no inherent guarantee of success and therefore ought to be discarded by all far-seeing individuals and nations. On the contrary, a course of honesty, which is but a practical illustration of truth in conduct, if invariably pursued, breeds confidence and love, wins friends, and consequently strengthens its advocates.

Our political interests being closely allied to our social, it is needless to speak separately of the latter. The same reasons which show that truth is conducive to our political welfare hold with respect to our social concerns also. The happiness of a gregarious animal such as man can only be secured by mutual affection; and what can be more congenial to the growth of this feeling than kindness and straightforwardness in our dealings with one another? Obedience to the law of nature is a perpetual fountain of bliss, and misery results from opposition to it. The laws of nature are eternal; obedience to these therefore is devotion to truth, and hence truth is the highest moral quality. Veracity is moreover indispensable to the acquisition of truth, the knowledge of the real mystery of being; for nothing is within our reach which we do not love ardently and serve faithfully. Falsehood betrays an indifference to abstract truth, an absence of fidelity to it, which will always keep us away from it. Truth then is our greatest god; at its sacred shrine let us offer our soul's most devout worship; and as Brahma is very truth, pure and absolute, all glory be to him!

॥ ओंत्त सत् ॥

UPENDRANATH BASU

THE WHITE CROSS KNIGHT

[This article is reprinted from *The Path*, Vol. 8, pp. 3-8, for April, 1893.—EDS.]

One day Bertrand had gone into the town with some of his companions. As they passed the place where the Sages and Philosophers were wont to gather, they observed that the crowd was even greater than usual; so much so that some stood in the vestibule and some even on the outer porch.

“Let us go up,” said Bertrand, “and hear that which is being taught.”

So they ascended the steps and not without difficulty came near enough to the door to see the Teacher to whose words all were so eagerly listening.

He was a man of venerable aspect, a Sage who spoke of things mysterious and deeply hidden, and not to be understood save by those whose feet had entered upon the Path of Knowledge.

Though the youths listened attentively they could comprehend little of that which he taught. Soon they whispered one to another, "Let us depart." And so they stole silently away. All but Bertrand; for though he understood not the words of the Teacher they seemed to burn within his heart, and there was something about this man which he had never before observed. It was a light which shone from his breast, and at times when he appeared most earnest in delivering the message of the Master it shone with a dazzling radiance. The lad could not determine whence it proceeded. At times it appeared to him that he could plainly perceive a white cross upon his breast; and then again it was hidden by the folds of his garment.

So absorbed did he become in watching this light that he forgot all else, and was only aroused when the speaker ceased and the listeners began to disperse. Then he slowly descended the steps with the others, but he had no mind to seek his young companions. Instead he went on like one in dream until he was beyond the town and had penetrated deep into the forest. Here he seated himself on a mossy stone beside a still, deep pool, musing upon what he had seen.

Suddenly he was startled by a voice which asked:

"Why think ye so intently upon the Light and the Sage from whose breast it shone?"

Bertrand looked up and saw one much like the Teacher upon whom he meditated. So he replied without hesitation:

"The Light was glorious, and I felt that so also must the words have been, could I but have understood them."

"The Light is glorious because it proceeds from the One Source. And the words thou hast heard are the words of Truth."

"But tell me," said Bertrand, "what is this which the Sage wears, and of what is it the symbol? To me it seemed like a cross of purest white."

"It is; and it is worn only by those who are faithful in the service of the Master."

"How is it attained? May I, even I, hope to reach it?"

"Truly thou may'st. It is within the reach of all, even the lowliest."

"But how is it to be won?"

"By seeking the Path and walking therein."

"But tell me, Master, how is the Path to be found?"

"There is but one way: the way of duty. That will lead thee into the Path."

"But I am so weak, so ignorant; I know not how to take the first steps: yet would I win and wear the cross."

"As I have said, thou mayest. If thou art fully determined to become a Knight of the White Cross, thy weakness will be aided, thy ignorance guided."

"O, Master!" cried Bertrand, starting up, "I am truly so determined, I am ready even now to go with thee and to become thy pupil. Shall I follow thee to thy dwelling?"

"Nay," said the Master. "The way for thee lieth not so. Alone must thou walk. Yet at thy need will I come to thee. Farewell!"

Even as he spoke the last word he had disappeared. But not before Bertrand had caught a glimpse of the White Cross gleaming on his breast, so that he knew he also was a Knight.

The youth went back to the duties of life. Yet in his heart he carried the memory of these things and the hope of winning the cross. His school-days passed, and he took the place in the world to which his name and rank entitled him. He endeavoured to rule his estate with kindness and justice. He wished to enlighten the people and provide the means of education for their children. In the midst of these occupations, surrounded by congenial companions and loving friends, time passed swiftly and pleasantly. Yet he forgot not the words of the Sage, and he longed to receive and wear the shining cross which should proclaim to all his acceptable service to the Master.

One evening as he walked alone musing on these things, the Sage who had promised to become his teacher stood before him.

"On what dost thou now meditate?" said he.

"On the duties of life and the way of their performance. Thou said'st the way of duty led into the Path. Have I not walked in that way?"

"Thou art so walking; but thou hast not yet travelled far."

"What more can I do?"

"Nay, ask not of me. Inquire within. There wilt thou find thy highest counsellor, there the kingdom wherein thou art to rule."

"Then I have not yet earned the cross?"

"Not yet," replied the Sage.

Now there was war in the land and Bertrand went into the field. The war was to decide a question of justice and right; so he fought bravely in the cause of truth. Privations and wounds he bore without murmuring. Most of his wealth he gave to sustain the cause. His estates and territories were laid waste and devastated by the enemy, led on by one who had ever been his rival and his most deadly foe. His beloved wife and a young child perished through fright and exposure, so that his heart was wrung with the anguish of bereavement. But at last there was peace, and what men called right prevailed. Bertrand returned to his ruined and desolate home. Bitterly he thought of him who had wrought the ruin of his family, and sought to find means to avenge them.

One night as he sat alone, mourning over the desolation of his life and hopes, the Sage again stood before him.

"O my Teacher" cried Bertrand. "Thou findest me indeed changed. Thou hast spoken to me of the kingdom within. Of a truth none other is left to me. And the inner—it also lieth in ruins."

"But canst thou not rebuild?"

"Nay; my losses are beyond repair. And yet could I but gain the cross, I might, perchance, be able to rise and press on. Hast thou brought it?"

"Nay, not so. Thinkest thou it is I who can confer it upon thee? There is but One—even the *Master*—who can do that."

"Where shall I find that *Master*? Once more I entreat thee, tell me, that I may arise and go to Him."

"And again I answer thee, seek within."

"And what shall I find there save ruin and desolation?"

"Thou wilt find the Highest. The only road to the *Master* whose symbol thou would'st wear lieth through toil and suffering and tears. The Kingdom of Heaven is within. When thou hast found it thou wilt also find the *Master* whom thou seest, for He dwells there."

Then Bertrand went into the councils of the Nation and for many years he toiled for the public good. He strove to amend the laws; to render the government equal and just; to aid and uphold the rulers who were least selfish and tyrannical. But he met with envy, ingratitude, and injustice. Those who desired to plunder the public hated and feared him. Constantly they schemed and plotted to ruin him in the estimation of the Rulers and the world.

At last, worn out with cares of State, saddened and depressed by the malice and want of appreciation and gratitude in those he had so arduously laboured to serve, he sought again the solitude of his home.

"If I could have gained and worn the cross it would have secured me attention and respect, and my enemies would not so often have triumphed," he murmured sadly as he walked under the great oak trees.

Then again the Sage stood before him and asked,

"Dost thou still desire the cross?"

"When have I ceased to desire it? But it comes not, and I grow less hopeful."

"Nay, then, thou art nearer to it than formerly. But tell me, in all the years that have passed hast thou toiled and suffered for the cross only? Has no taint of ambition and self-seeking mingled with thy desires? Has not the thought of reward been ever with thee? Nay! hast thou not even thought more of the glory of wearing the cross than of serving the *Master* who would bestow it upon thee?"

Bertrand remained silent for a while. Then he said:

"Of a truth thou readest my heart more clearly than I myself have done. It may be even as thou sayest."

"Yea, truly it is. I have said to thee ever, Look within; for there wilt thou find the Kingdom of Heaven. That Kingdom is composed of thy subjects, and it is thine to instruct and bring them into obedience. All the desires and passions of humanity are thine,—thy servants if thou wilt train them into obedience and usefulness. But if thou dost neglect and permit them to rule, they will make of thee slave and bondsman. Hast thou not read, 'A man's foes shall be they of his own household'? These are thy household. Make of them trusty servants, or they will become thy most deadly foes. Seest thou now how important it is to conquer thine own kingdom?"

"But this, O Master, is a mighty work."

"Thou sayest. But it is the work of all who would enter the Path and wear upon their breasts the emblem of the White Cross."

From this day Bertrand ceased to grieve over the apparent failure of all his schemes. He also ceased to cherish feelings of hatred and revenge toward those who had wronged him, and strove to forgive even those who had wrought the ruin of his house and the destruction of his family.

But this was not a thing to be speedily or easily accomplished. He found that the Kingdom within was vaster and more wonderful than all that could be found without. He also found that its subjects were harder to conquer and to keep in subjection than those he had met on the field of battle or in the council chambers of Nations. Nevertheless he would not yield, but kept ever a faithful watch over this kingdom, while busily employed in aiding his neighbours and toiling unceasingly for the welfare of all around him.

Yet many for whom he laboured returned him evil for good; and one, the bitter foe who had wrought him so much harm, now openly taunted and reviled him, since he knew that he was striving to walk in the Path and therefore would not return his evil unto himself. And this to Bertrand was the bitterest draught that was pressed to his lips. Again and again he put it

aside, declaring that he could not drink. But the thought of the *Master* would prevail; and a time came when he could listen to his enemy's revilings with calmness and say to him:

"Depart in peace; for thou art my brother, even though thou knowest it not. I will not sin against the *Master* by failing in love toward thee."

And it came to pass that as he sat one night in his chamber meditating on what he might do to reconcile this foe and turn him toward the Path, the Sage was again with him. A smile was on his face and he said in tones full of love and gladness:

"Peace be with thee, my brother."

"Nay," replied Bertrand, "I am but thy pupil."

"Tell me, then," said the Sage; "on what dost thou now meditate?"

"On one who is my ancient and most deadly foe."

"And thou wouldst seek revenge?"

"Nay, I would win his love."

"And hast thou ceased to care for the cross, once so highly prized?"

"Nay, Master! but more I prize the winning of my brother."

At that moment the cross of the Lodge shone out with such lustre that Bertrand's eyes were dazzled by the radiance.

"O Master!" he cried, "how brightly shines the White Cross upon thy breast! Surely among the Knighthood thou art one of the highest."

"Nay, O brother! but look at thine own White Cross! for thou art one of us."

Then Bertrand turned to a large mirror near him and lo! upon his own breast gleamed a cross of glowing light. And it was not of silver; nor was it wrought of any metal nor of precious stones. But it was the pure and lambent flame of Love, the White Symbol of the *Master* which each must win for himself, and which no man giveth nor can take away.

STANLEY FITZPATRICK

THE INSTITUTION OF THE GURU

Students of Theosophy are recommended to give their careful consideration to the article on "The Guru Cult," which Shri K. G. Mashruwala, a devotee of Gandhiji for many years and now the Editor of *Harijan*, contributes to the December *Aryan Path*. He is to be commended for his fearless criticism of the emotionalism and sentimentality which in too many cases are masquerading as devotion and which have led to the debasing, in the eyes of many, of a great reality of spiritual life and progress.

It has repeatedly been remarked from the platform of the Bombay U.L.T. that there are today "gurus" at every street corner, self-deceived, no doubt, in some cases; in others exploiting their followers' ideals—a major crime against humanity. Shri Mashruwala brings out graphically the absurd and repulsive lengths to which worship of the Guru's person sometimes goes. He pleads for the restricting of worship to God, the great All, of which the highest *Jnani* is but a tiny ray or fragment. This recalls H.P.B.'s statement that

the silent worship of abstract or noumenal Nature, the only divine manifestation, is the one ennobling religion of Humanity. (*The Secret Doctrine* I. 381 f.n.)

And yet, despite all the follies, exaggerations and abuses which have attached themselves to the institution of the Guru as understood in the world, let us not, in abjuring the false, rush to the other extreme and repudiate also the true! From time immemorial, discipleship has rightly been recognized as a stage of spiritual life. The very fact that there are false or misguided gurus points to the fact that there are also true ones; men do not counterfeit a non-existent coin. But the aspirant has to use discrimination. The editorial note to Shri Mashruwala's article quotes Gandhiji's pertinent warning

against accepting imperfect ones as *gurus*. It is better to grope in the dark and wade through a million errors to Truth than to entrust oneself to one who "knows not that he knows not."

But he did not doubt the existence of true Gurus or the value of their help. He wrote:—

I believe in the Hindu theory of *guru* and its importance in spiritual realization. I think there is a

great deal of truth in the doctrine that true knowledge is impossible without a *guru*. An imperfect teacher in mundane affairs may be tolerable, but not so in spiritual matters. Only a perfect *gnani* (a knowing one, a seer) deserves to be enthroned as *guru*.

The editorial note to Shri Mashruwala's article quotes also H. P. B.'s disclaimer when an ardent young Hindu fell at her feet and called her "Guru":—

I am no guru. They are not of this world. I am but a poor window through which a little of the Light of the true Gurus comes.

That being the attitude of H.P.B., the folly or worse of the Theosophical pupil-teacher's playing the guru is apparent. What his attitude should be towards allowing himself to be regarded as a guru is well expressed by Mr. Robert Crosbie, whose writings have helped so many younger students all over the world. He wrote to one correspondent:—

I would not have you look on me in the light of a spiritual Guru. Think of me as kindly as you will, but do not place me on any pedestal; let me be a pilot who will be most glad to help with any charts and guidance. (*The Friendly Philosopher*, p. 6)

And he added: "In reality the Masters are Those to whom we should turn our thoughts in meditation."

The existence of such true Gurus and Their accessibility to the deserving aspirant are among the most precious and inspiring teachings of Theosophy. The true Guru, taking in hand the chela who has met the qualifications set forth, for example, in *Raja-Yoga* (pp. 2-3) can give him the keys to understanding and attainment. One of the Masters Themselves has written:—

Unless regularly initiated and trained—concerning the spiritual insight of things...no self-tutored seer or clairaudient ever saw or heard quite correctly.

H.P.B. goes so far as to say that there are 10,000 chances against 1, that even "a man of well-balanced mind and singleness of purpose, one, say, of indomitable energy and perseverance," could, working alone, become an Adept or even an Occultist. "He who has not an Initiate for a

master had better leave the dangerous study alone."

The following significant sentences appear in a letter which H.P.B. wrote to a student in 1885-6 and which was published after her death in *The Path*, Vol. X., p. 367, for March 1896:—

I am enough of an occultist to know that before we find the Master within our own hearts and 7th principle—we need an outside Master. As the Chinese Alchemist says, speaking of the necessity of a living teacher: "Every one seeks long life (spiritual), but the secret is not easy to find... One word from a wise Master and you possess a draught of the golden water.

I got my drop from my Master (the living one) ... He is a Saviour, he who leads you to finding the Master within yourself.

The "grace of the Guru" is no fiction, but she tells us that one

need never expect the most distant approach to the "favour" of one of our Mahatmas, or any other Mahatmas in the world—should the latter consent to become known—that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters of the law of Karma.* (Raja-Yoga, p. 5)

Of what should be our attitude to teachers of a lower order, Mr. Judge has written clearly in Letters XII and XIII of the first part of *Letters That Have Helped Me*, to which attention is invited. Respect and gratitude are due to all who have helped us to clearer understanding, but not slavish adulation or personality worship, which may be as harmful to their object as to him who indulges in them.

The proper attitude towards one advanced upon the Path, though still treading it, if the aspirant is so fortunate as to find one such, is well defined in Shri Mashruwala's description of discipleship as consisting in

attentively and intelligently listening to the Guru's teachings, demonstrating a relentless quest of truth, obeying meticulously the Guru's instructions and commands [which, naturally, we would add, would never be such as to go against the chela's conscience], getting clarification of one's doubts, rendering such personal service to him as, for instance, a dutiful son would render to his father, and, if the Guru has a mission, taking a full part therein as his assistant.

But for the aspirant to hold in his heart the ideal of the Self-realized Ones, who have renounced Nirvana for the sake of suffering humanity, is not

idolatry; it is in no way objectionable but, on the contrary, most desirable. Mr. Judge has written:—

Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other. To meditate on the Higher Self is difficult. Seek, then, the bridge—the Masters.

Nothing draws such a Master to any outsider save the latter's evolving spirituality, but we have Their assurance that every step made by one in Their direction will force Them to make one toward him. The Master K. H. wrote that whoever works unselfishly for the spiritual enlightenment of his fellow-men "necessarily puts himself in magnetic communication with our chelas and ourselves."

"HINDU RELIGIOUS IDEALS"

In his talks under this title to the *Gita* Study Group of the College of Commerce, Delhi, on the 17th, 18th and 20th of November, Shri C. Rajagopalachari brought out several truths of universal value and application, including the fact that the *Gita*, which we recognize as a scripture for all men and not for Hindus only, is not for memorizing but for study and practice.

He stressed at the outset the importance of devotion, without which no amount of Sanskrit learning would make a scholar a religious man; and truly religious men were needed for industry and commerce and other lines of public service.

Students of Theosophy, with the riches spread before them in *The Secret Doctrine*, need sometimes to be reminded of the danger of falling into the coldness of pure intellectuality, if they neglect the devotional books such as *Light on the Path*, the *Gita* and *The Voice of the Silence*, translated from a companion volume to that from which the "Stanzas" of the *Book of Dzyan* were taken. Study is necessary, but no less necessary is centring the heart on the Divine in oneself and in all things, trying to remember: "Thou art That" and acting accordingly.

In India's new life as a nation, Shri Rajagopalachari said, there was "a great need for

reviving moral and spiritual values and developing afresh internal sanctions for good conduct as distinguished from external regulation." The former alone, we may add, in the words of Mr. Robert Crosbie is "that which renders the student constitutionally incapable of deviating from the right path." President Truman, Shri Rajagopalachari said, had called in a recent address for "a renewal of the spiritual life." Laws and regulations were less efficacious than internal sanctions, just as external ointments and medicaments could not fill the rôle of the blood in protecting the tissues and healing wounds.

Another important point made by the speaker was that the scientific theory of evolution did not negative God, though the Power ever working in the cosmic process was invisible and the very smoothness and efficiency of the working of the great machine, of which we all were parts, led some to the notion that, once started, the machinery worked by itself.

Science, he declared, was not the enemy of religion but a preparation for it. Thinking and marveling at the wonders of Nature, how from seed or egg the living organism unfolded, "quietly, sweetly, harmoniously," all the distinctive characteristics of its species, we prepared ourselves, he said, for "true religion and ordered reverential life." Metaphysics was the border line between religion and science. Examination of the fundamentals of science led into metaphysics (without which, H. P. B. agreed, *real* science was inadmissible). And metaphysics, the lecturer said, furnished the reason why for religion.

This is very much in line with the stand taken by Madame Blavatsky in *Is Theosophy a Religion* (U. L. T. Pamphlet No. 1), where she proclaims Theosophy to be the essence of both science and religion.

The Darwinian evolutionary theory, Shri Rajagopalachari said, contradicted Christian orthodox tradition, but in India it had been assumed from time immemorial that God worked through evolution. The theory of the automatic evolution of species by the survival of the fittest "does not

solve the mystery of the Universe but only bypasses it."

For example, the origin of the living cell out of which the living world was built up was assumed by modern science, but it did not explain how life could have arisen out of non-life. (A puzzle, by the way, which presents no difficulties for the student of Theosophy who denies "dead" or "blind" matter anywhere in the Universe, and traces every atom to the Universal Life.)

The speaker quoted the query of the Rishi in the *Chandogya Upanishad*, how something could come out of nothing, and his assertion that all had come from God. Or, as the *Gita* declares, the Supreme Spirit pervades the whole world. All things abide in It.

Similarly, the Darwinian theory admitted variations contrary to the principle of heredity but

the occurrence of a variation almost as if nature desired to produce a new species is a mystery unexplained by that theory.

Theosophy, we may mention, ascribes such a variation to the "Builders" belonging to the "almost endless series of Hierarchies of sentient Beings" by whom "the whole Kosmos is guided, controlled and animated,"

working under the impulse given them by the ever-to-be-unknown (on our plane) Master-Mason—the ONE LIFE and Law.

Another valuable point brought out by the lecturer was that

Yoga is the name given in the *Gita* to efforts at self-improvement. Yoga is not tricks done with our muscles or our breath or exhibitions of physical skill and practice. Yoga is the effort to purify our character.

The *Gita* told us, he said, how "by self-control and enlightened thought and action" we could "free our souls from evil and improve ourselves."

We become pure or impure, good or bad, more and more restrained and capable of self-control, or less and less so and slaves of evil urges, as a result of each thought we entertain and dwell on, and each act we commit. Every moment we shape our character as a goldsmith shapes his jewel on his anvil, each stroke of his hammer corresponding to each thought, word and act of ours.

PLANETARY INFLUENCE

[The following is reprinted from *Lucifer* for September 1888, Vol. III, p. 68, wherein it appeared under the caption "Astrological."—Eds.]

Over the ambitious signature of "Magus" a correspondent asks in your July issue, "What is planetary influence and how does it act on man?" "Nemo" in his reply answers other questions but fails to answer this one.

Not being myself a Magus I will not assume to fully describe planetary influence, since to do so would lead us into realms quite beyond our comprehension. But we will get a better idea of the subject by recollecting that the ancients always considered the "ambient"—or entire heaven—at birth, as being that which affected man, and that planets were only the pointers or indices showing when and where the influence of the "ambient" would be felt. The modern astrologers, following those great leaders, but unable to grasp the enormous subject, reduced the scheme to the *influences of planets*. They have thus come to leave out, to a great extent, influences cast by powerful stars, which often produce effects not to be sought for under planets: "When such stars have rule nor wise nor fool can stay their influence." The planets were held, rightly as I think, to be only foci for "the influence of the whole ambient," having however a power of their own of a secondary nature exercisable when the ambient influence was weak.

When London was burnt a mighty star—not a planet—had rule, and Napoleon was prefigured by a star also, his fall being due in fact to the aspect of the heavens *as a whole*, and not to the ruling of Wellington's significator. A slight accident might have thrown the power of the latter out of the horary field. Similarly, the cyclic vicissitudes of this globe will not be shown by any planetary scheme, but by certain *stars* that fix the destiny of poor Earth. When they have their day and term the wise man will be unable to rule his own stars or any others.

WILLIAM Q. JUDGE

New York, July 27th, 1888.

OVERCOMING FEAR

The dark and evil shadow of War looms ominously over the whole of humanity. What may be our own fate, that of our family, our nation, comes constantly to our mind and shakes our steadiness, our calmness. Loss of property, reputation, the death of our body or the illness of a dear one, throws a person into a mood of fear. Confusion often unnecessarily ensues and chaos may result.

Panic and fear are born of ignorance. Fearlessness is named first among the qualities of the spiritual man in the 16th chapter of the *Gita*; therefore fear must be a quality of the demoniac man. Students of Theosophy are given the practical methods to overcome fear and panic. One is developing calmness: Calmness is born of reflection upon "birth, death, decay, sickness and error," and this will suffice to overcome the dread of death. It is not likely, however, to dispel all fear of loss of health, wealth and happiness. To gain the ascendancy over such fears another mental exercise is required—the cultivation of "a constant unwavering steadiness of heart upon the arrival of every event whether favourable or unfavourable." Such meditation engenders ever-present calmness which is an inner aspect of fearlessness and courage.

What stands in our way? The *sense* of possession. It is not physically giving away our possessions that counts—it is the inner, mental attitude of detachment and the earnest wish to use our possessions for the true benefit not only of humanity but also of the whole of Nature.

War brings to us many opportunities to learn great moral lessons. Most of us try to run away from small unpleasantnesses, and so have insufficient stamina when a difficulty of magnitude confronts us. A student of Theosophy should set an example of calm courage, and thereby steady the nerves of half-a-dozen around him. He owes it to himself, to his Cause as well as to his country and its leaders, to radiate calmness, and to steady the masses of men, so apt to become panicky. What better form of quiet impersonal service is there in these days that are upon us?

TOWARDS MEDICAL SYNTHESIS

Two noteworthy articles, indicating a contemporary trend of which students of Theosophy should be aware, are published in *The Aryan Path*, November 1950; they are both on the healing art. "On Medicine" is by the eminent author and statesman, Don Salvador de Madariaga, and "The Dynamics of the Human Body" by Dr. B. Bhattacharyya, a well-known homœopath and orientalist, who, is now retiring as Director of the Oriental Institute at Baroda.

The first essay recounts the observations and experiences that led the author to abandon faith in the modern allopathic school of medicine and turn to the homœopathic system, which he finds more philosophically based and far more psychologically sound. Some practices of the two schools are contrasted; some vital points in favour of homœopathy are simply and interestingly brought out; and the basis of any true medical science is outlined as follows. It must be, Señor de Madariaga writes:—

based only on the direct observation of the patient as a living whole, made by a concrete and all-round doctor possessing, of course, the required theoretical and practical knowledge but, above all, inborn gifts and trained qualifications as an observer.

The fact is emphasized that men, being individuals and not machines, require individual consideration and treatment. That it is the psychological factors behind physical disease and between doctor and patient that are all-important to know for the successful practice of a real healing art—and it is just these that are being left out of consideration by modern "medical science" which rests largely on laboratory observations and artificial conditions. Strictly speaking, as the author has found,

the true man of science is the general practitioner, the family doctor with many years' experience; not the medical priest who, white-robed and white-bonneted, pontificates in the so-called temples of science.

The mechanically efficient allopathic school has strayed far from this concept; but it is still the core of homœopathy, which takes into primary

account the patient's mental and emotional state in examination and prescribing.

Señor de Madariaga formulates two aphorisms:—

- (1) There is no medicine; there are only medicine men.
- (2) There are no diseases; there are only patients.

If the truth underlying these were but generally realized, the practice of injecting the same few drugs into all patients quite regardless of their idiosyncrasies, constitutional and temperamental, would be replaced by selective and scientific treatment, such as homœopathy advocates.

This article voices timely warnings against the compulsions of the Medical Faculty, and the threat of a still greater medical tyranny for the future.

Entrenched by tradition as the Medicine of the State, or as the Established Medical Church, allopathy takes towards homœopathy the attitude of an orthodox Church towards heresy.

Like the priests, the doctors now rule by fear, tyrannizing over the medically ignorant. "The devil's heir is the microbe."

But the author foresees an "era of synthesis which is coming," and of which he regards homœopathic medicine as the forerunner. The spirit of such an era was proclaimed by H.P.B. in *The Theosophist* as far back as 1884, when she wrote:—

We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place.

She deplored the neglect of psychology by physicians of the orthodox school and of the narrowness and dangers of allopathic practice she wrote in 1877—(*Isis Unveiled*, I, 88.) :—

The least dissent from their promulgated doctrines is resented as a heresy, and though an unpopular and unrecognized curative method should be shown to save thousands, they seem, as a body, disposed to cling to accepted hypotheses and prescriptions, and decry both innovator and innovation until they get the mint-stamp of *regularity*. Thousands of unlucky patients may die meanwhile, but so long as professional honour is vindicated, this is a matter of secondary importance.

The second essay, by Dr. Bhattacharyya, a deep student and long-time advocate of homœopathy, contributes a valuable suggestion for a line of study for homœopaths. His study of ancient Indian medical science and philosophy inspires a simple and practical presentation of the *Tridosha* theory as an invaluable supplement to homœo-

pathic diagnosis. He is convinced that this ancient Indian analytical method, which is to be applied to patients, diseases and medicines alike, would facilitate more accurate and easy diagnosis and surer re-establishment of the harmony in the human being as a whole which is commonly called : health.

PRACTICAL THEOSOPHY

[This article is reprinted from *Theosophy* for December 1923, Vol. XII, pp. 65-67.—EDS.]

Theosophy should not represent merely a collection of moral verities, a bundle of metaphysical ethics, epitomized in theoretical dissertations. Theosophy *must be made practical* . . .

The problem of true Theosophy and its great mission are, first, the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men ; and, second, the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness.

—Written by a Master of Wisdom, *U.L.T. Pamphlet No. 22.*

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 ! "

—H.P.B. in *Five Messages*, p. 31.

Let us reconsider some of the facts of the most vital importance to all those interested in Theosophy once we have determined that H. P. B. and W. Q. J. are the Teachers and their writings the Teaching :

What is the essence of Theosophy ? The perfect harmonizing of the divine with the human in man, the adjustment of his god-like qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, the absence of every ill feeling or selfishness ; charity, goodwill to all beings, and perfect justice to others as to one's self, are its chief features.

What does it seek to develop ? Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

What is Theosophy's most holy and important Mission ? To unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly

waiting for the last 18 centuries and which every association has hitherto failed to accomplish.

Theosophy can only find objective expression in an all-embracing code of life, thoroughly impregnated with the spirit of mutual tolerance, charity, and brotherly love, for real Theosophy is Altruism, and we cannot repeat it too often. It is brotherly love, mutual help, unswerving devotion to Truth.

"The Theosophical ideas of charity mean *personal* exertion for others ; *personal* mercy and kindness ; *personal* interest in the welfare of those who suffer ; *personal* sympathy, forethought and assistance in their troubles and needs."

The essential difference between theoretical Occultism, or what is generally known as Theosophy, and practical occultism or occult science.

It is of the highest importance that this essential difference be thoroughly understood and ever recognized. It is easy to become a Theosophist.

While men can all be Theosophists they cannot all be occultists. Little has been given out as to the many rules applying *only* to the *practical occultist*, but the few that have been placed before the students as a warning sufficiently show the awfulness of his path—thus :

"The command not to touch even the hand of one's nearest and dearest—how cold and hard it seems—well, let those who think so defer, till another lifetime, the attempt to enter the path in real earnest."

"The love for wife and family—the purest as the most unselfish of human affections—is a barrier to real occultism—[as is] the holy love of a mother for her child, [and] the aspirant has to choose absolutely between the life of the world and the life of occultism. No one can do his family duty and his universal duty, without depriving either one or the other of its rights."

"No one is expected to carry a burden beyond his strength and powers. There are 'natural born magicians'; mystics, occultists by birth, and by right of direct inheritance from a series of incarnations and æons of suffering and failures. These are passion-proof, so to say. No fires of earthly origin can fan into a flame any of their senses or desires; no human voice can find response in their souls, except the great cry of Humanity. These only may be certain of success....Not so with those who have to carry yet for several incarnations the burdens of sins committed in previous lives, and even in their present existence."

Let not the Theosophist, attracted by the occult, attempt to apply the known practical occult rules which are not for him, for in so doing he will not by that alone become a practical occultist, and he will only make a fool of himself, his dear ones miserable and bring ridicule on Theosophy. H. P. B. did not ask us to become practical occultists—the very contrary in fact. She wrote that the T. S. was not intended as a factory for the manufacture of adepts. Writing of even Her Esoteric Students She says:

"We do not *require* or *enjoin* them (ascetic practices) even there (the Inner Section)...."

"...This (practical occultism) does not apply to the members of our Inner Section. I am only referring to those who are determined to tread that path of discipleship which leads to the highest goal. Most, if not all of those who join our Inner Section, are only beginners, preparing themselves in this life to enter in reality upon that path in lives to come."

—*The Key to Theosophy*, pp. 256, 261.

But she *did* ask that we become Theosophists and work for Theosophy.

Some students of Theosophy, evidently mixing up the rules of practical *occultism* with those of practical *Theosophy*, have turned the teaching of Impersonality into a sort of ogre. When we hear a Theosophist who says (either in words or conduct) that he could see his children, wife, or parents die and not feel anything whatsoever, we must infer that there is a hypocritical pretension or very great ignorance. There is one other conclusion left, which is that we have before us a monster who is incapable of any feeling whatever, selfishness being dominant. The doctrines of Theosophy do not ask for nor lead to the cutting out of the human heart of every human feeling.

True Impersonality is indicated in a quotation signed R. C. in *Theosophy* (Los Angeles) for August, 1920 [also in *The Friendly Philosopher*, pp. 127-8; THE THEOSOPHICAL MOVEMENT, September 1934, Vol. IV, p. 67]

... "Others preach a doctrine of Impersonality which takes everything human out of life and makes of it a cold negation.... Impersonality isn't talking; it isn't silence; it isn't insinuation; it isn't repulsion; it isn't negation; above all, it isn't a diplomacy which masks ambition.... For practical purposes:—If we are developing the child-heart; if we are learning to love things beautiful; if we are becoming more honest and plain and simple; if we are beginning to sense the sweet side of life; if we are getting to like our friends better and extending the circle; if we feel ourselves expanding in sympathy; if we love to work for Theosophy and do not ask position as a reward; if we are not bothering too much about whether we are personal or impersonal—this is travelling on the path of Impersonality.... For the T. S. A. Impersonality means ... to become less doctrinal and more *human*."

Many of the Theosophists intend to live *in* the world; they are ones who, even though good, earnest Theosophists and ardent workers for the Cause, still have (not being practical occultists) ties and wishes which bind them to the world; who, in short, do not feel that they have done forever with what men call life and that they desire one thing and one thing only—to know the truth and to be able to help others.

What is so badly needed in the world is practical Theosophy. We can all become practical Theosophists and should do so. In striving after practical occultism or a misunderstood notion of Impersonality, we will fail and in a few years find ourselves far from the path, for the practical Theosophist must be fully developed first, if we are not to fall into black magic.

IN THE LIGHT OF THEOSOPHY

Most welcome as an earnest of the resolve of one of Gandhiji's followers, now in a position of authority, to adhere to the line which he laid down, is the courageous article of India's Health Minister, Rajkumari Amrit Kaur, in *Harijan* of 11th November, 1950, on the subject of "Birth Control Methods." It takes firm conviction to make the uncompromising stand which she does against the contraceptive methods, advocated for population control, in spite of the pressure in favour of them which has been brought to bear upon her ever since she assumed her office. She challenges the success, physical, mental and moral, of these methods among the Western people who have practised them for years, declaring that they have contributed to the lowering of moral standards and to disregard of the responsibility for procreation. She declares:—

... the longer I live and the more I serve the cause of health and the closer contacts I have with the sick and suffering humanity, both in town and hamlet, the more convinced I become that it will be a fatal step for our country to resort to these methods.

The emphasis of all the Indian saints and sages upon continence should, she writes, make self-restraint the first weapon in the armoury for battling successfully against too many births. Postponing marriage and raising the standard of living are additional possible checks.

The question of morality apart, she dismisses the artificial methods proposed as wholly impractical for India because of the ignorance of the masses, the inadequacy of the scientific aid available to them, and the high cost of such methods. She gives assurance that, so long as she is Health Minister, she will advocate the policy she has outlined. She writes:—

The longer I live the more strongly I realize how unerring Bapu was in his appraisal of this question as he was in his appraisal of everything to which he gave his deepest thought... But I wonder how far we are drifting away from his teachings.

Bringing the Health Ministry's practice fully into line with Gandhiji's considered convictions would indeed be a long step towards the translation of these into practice. If Rajkumari Amrit

Kaur goes on to endorse Gandhiji's no less unequivocal stand against vivisection, for example, the vaccines and inoculations which rest upon that practice, which he well described as "diabolical," will stand officially condemned, and one great menace to health, physical and moral, will be removed. To do so would be to court martyrdom at the hands of orthodox medicine, but one such courageous stand lends hope of another. Already India's Health Minister has shown a fearlessness that sets a pattern for other professed followers of Gandhiji. We salute Rajkumari Amrit Kaur for her brave and true pronouncement.

The apparent increase in vivisection experiments in recent years must distress every humanitarian. The figure of 1,000,000 experiments without anæsthetics performed in England alone every year is cited in *Living Tissue* for September from the 1949 Report of the Manchester Society for the Protection of Animals from Vivisection. A larger estimate for the U. S. A., where certain regulations obtaining in England are absent, is claimed to be conservative. How long before the fulfilment of H. P. B.'s prophecy that all Governments would one day be forced by outraged public opinion to end the barbarous and shameful practices?

Due doubtless to the agitation against vivisection in the U. S. A., Dr. Michael Foster's old apology for vivisection, reprinted from *The Popular Science Monthly* (1873-4), is given first place in the September 1950 historical review issue of that magazine's successor, *The Scientific Monthly*. Some of the arguments there presented are too flimsy to need refutation, while the serious claim that man is justified in slaying or causing pain to an animal if its death or its pain is useful to him is an unblushing argument from expediency. One can only oppose to this the facts proclaimed by Theosophy, that the One Life is in all; that "evolution starts to mould future humanities within the lowest scales of being," and that "divine Compassion... is the Law of Laws."

Gandhiji put his finger on the root motive for vivisection for all but sadists when, declaring that his soul rebelled against vivisection, he wrote in *Harijan* for 3rd July, 1937:—

The West attaches an exaggerated importance to prolonging man's earthly existence. Until the man's last moment on earth you go on drugging him even by injecting....I do not want that excessive desire of living that Western medicine seems to encourage in man even at the cost of tenderness for subhuman life.

With the conviction of reincarnation fear of death is lost.

Dr. Foster's claim that only by the continuance of vivisection can the necessary knowledge and power be acquired "to prolong, to strengthen and to *purify* (italics ours)—the life of man" may be succinctly answered by the query of Shaw's "Black Girl":—

"How much better will the world be when it is all knowledge and no mercy?"

As Robert G. Ingersoll asked, of what worth would be physically perfect men and women "healthy and heartless, muscular and cruel—that is to say, intelligent wild beasts"?

The Shaw Society (7, Harrington Square, London, N. W. I) has published as its Tract No. 1, *Creative Evolution*, the definitions in which, by Henry Charles Duffin, have been revised by Shaw. Some of the propositions are Theosophical, *e. g.*, finding the world "far too constructive to have come into being as a series of accidents," rejecting "Natural Selection" as "not Evolution but its negation" and recognizing

that the Life Force, or evolutionary appetite, seems to aim constantly at more control of circumstances and greater mental capacity, with its resultant increase of conscience and knowledge.

Of this "Life Force," however, which Shaw calls also the "Evolutionary Appetite," and sometimes "God," we are given little in the pamphlet beyond the claim that the "creative urge" is neither mind nor matter.

Theosophy defines evolution as "*an eternal cycle of becoming*," in which "the whole order of nature evinces a progressive march towards a *higher life*." One of the Masters wrote:

that Nature consciously prefers that matter should be indestructible under organic rather than inorganic

forms, and that she works slowly but incessantly towards the realization of this object—the evolution of conscious life out of inert material. (*U. L. T. Pamphlet No. 29*, pp. 4-5)

This tendency to run into organic form is inexplicable except according to the teachings of Occult science, which ascribes the "ceaseless striving towards perfection" to "the sub-conscious workings of the *Dhyan-Chohanian wisdom*." (*The Secret Doctrine*, II. 736)

Shaw accepts the idea of "the just man made perfect" as implicit in Creative Evolution, but is not sure that the "Superman" is a final end, viewing the whole process as experimental, and setting the ideal of human perfection far lower than does Theosophy.

The proposition, moreover, that "evolution had no conceivable beginning and has no conceivable end," while true in the sense of an endless series of manifestation periods, does not apply to any given one. There is That which is forever unknowable to the finite mind, but the boundaries of the unknown can be and have by some been pushed much further back than this tract concedes. Where the Theosophical student will have his chief quarrel with its writer is the implied position taken, that because the "Creative Evolutionist" must say "I don't know," he assumes that no one has known or can know. Agnosticism is a long step ahead of blind belief, but not so high as Gnosis, which the Perfected of the race have reached and which is adumbrated in the Theosophical teachings of emanation and of the triple evolutionary scheme.

The University of Texas, Austin, U. S. A. recently published, *Can We Agree? A Scientist and a Philosopher Argue about Ethics*. Several of the essays by Dr. Chauncey D. Leake and Dr. Patrick Romanell had been published previously in learned journals, etc. Without attempting a complete synopsis of the argument, we may draw the attention of Theosophical students to the approach to a number of our teachings in the course of the debate.

Dr. Leake's summary of C. G. Conklin's claim that the ideals of science form the foundation for a natural religion is particularly interesting:—

As a basis for ethics he would include faith in the universality of a system of law and order in nature; belief that nature is intelligible and that by searching our knowledge of it may be increased; recognition that this knowledge is not absolute but relative; realization that there is no way to avoid temporary error, since in this process we learn by trial and error; confidence in the necessity of freedom, open-mindedness and sincerity in seeking this knowledge; faith that relative "truth" about ourselves and our environment will ultimately be agreed upon by all reasonable people; realization that "truth" cannot be established by compulsion, nor error overcome by force, and finally belief that the long course of evolution leading to man and society, intelligence and ethics, is not finished, and that man can take an intelligent part in directing his future course.

Dr. Leake says that "Relationships between the individuals or groups in contact with each other to be 'good' must...be conducive towards the survival of all concerned." He offers as a "naturally operative principle that governs human conduct" the proposition that the probability of survival of a relationship between human individuals or groups "increases with the extent to which that relation is mutually satisfying." Harmonious adaptation to each other and to the environment is obviously in the interest of mutual satisfaction as well as survival, and it would be possible to extend this thesis to the Theosophical proposition that

harmony is the great law of nature. Harmony in the physical and mathematical world of sense, is *justice* in the spiritual one. Justice produces harmony, and injustice, discord; and discord, on a cosmical scale, means chaos—annihilation. (*Isis Unveiled*, I. 330)

It is well to recognize with Marcus Aurelius that: "What is not good for the hive, cannot be good for the bee," but the great law of harmony depends not on self-interest, however "enlightened," but on altruism. Dr. Romanell does well to insist that, if the "good" life is to mean more than the "practical" life, the greatest possible good of all must be the aim. "Without this Promethean or heroic spark," such as has inspired the great martyrs to the dream of a better world on earth—Socrates, Jesus Christ, Giordano Bruno, etc.—he warns, "man may very well survive in the flesh at the terrific cost of perishing in the spirit."

There is an old saying: "Where the light shines brightest, there the shades are darkest." This statement of the law of contrasts is most significant in matters spiritual, mental and moral, of which the physical is but a reflection. It is another way of saying: "These two, *light* and *darkness*, are the world's eternal ways," as taught by the *Gita*. (VIII. 26).

This ancient teaching throws light on various activities in the world stirred up by virtue of the Theosophical Movement. Those well grounded in the essentials of Theosophy find no great difficulty in discerning not only the difference between true and false teaching, but also how various organizations trade upon theosophical ideas under different names and even distort them out of all recognition.

Thus, the idea of a secret wisdom is borrowed, dressed up and palmed off as "a secret method for the mastery of life." Talk of "the intuitive voice of inner wisdom" is dragged in the mud of a promise to aid "men and women in every land" to attain power to "read the thoughts of others," to "attract friends, fortunè, home comforts, social position" and other worldly objectives. It is not that all these things are wrong in themselves if rightly used, or that we must eschew them all with a fanatical disdain. Rather it is that they are no legitimate objects in themselves. As aims in life they are more than likely to be abused because of the worldly or selfish motives for obtaining them. The so-called "Rosicrucian method of study for improving your position in life" is a far cry indeed from the self-sacrificing motivation of the original Rosicrucians "who were but the successors of the theurgists." (*Isis Unveiled*, I. 423) H. P. B., moreover, writes:—

Strictly speaking, the Rosicrucians do not now even exist, the last of that fraternity having departed in the person of Cagliostro. (*A Modern Panarion*, p. 40)

Many are the ways used by sundry folk to lure innocent aspirants to their psychic doom. Money lures the greedy and the money-getter lures the babe and the suckling. What can protect them but knowledge of Theosophy?

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DECLARATION

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

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

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

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

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

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

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

The foregoing is the Form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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