

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE NEW YEAR—WHAT WILL IT BRING US ?

According to our theosophical tenets, every man or woman is endowed, more or less, with a magnetic potentiality, which when helped by a sincere and especially by an intense and indomitable *will* — is the most effective of magic levers placed by Nature in human hands — for woe as for weal. Let us then, Theosophists, use that will to send a sincere greeting and wish of good luck for the New Year to every living creature under the sun — enemies and relentless traducers included. Let us try and feel especially kindly and forgiving to our foes and persecutors, honest or dishonest, lest some of us should send unconsciously an “evil eye” greeting instead of a blessing.

—H. P. BLAVATSKY

Before our next issue is out, not only Christendom but the entire world will have made merry over Christmas, which but symbolizes the ancient Festival of the Winter Solstice — a fact forgotten by most people; and then the New Year — 1963 — will be ushered in.

The spirit of fraternity which prevails during this season makes people wish each other prosperity and happiness. Such wishes are more often than not mere formalities, being backed up neither by the power of thought nor by the energy of will, and do not generally come true. As nothing in life is secured without working for it, happiness and prosperity will not drop from the heavens at our mere wish, sincere though it be.

If our wishes for the happiness of our friends and kin are not to go in vain, we must acquire some knowledge about what happiness is and how it can be acquired. People say “Good morning,” “Thank you,” “Happy New Year to you!” generally by mere force of habit. The picture of happiness in the mind of any one person is different from that in the minds of others. When one says to his friend, “Happy New Year to you!” he conceives happiness for his friend in terms of the image of happiness in his own mind. Without some philosophic reflection it is not possible for us to define what we imply by our good wishes for others.

We all agree that in wishing others happiness we do not wish them

suffering; that would be unnatural. And yet we are told that suffering is oftentimes a stepping-stone to happiness—a fact corroborated by philosophers and intuitive poets—and that it is wise to

welcome each rebuff

That turns earth's smoothness rough,
 Each sting that bids nor sit nor stand but go!
 Be our joys three-parts pain!
 Strive, and hold cheap the strain;
 Learn, nor account the pang; dare, never grudge the throe!

The relationship between joy and sorrow, happiness and misery, needs therefore to be looked into if we want to send out only those wishes that will be of real benefit to our friends. A solitary hour of pain and anguish is sometimes more rewarding than years of pleasure and seeming prosperity.

As rigid Justice rules the world, what place is there for wishes—even for prayerful wishes—which our hearts may stream forth for the benefit of others? Prayers uttered in sounds and words and even silent prayers do produce results of a sort, but are we sure that they are the results we actually desired and were looking for? Miracles are not possible in a cosmos where every effect is the result of a cause, and one who wishes or prays must know the right way to produce the very results he wants. No hocus-pocus is possible in the laboratory of Nature any more than in that of the chemist. If the latter desires to produce water he can do so by combining hydrogen and oxygen in the right proportion. How, then, to acquire the knowledge which would enable us to wish or to pray effectively and to create peace and good will and happiness for others?

The fogs of misery have descended on our civilized humanity time and again. People in political power are gambling with the lives of millions of human beings. Again and again the "brink of war" situation has arisen in the world. Even this country of India, whose greatest sons have been upholders of non-violence and peace, is facing a grave crisis and has been led into a war whose outcome is not yet known. Dark days are upon us and men's minds and hearts are unsettled. Men of discernment, however, are learning the lessons of war.

Even if bloodshed be stopped, the problem of human suffering will persist, as it has been demanding solution these many years. And if happiness, order, peace and good will are desired, men and women themselves will have to seek and to secure them, inasmuch as happiness comes from within our own consciousness; order in our environment is created by the orderly mind within us; peace belongs to our hidden heart, and if it is not there it cannot be obtained anywhere else; good will is a feeling of the Soul which has to stream forth towards all, but if it does not well up in the Soul within, it cannot stream forth to others who are without.

What will 1963 bring to us? What we ourselves have desired. And as hours lengthen into days, weeks and months, our desire of today will fulfil itself tomorrow, or next week, or in the weeks and months to come. But have we always desired wisely? Do we desire wisely at this very

hour? For example, people desire money, but what will they do when money flows into their coffers? If they do not know what money can do, or what they can do with money, they are sure to drive out happiness and to invite to their hearts pain and anguish. We do not get only what we deserve; we get what we desire. We reap as we sow and we deserve as we desire. How to deserve happiness? How to desire it?

It is futile to pursue happiness, for in our real nature we *are* it. We miss it because we look for it outside of ourselves. It is an inherent quality of the soul — a quality which the soul loses as it loses the true perception of its own nature. It is an inner harmony or contentment of the soul. We in our folly mistake cause for effect, and effect for cause, and try to attain happiness by hankering after what has not fallen to our lot under Karma and by attempting to change the circumstances in which we find ourselves, thinking that the changed circumstances will bring happiness. But our environment is only the outer manifestation of our inner state. Therefore let us begin by setting to work on ourselves, trying to adopt the right mental attitude and purifying our natures, and happiness will spring up spontaneously from within us in the progress of time, for there is a spring of happiness in our deeper nature.

Let us learn to desire righteously and soon the joy of life will be ours.

Where shall we find the true foundation for a changed civilization that all men and women can see and stand on? It is not philosophies nor religions nor political panaceas that are needed; but Knowledge, and a wider scope of vision than the vicissitudes of one short physical life. The knowledge that is greater than all the forms of religion ever invented is the knowledge of the very nature of man himself, for himself and in himself. For we are not here as things apart; we are here because of one great sustaining Cause — infinite and omnipresent, not separate from us, nor from any other being. It is the same in all beings above the human and in all beings below the human — the very root of our natures, the very man himself. It is the Source of all powers and of all actions, whether good or evil. Then, everything that is done by beings affects all beings, and all that is has been caused by beings, each one affected according to its share in the cause. What the past has been, we are experiencing now — our lives now being but repetitions of lives that preceded them. What the future will be, we are making now — the lives to come depending entirely on the choice and direction of our thoughts and actions now.

—ROBERT CROSBIE (1918)

THE THEOSOPHICAL SOCIETY : ITS MISSION AND ITS FUTURE

[AS EXPLAINED BY M. EMILE BURNOUF, THE FRENCH ORIENTALIST]

[Many are H. P. Blavatsky's articles and pronouncements correcting the erroneous beliefs about Theosophy and the Theosophical Society which she founded, and one such is reprinted here from *Lucifer*, Vol. II, pp. 421-433, for August 1888. In it she not only corrects some of the misconceptions about the relation of Theosophy to organized religions, especially Buddhism, but also explains, in unmistakable language, the aim and the mission for which the Theosophical Society was founded and the conditions upon which its success would depend. The outcome of misunderstood and misapplied Theosophy is pointed out, and "those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability," go after other things are taken to task. Even when H.P.B. wrote this article she was full of confident hope; and, during her lifetime, in spite of great difficulties she steered her ship in the right direction and Theosophy and its Society continued to fulfil their objects. It was after her death that that ship, as she had warned and prophesied, went adrift.]

The article was last reprinted in *THE THEOSOPHICAL MOVEMENT* for January 1944 and is here printed once again for the benefit of students of Theosophy of this generation, for the future of the Movement lies in their hands. There is still hope that what might have been and is not, may yet be.—Eds.]

It is another's fault if he be ungrateful; but it is mine if I do not give. To find one thankful man I will oblige many who are not.
—SENECA

... The veil is rent

Which blinded me! I am as all these men
Who cry upon their gods and are not heard,
Or are not heeded — yet there must be aid!
For them and me and all there must be help!
Perchance the gods have need of help themselves,
Being so feeble that when sad lips cry
They cannot save! I would not let one cry
Whom I could save! ...

—THE LIGHT OF ASIA

It has seldom been the good fortune of the Theosophical Society to meet with such courteous and even sympathetic treatment as it has received at the hands of M. Emile Burnouf, the well-known Sanskritist, in an article in the *Revue des Deux Mondes* (July 15, 1888) — "*Le Bouddhisme en Occident*."

Such an article proves that the Society has at last taken its rightful

place in the thought-life of the XIXth century. It marks the dawn of a new era in its history, and, as such, deserves the most careful consideration of all those who are devoting their energies to its work. M. Burnouf's position in the world of Eastern scholarship entitles his opinions to respect; while his name, that of one of the first and most justly honoured of Sanskrit scholars (the late M. Eugène Burnouf), renders it more than probable that a man bearing such a name will make no hasty statements and draw no premature conclusions, but that his deductions will be founded on careful and accurate study.

His article is devoted to a triple subject: the origins of three religions or associations, whose fundamental doctrines M. Burnouf regards as identical, whose aim is the same, and which are derived from a common source. These are Buddhism, Christianity, and — the Theosophical Society.

As he writes, page 341:—

This source, which is Oriental, was hitherto contested; today it has been fully brought to light by scientific research, notably by the English scientists and the publication of original texts. Amongst these sagacious scrutinizers it is sufficient to name Sayce, Pool, Beal, Rhys-David, Spencer-Hardy, Bunsen. . . . It is a long time, indeed, since they were struck with resemblances, let us say, rather, identical elements, offered by the Christian religions and that of Buddha. . . . During the last century these analogies were explained by a pretended Nestorian influence; but since then the Oriental chronology has been established, and it was shown that Buddha was anterior by several centuries to Nestorius, and even to Jesus Christ. . . . The problem remained an open one down to the recent day when the paths followed by Buddhism were recognized, and the stages traced on its way to finally reach Jerusalem. . . . And now we see born under our eyes a new association, created for the propagation in the world of the Buddhistic dogmas. It is of this triple subject that we shall treat.

It is on this, to a degree erroneous, conception of the aims and object of the Theosophical Society that M. Burnouf's article, and the remarks and opinions that ensue therefrom, are based. He strikes a false note from the beginning, and proceeds on this line. The T.S. was not created to propagate any dogma of any exoteric, ritualistic church, whether Buddhist, Brahmanical, or Christian. This idea is a widespread and general mistake; and that of the eminent Sanskritist is due to a self-evident source which misled him. M. Burnouf has read in the *Lotus*, the journal of the Theosophical Society of Paris, a polemical correspondence between one of the Editors of *Lucifer* and the Abbé Roca. The latter persisting — very unwisely — in connecting theosophy with Papism and the Roman Catholic Church — which, of all the dogmatic world religions, is the one his correspondent loathes the most — the philosophy and ethics of Gautama Buddha, not his later church, whether northern or southern, were therein prominently brought forward. The said Editor is undeniably

a Buddhist — *i.e.*, a follower of the esoteric school of the great “Light of Asia,” and so is the President of the Theosophical Society, Colonel H. S. Olcott. But this does not pin the theosophical body as a whole to ecclesiastical Buddhism. The Society was founded to become the Brotherhood of Humanity — a centre, philosophical and religious, common to all — not as a propaganda for Buddhism merely. Its first steps were directed toward the same great aim that M. Burnouf ascribes to Buddha Sakya-muni, who “opened his church to all men, without distinction of origin, caste, nation, colour, or sex” (*vide* Art. I. in the *Rules* of the T.S.), adding, “My law is a law of Grace for all.” In the same way the Theosophical Society is open to all, without distinction of “origin, caste, nation, colour, or sex,” and what is more — of creed. . . .

The introductory paragraphs of this article show how truly the author has grasped, with this exception, within the compass of a few lines, the idea that all religions have a common basis and spring from a single root. After devoting a few pages to Buddhism, the religion and the association of men founded by the Prince of Kapilavastu; to Manicheism, miscalled a “heresy,” and its relation to both Buddhism and Christianity, he winds up his article with — the Theosophical Society. He leads up to the latter by tracing (*a*) the life of Buddha, too well known to an English-speaking public through Sir Edwin Arnold’s magnificent poem to need recapitulation; (*b*) by showing in a few brief words that Nirvana is *not annihilation*;¹ and (*c*) that the Greeks, Romans and even the Brahmans regarded the *priest* as the intermediary between men and God, an idea which involves the conception of a *personal God*, distributing his favours according to his own good pleasure — a sovereign of the universe, in short.

The few lines about Nirvana must find place here before the last proposition is discussed. Says the author:—

It is not my task here to discuss the nature of Nirvana. I will only say that the idea of annihilation is absolutely foreign to India, that the Buddha’s object was to deliver humanity from the miseries of earth life and its successive reincarnations; that, finally, he passed his long existence in battling against Mara and his angels, whom he himself called Death and the army of death. The word *Nirvana* means, it is true, extinction, for instance, that of a lamp blown out; but it means also the absence of wind. I think, therefore, that Nirvana is nothing else but that *requies æterna*, that *lux perpetua* which Christians also desire for their dead.

With regard to the conception of the priestly office the author shows it entirely absent from Buddhism. Buddha is no God, but a *man* who has reached the supreme degree of wisdom and virtue. “Therefore Buddhist

¹ The fact that Nirvana does *not* mean *annihilation* was repeatedly asserted in *Isis Unveiled*, where its author discussed its etymological meaning as given by Max Müller and others and showed that the “blowing out of a lamp” does not even imply the idea that Nirvana is the “extinction of consciousness.” (See vol. i, p. 290, and vol. ii, pp. 117, 286, 320, 566, etc.)

metaphysics conceives the absolute Principle of all things which other religions call God, in a totally different manner and does not make of it a being separate from the universe."

The writer then points out that the equality of all men among themselves is one of the fundamental conceptions of Buddhism.

He adds moreover and demonstrates that it was from Buddhism that the Jews derived their doctrine of a *Messiah*.

The Essenes, the Therapeuts and the Gnostics are identified as a result of this fusion of Indian and Semitic thought, and it is shown that, on comparing the lives of Jesus and Buddha, both biographies fall into two parts: the ideal legend and the real facts. Of these the legendary part is identical in both; as indeed must be the case from the theosophical standpoint, since both are based on the Initiatory cycle. Finally this "legendary" part is contrasted with the corresponding features in other religions, notably with the Vedic story of Visvakarman.² According to his view, it was only at the council of Nicea that Christianity broke officially with the ecclesiastical Buddhism, though he regards the Nicene Creed as simply the development of the formula: "the Buddha, the Law, the Church" (Buddha, Dharma, Sangha).

The Manicheans were originally *Samans* or Sramanas, Buddhist ascetics whose presence at Rome in the third century is recorded by St. Hyppolitus. M. Burnouf explains their dualism as referring to the double nature of man — good and evil — the evil principle being the *Mara* of Buddhist legend. He shows that the Manicheans derived their doctrines more immediately from Buddhism than did Christianity and consequently a life and death struggle arose between the two when the Christian Church became a body which claimed to be the sole and exclusive possessor of Truth. This idea is in direct contradiction to the most fundamental conceptions of Buddhism and therefore its professors could not but be bitterly opposed to the Manicheans. It was thus the Jewish spirit of exclusiveness which armed against the Manicheans the secular arm of the Christian states.

Having thus traced the evolution of Buddhist thought from India to Palestine and Europe, M. Burnouf points out that the Albigenses on the one hand, and the Pauline school (whose influence is traceable in Protestantism) on the other, are the two latest survivals of this influence. He then continues:—

Analysis shows us in contemporary society two essential elements: the idea of a *personal God* among believers and, among the philosophers, the almost complete disappearance of charity. The Jewish element has regained the upper hand, and the Buddhistic element in Christianity has been obscured.

² This identity between the *Logoi* of various religions, and in particular the identity between the legends of Buddha and Jesus Christ, was again proven years ago in *Isis Unveiled*, and the legend of Visvakarman more recently in the *Lotus* and other Theosophical publications. The whole story is analyzed at length in *The Secret Doctrine*, in some chapters which were written more than two years ago.

Thus one of the most interesting, if not the most unexpected, phenomena of our day is the attempt which is now being made to revive and create in the world a new society, resting on the same foundations as Buddhism. Although only in its beginnings, its growth is so rapid that our readers will be glad to have their attention called to this subject. This society is still in some measure in the condition of a mission, and its spread is accomplished noiselessly and without violence. It has not even a definitive name; its members grouping themselves under eastern names, placed as titles to their publications: *Isis*, *Lotus*, *Sphinx*, *Lucifer*. The name common to all which predominates among them for the moment is that of *Theosophical Society*.

After giving a very accurate account of the formation and history of the Society — even to the number of its working branches in India, namely, 135 — he then continues:—

The society is very young, nevertheless it has already its history. . . . It has neither money nor patrons; it acts solely with its own eventual resources. It contains no worldly element. It flatters no private or public interest. It has set itself a moral ideal of great elevation; it combats vice and egoism. It tends towards the unification of religions, which it considers as identical in their philosophical origin; but it recognizes the supremacy of truth only. . . .

With these principles, and in the time in which we live, the society could hardly impose on itself more trying conditions of existence. Still it has grown with astonishing rapidity. . . .

Having summarized the history of the development of the T.S. and the growth of its organization, the writer asks: "What is the spirit which animates it?" To this he replies by quoting the three objects of the Society, remarking in reference to the second and third of these (the study of literatures, religions and sciences of the Aryan nations and the investigation of latent psychic faculties, etc.), that, although these might seem to give the Society a sort of academic colouring, remote from the affairs of actual life, yet in reality this is not the case; and he quotes the following passage from the close of the editorial in *Lucifer* for November 1887:—

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or a poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own — is no Theosophist. (*Lucifer*, No. 3)

This declaration [continues M. Burnouf] is not Christian because it takes no account of belief, because it does not proselytize for any communion, and because, in fact, the Christians have usually made use of calumny against their adversaries, for example, the Manicheans,

Protestants and Jews.³ It is even less Mussulman or Brahminical. It is purely Buddhistic: the practical publications of the Society are either translations of Buddhist books, or original works inspired by the teaching of Buddha. Therefore the Society has a Buddhist character.

Against this it protests a little, fearing to take on an exclusive and sectarian character. It is mistaken: the true and original Buddhism is not a sect, it is hardly a religion. It is rather a moral and intellectual reform, which excludes no belief, but adopts none. This is what is done by the Theosophical Society.

We have given our reason for protesting. We are pinned to no faith.

In stating that the T.S. is "Buddhist," M. Burnouf is quite right, however, from one point of view. It has a Buddhist colouring simply because that religion, or rather philosophy, approaches more nearly to the TRUTH (the secret wisdom) than does any other exoteric form of belief. Hence the close connection between the two. But on the other hand the T.S. is perfectly right in protesting against being mistaken for a merely Buddhist propaganda, for the reasons given by us at the beginning of the present article, and by our critic himself. For, although in complete agreement with him as to the *true* nature and character of primitive Buddhism, yet the Buddhism of today is none the less a rather dogmatic religion, split into many and heterogeneous sects. We follow the Buddha alone. Therefore, once it becomes necessary to go behind the actually existing form, and who will deny this necessity in respect of Buddhism? — once this is done, is it not infinitely better to go back to the pure and unadulterated source of Buddhism itself, rather than halt at an intermediate stage? Such a half and half reform was tried when Protestantism broke away from the elder Church, and are the results satisfactory?

Such then is the simple and very natural reason why the T.S. does not raise the standard of exoteric Buddhism and proclaim itself a follower of the *Church* of the Lord Buddha. It desires too sincerely to remain within that *unadulterated* "light" to allow itself to be absorbed by its distorted shadow. This is well understood by M. Burnouf, since he expresses as much in the following passage:—

From the doctrinal point of creed, Buddhism has no mysteries; Buddha preached in parables; but a parable is a developed simile, and has nothing symbolical in it. The Theosophists have seen very clearly that, in religions, there have always been two teachings; the one very simple in appearance and full of images or fables which are put forward as realities; this is the public teaching, called exoteric. The other, esoteric or inner, reserved for the more educated and discreet adepts, the initiates of the second degree. There is, finally, a sort of science, which may formerly have been cultivated in the secrecy of the sanc-

³ And—the author forgets to add—"the Theosophists." No Society has ever been more ferociously calumniated and persecuted by the *odium theologicum* since the Christian Churches are reduced to use their tongues as their sole weapon—than the Theosophical Association and its Founders.

tuaries, a science called *hermetism*, which gives the final explanation of the symbols. When this science is applied to various religions, we see that their symbolisms, though in appearance different, yet rest upon the same stock of ideas, and are traceable to one single manner of interpreting nature.

The characteristic feature of Buddhism is precisely the absence of this hermetism, the exiguity of its symbolism, and the fact that it presents to men, in their ordinary language, the truth without a veil. This it is which the Theosophical Society is repeating. . . .

And no better model could the Society follow: but this is not all. It is true that no *mysteries* or esotericism exists in the two chief Buddhist Churches, the Southern and the Northern. Buddhists may well be content with the dead letter of Siddhartha Buddha's teachings, as fortunately no higher or nobler ones in their effects upon the ethics of the masses exist, to this day. But herein lies the great mistake of all the Orientalists. There is an esoteric doctrine, a soul-ennobling philosophy, behind the outward body of ecclesiastical Buddhism. The latter, pure, chaste and immaculate as the virgin snow on the ice-capped crests of the Himalayan ranges, is, however, as cold and desolate as they with regard to the *post-mortem* condition of man. This secret system was taught to the *Arhats* alone, generally in the Saptaparna (Mahavansa's *Sattapani*) cave, known to Ta-hian as the *Chetu* cave near the Mount Baibhar (in Pali Webhara), in Rajagriha, the ancient capital of Magadha, by the Lord Buddha himself, between the hours of *Dhyana* (or mystic contemplation). It is from this cave — called in the days of Sakyamuni, the "Bamboo-cave" — that the Arhats initiated into the Secret Wisdom carried away their learning and knowledge beyond the Himalayan range, wherein the Secret Doctrine is taught to this day. Had not the South Indian invaders of Ceylon "heaped into piles as high as the top of the cocoanut trees" the *ollas* of the Buddhists, and burnt them, as the Christian conquerors burnt all the secret records of the Gnostics and the Initiates, Orientalists would have the proof of it, and there would have been no need of asserting now this well-known fact.

Having fallen into the common error, M. Burnouf continues:—

Many will say: It is a chimerical enterprise; it has no more a future before it than has the New Jerusalem of the Rue Thouin, and no more *raison d'être* than the Salvation Army. This may be so; it is to be observed, however, that these two groups of people are *Biblical Societies*, retaining all the paraphernalia of the expiring religions. The Theosophical Society is the direct opposite; it does away with figures, it neglects or relegates them to the background, putting in the foreground Science, as we understand it today, and the moral reformation, of which our old world stands in such need. What, then, are today the social elements which may be for or against it? I shall state them in all frankness.

In brief, M. Burnouf sees in the public *indifference* the first obstacle in the Society's way. "Indifference born from weariness; weariness of

the inability of religions to improve social life, and of the ceaseless spectacle of rites and ceremonies which the priest never explains." Men demand today "scientific formulæ stating laws of nature, whether physical or moral. . . ." And this indifference the Society must encounter; "its name, also, adding to its difficulties: for the word *Theosophy* has no meaning for the people, and, at best, a very vague one for the learned." "It seems to imply a personal god," M. Burnouf thinks, adding: "Whoever says personal god, says creation and miracle," and he concludes that "the Society would do better to become frankly Buddhist or to cease to exist."

With this advice of our friendly critic it is rather difficult to agree. He has evidently grasped the lofty ideal of primitive Buddhism, and rightly sees that this ideal is identical with that of the T.S. But he has not yet learned the lesson of its history, nor perceived that to graft a young and healthy shoot on to a branch which has lost — less than any other, yet much of — its inner vitality, could not but be fatal to the new growth. The very essence of the position taken up by the T.S. is that it asserts and maintains the truth common to all religions; the truth which is true and undefiled by the concretions of ages of human passions and needs. But though Theosophy means Divine Wisdom, it implies nothing resembling belief in a personal god. It is *not* "the wisdom of God," but *divine* wisdom. The Theosophists of the Alexandrian Neo-Platonic school believed in "gods" and "demons" and in one *impersonal* ABSOLUTE DEITY. To continue:—

Our contemporary habits of life [says M. Burnouf] are not severe; they tend year by year to grow more gentle, but also more boneless. The moral stamina of the men of today is very feeble; the ideas of good and evil are not, perhaps, obscured, but the *will* to act rightly lacks energy. What men seek above all is pleasure and that somnolent state of existence called comfort. Try to preach the sacrifice of one's possessions and of oneself to men who have entered on this path of selfishness! You will not convert many. Do we not see the doctrine of the "struggle for life" applied to every function of human life? This formula has become for our contemporaries a sort of revelation, whose pontiffs they blindly follow and glorify. One may say to them, but in vain, that one must share one's last morsel of bread with the hungry; they will smile and reply by the formula: "the struggle for life." They will go further: they will say that in advancing a contrary theory, you are yourself struggling for your existence and are not disinterested. How can one escape from this sophism, of which all men are full today? . . .

This doctrine is certainly the worst adversary of Theosophy, for it is the most perfect formula of egoism. It seems to be based on scientific observation, and it sums up the moral tendencies of our day. . . . Those who accept it and invoke justice are in contradiction with themselves; those who practise it and who put God on their side are blasphemers. But those who disregard it and preach charity are considered wanting in

intelligence, their kindness of heart leading them into folly. If the T.S. succeeds in refuting this pretended law of the "struggle for life" and in extirpating it from men's minds, it will have done in our day a miracle greater than those of Sakyamouni and of Jesus.

And this miracle the Theosophical Society *will* perform. It will do this, not by disproving the relative existence of the law in question, but by assigning to it its due place in the harmonious order of the universe; by unveiling its true meaning and nature and by showing that this *pseudo* law is a "pretended" law indeed, as far as the human family is concerned, and a fiction of the most dangerous kind. "Self-preservation," on these lines, is indeed and in truth a sure, if a slow, suicide, for it is a policy of mutual homicide, because men by descending to its practical application among themselves, merge more and more by retrograde reinvolution into the animal kingdom. This is what the "struggle for life" is in reality, even on the purely materialistic lines of political economy. Once that this axiomatic truth is proved to all men, the same instinct of self-preservation only directed into its true channel will make them turn to *altruism* — as their surest policy of salvation.

It is just because the real founders of the Society have ever recognized the wisdom of truth embodied in one of the concluding paragraphs of M. Burnouf's excellent article, that they have provided against that terrible emergency in their fundamental teachings. The "struggle for existence" applies only to the physical, never to the moral plane of being. Therefore, when the author warns us in these awfully truthful words,

Universal charity will appear out of date; the rich will keep their wealth and will go on accumulating more; the poor will become impoverished in proportion, until the day when, propelled by hunger, they will demand bread, not of theosophy but of revolution. Theosophy shall be swept away by the hurricane....

the Theosophical Society replies: "*It surely will, were we to follow out his well-meaning advice, yet one which is concerned but with the lower plane.*" It is not the policy of self-preservation, not the welfare of one or another personality in its finite and physical form that will or can ever secure the desired object and screen the Society from the effects of the social "hurricane" to come; but only the weakening of the feeling of separateness in the units which compose its chief element. And such a weakening can only be achieved by a process of inner *enlightenment*. It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour*

or creed.

When men will begin to realize that it is precisely that ferocious personal selfishness, the chief motor in the "struggle for life," that lies at the very bottom and is the one sole cause of human starvation; that it is that other — national egoism and vanity which stirs up the States and rich individuals to bury enormous capitals in the unproductive erection of gorgeous churches and temples and the support of a swarm of social drones called Cardinals and Bishops, the true parasites on the bodies of their subordinates and their flocks — that they will try to remedy this universal evil by a healthy change of policy. And this salutary revolution can be *peacefully* accomplished only by the Theosophical Society and its teachings.

This is little understood by M. Burnouf, it seems, since while striking the true keynote of the situation elsewhere he ends by saying:—

The Society will find allies, if it knows how to take its place in the civilized world today. Since it will have against it all the positive cults, with the exception perhaps of a few dissenters and bold priests, the only other course open to it is to place itself in accord with the men of science. If its dogma of charity is a complementary doctrine which it furnishes to science, the society will be obliged to establish it on scientific data, under pain of remaining in the regions of sentimentality. The oft-repeated formula of the struggle for life is true, but not universal; it is true for the plants; it is less true for the animals in proportion as we climb the steps of the ladder, for the law of sacrifice is seen to appear and to grow in importance; in man, these two laws counter-balance one another, and the law of sacrifice, which is that of charity, tends to assume the upper hand, through the empire of the reason. It is reason which, in our societies, is the source of right, of justice, and of charity; through it we escape the inevitableness of the struggle for life, moral slavery, egoism and barbarism; in one word, we escape from what Sakyamouni poetically called the power and the army of Mara.

And yet our critic does not seem satisfied with this state of things but advises us by adding as follows:—

If the Theosophical Society [he says] enters into this order of ideas and knows how to make them its fulcrum, it will quit the limbus of inchoate thought and will find its place in the modern world; remaining none the less faithful to its Indian origin and to its principles. It may find allies; for if men are weary of the symbolical cults, unintelligible to their own teachers, yet men of heart (and they are many) are weary also and terrified at the egoism and the corruption, which tend to engulf our civilization and to replace it by a learned barbarism. Pure Buddhism possesses all the breadth that can be claimed from a doctrine at once religious and scientific. Its tolerance is the cause why it can excite the jealousy of none. At bottom, it is but proclamation of the supremacy of reason and of its empire over the animal instincts,

of which it is the regulator and the restrainer. Finally it has itself summed up its character in two words which admirably formulate the law of humanity, science and virtue.

And this formula the society has expanded by adopting that still more admirable axiom: "*There is no religion higher than truth.*"

At this juncture we shall take leave of our learned, and perhaps, too kind critic, to address a few words to Theosophists in general.

Has our Society, as a whole, deserved the flattering words and notice bestowed upon it by M. Burnouf? How many of its individual members, how many of its branches, have carried out the precepts contained in the noble words of a Master of Wisdom, as quoted by our author from No. 3 of *Lucifer*? "He who does not practise" this and the other, "*is no Theosophist,*" says the quotation. Nevertheless, those who have never shared even their superfluous — let alone their last morsel — with the poor; those who continue to make a difference in their hearts between a coloured and a white brother; as all those to whom malicious remarks against their neighbours, uncharitable gossip and even slander under the slightest provocation, are like heavenly dew on their parched lips — call and regard themselves as *Theosophists!*

It is certainly not the fault of the minority of *true* Theosophists, who do try to follow *the path* and who make desperate efforts to reach it, if the majority of their fellow members do not. It is not to them therefore that this is addressed, but to those who, in their fierce love of Self and their vanity, instead of trying to carry out the original programme to the best of their ability, sow broadcast among the members the seeds of dissension; to those whose personal vanity, discontentment and love of power, often ending in ostentation, give the lie to the original programme and to the Society's motto.

Indeed, these original aims of the FIRST SECTION of the Theosophical Society under whose advice and guidance the second and third merged into one were first founded, can never be too often recalled to the minds of our members.⁴ The Spirit of these aims is clearly embodied in a letter from one of the Masters quoted in the *Occult World*, on pages 71 and 73. Those Theosophists then, who in the course of time and events would, or have, departed from those original aims, and instead of complying with them have suggested new policies of administration from the depths of their inner consciousness, *are not true to their pledges.*

"But we have always worked on the lines originally traced to us" — some of them proudly assert.

"You have not," comes the reply from those who know more of the true Founders of the T.S. *behind the scenes* than they do — or ever will if they go on working in this mood of Self-illusion and self-sufficiency.

What are the lines traced by the "Masters"? Listen to the authentic words written by one of them in 1880 to the author of the *Occult*

⁴ *Vide* Rules in the 1st vol. of *The Theosophist*, pp. 179 and 180.

World:—

... To our minds these motives sincere and worthy of every serious consideration *from the worldly standpoint*, appear *selfish*. . . . They are selfish, because you must be aware that the chief object of the Theosophical Society is *not so much to gratify individual aspirations as to serve our fellow men*. . . . and in our view the highest aspirations for the welfare of humanity become tainted with selfishness, if, in the mind of the *philanthropist*, there lurks the shadow of a desire *for self-benefit, or a tendency to do injustice even there where these exist unconsciously to himself*. Yet, you have ever discussed, but to put down, the idea of a Universal Brotherhood, questioned its usefulness, and advised to remodel the Theosophical Society on the principle of a college for the special study of occultism. . . . (*Occult World*, p. 72)

But another letter was written, also in 1880, which is not only a direct reproof to the Theosophists who neglect the main idea of Brotherhood, but also an anticipated answer to M. Emile Burnouf's chief argument. Here are a few extracts from it. It was addressed again to those who sought to make away with the "sentimental title," and make of the Society but an arena for "cup-growing and astral bell-ringing":—

... In view of the ever-increasing triumph and, at the same time, misuse of free thought and liberty, how is the combative natural instinct of man to be restrained from inflicting hitherto unheard-of cruelties, enormities, tyranny, injustice, if not through the soothing influence of a Brotherhood, and of the practical application of Buddha's esoteric doctrines? . . . Buddhism is the surest path to lead men towards the one esoteric truth. As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded and honour and mercy both flung to the winds. In a word, how, since that the main objects of the Theosophical Society are misinterpreted by those who are most willing to serve us personally, are we to deal with the rest of mankind, with that curse known as "the struggle for life," which is the real and most prolific parent of most woes and sorrows, and all crimes? Why has that struggle become the almost universal scheme of the universe? We answer: because no religion, with the exception of Buddhism, has hitherto taught a practical contempt for this earthly life, while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. Therefore do we find that "struggle for life" raging most fiercely in Christian countries, most prevalent in Europe and America. It weakens in the pagan lands, and is nearly unknown among Buddhist populations. . . . Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion, that it is but our own Karma, the cause producing the effect, that is our own judge, our saviour in future lives — and the great struggle for life will soon lose its intensity. . . . The world in general, and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems

based on that idea, has now proved a failure. If Theosophists say: "We have nothing to do with all this, the lower classes and the inferior races [those of India for instance, in the conception of the British] cannot concern us and must manage as they can," what becomes of our fine professions of benevolence, reform, etc.? Are these professions a mockery? And, if a mockery, can ours be the true path? . . . Should we devote ourselves to teaching a few Europeans, fed on the fat of the land, many of them loaded with the gifts of blind fortune, the rationale of bell-ringing, cup-growing, spiritual telephone, etc., etc., and leave the teeming millions of the ignorant, of the poor and the despised, the lowly and the oppressed, to take care of themselves, and of their hereafter, the best they know how? Never! Perish rather the Theosophical Society . . . than that we should permit it to become no better than an academy of magic and a hall of Occultism. That we, the devoted followers of the spirit incarnate of absolute self-sacrifice, of philanthropy and divine kindness as of all the highest virtues attainable on this earth of sorrow, the man of men, Gautama Buddha, should ever allow the Theosophical Society to represent the embodiment of selfishness, to become the refuge of the few with no thought in them for the many, is a strange idea. . . . And it is we, the humble disciples of the perfect Lamas, who are expected to permit the Theosophical Society to drop its noblest title, that of the Brotherhood of Humanity, to become a simple school of Psychology. No! No! our brothers, you have been labouring under the mistake too long already. Let us understand each other. He who does not feel competent enough to grasp the noble idea sufficiently to work for it, need not undertake a task too heavy for him. . . .

To be true, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies — those of the civilized races less than any other — have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to them now as they were 1880 years ago. They are as far from the solution as they ever were, but. . . .

To these there must be somewhere a consistent solution, and if our doctrines will show their competence to offer it, then the world will be the first one to confess that ours must be the true philosophy, the true religion, the true light, which gives truth and nothing but the TRUTH. . . .

And this TRUTH is not Buddhism, but esoteric BUDHISM. "He that hath ears to hear, let him hear. . . ."

THE CYCLE OF THE WINTER SOLSTICE

The festival of the Winter Solstice has been recognized as one of the greatest natural festivals from immemorial times. Not only does it have astronomical significance, but it also enshrines great spiritual truths and symbolizes soul-awakening. The sun enters the zodiacal sign called Capricornus and begins to move northward again, until the 20th of June. The 22nd of December marks the start of a six-month cycle of natural progress: physical, psychical, moral, mental and spiritual. It marks the end of a cycle of darkness and opens a cycle of light and growth—a cycle of flowering and then of fruitage, nourished by the bountiful earth. Spring, summer, autumn and winter are the outer and visible signs of something that takes place invisibly, on the inner planes, in nature and in man.

“*Light and darkness* are the world’s eternal ways.” There can be no physical light without the corresponding psychic light; and, behind it, stands Light spiritual. The Wise Men of ancient races taught this and Theosophy reiterates it. Psychically, the earth’s magnetic atmosphere is now young again. Any new endeavour started at this time has the added support of Nature’s own renewed energies. Resolutions made during the coming season are easier of realization. Looking at our lives, it is easy to see that all is not well, though it ought to be. This prompts us to make resolutions for change and improvement. These are made in the depths of our Higher Soul, when we see the darkness in which we live and determine to strive for light.

The Winter Solstice begins what in India is called *Uttarayana*. From very ancient times the increase in the light and power of the sun was understood to be the birth of the sun. The Sun Gods of nearly all the ancient peoples were believed to have incarnated on December 25th. They represent the descent of the “Heavenly Man”: Osiris, Mithra, Apollo, Adonis, Bacchus, Horus, Phtah, Ra, Baal and many others.

There is no historical evidence that Jesus was born on the 25th of December, and indeed the early Christian Fathers had many discussions to settle the date. It was at last decided to hold the festival on the day when the Romans celebrated the birthday of their Sun God. St. Chrysostom, who lived about 390 A.D., wrote of the 25th of December:—

On this day, also, the birth of Christ was *lately* fixed at Rome, in order that whilst the heathen were busy with their profane ceremonies, the Christians might perform their holy rites undisturbed.

The movement of the earth around the sun was well known in ancient times, though it was forgotten or deliberately withheld in mediæval times. Six hundred years before Christ, Pythagoras taught it, and before him, the Indians, the Egyptians, the Chaldeans and others. The Zodiac was known for incalculable ages to the Egyptians, the Chinese, the Peruvian Incas, the Aztecs of Central America and the Indians. The same designations for its 12 signs, almost the same animals and other symbols, were used universally.

The 22nd of December marks the beginning of a new season and both the earth and the sun are then under the influence of the tenth sign of the Zodiac: Capricornus or *Makara*, taken variously to mean a crocodile, a shark, a Dolphin, etc. With our limited understanding symbols do not convey to us the whole truth; only the "eye of Spirit" of the great Seers can see, behind the veil, the true nature of the influence. All ancient records show that Mother Earth is a living, intelligent entity, not a corpse. So also is the Sun. Behind the physical sun that we know, stands *Pushan* — the leader of the flock of human souls — the hidden Sun. In a Vedic hymn he is invoked thus: "Unveil — so that thy power may fall on us — the spiritual power of the informing Spirit of the Universe."

The allegorical records of the ancients show a process of evolution different from that theorized by modern schools. Humanity has not ascended from the kingdom of the physical animals; it is the descendant of the Sacred Animals of the Zodiac. To understand this, we ought to find out what H.P.B. has written in *The Secret Doctrine* concerning the functions of the *Makaras* in the great line of evolution which makes man what he is. Thinking man is quite different from animal man. Man does not evolve from the ape; the "missing link" will never be found till this idea is abandoned. The *Makaras* were beings of intelligence and power who lighted the mind in man and brought to him the power of compassion and love at a time known in occult chronology to be 18,000,000 years ago. Man was then man in form but not in mind. The germ of mind was not then present within the animal-man forms. Man is shown to be indebted to a host of intelligent beings who preside over the constellation Capricornus or *Makara* and who, descending from their own plane of consciousness, incarnated bodily in these animal-man forms and lighted up the mind. The sign of *Makara* is thus connected with the birth of the spiritual "microcosm."

The youth and vigour of this season can be taken advantage of by all of us, if we desire to do so, by understanding the great truth that the *Pitri-yagna* (the sacrifice of the Fathers of the human race) was performed by two great classes of beings: one gave the human form and the other gave the human consciousness. The latter class of beings, also called in ancient literature "the sons of Prajapati" or "the mind-born Sons of Brahma," informed the empty animal-man forms and made of them rational men. They took upon themselves the duty of teaching this infant humanity. They taught, among other things, such sciences and arts as mathematics, astronomy, architecture, irrigation, husbandry and the use of the fire, and a universal philosophy of ethical and social life based on Nature's great Laws.

Instincts such as mundane love, attraction or desire arise from the physical form and its natural tendencies. True compassion and real love, the capacity of seeing the unity of all beings, the apprehension of virtue, are different. The principles of *Kama* (desire) and *Manas* (mind) are closely linked with this festival. *Kamadeva*, the god of true love or spiritual compassion, has the *Makara* for his emblem. *Makaraketu* is one of the names of *Kamadeva*. Compassion is the manifestation of the self-con-

sciousness of this intelligent Being devoid of any animal nature. Compassion comes to birth and expression only when knowledge is obtained and when the higher mind illuminates the lower animal nature.

What the word "*Makara*" means is explained in *The Secret Doctrine*. The letter "*ma*" means "five" and "*kara*" means a hand with its five fingers, as also a five-sided sign or a pentagon, which is a symbol of thinking, conscious Man. *Makara* is also "intended to represent the faces of the Universe and indicates that the Universe is bounded by *Pentagons*" (*S.D.*, II. 576). *Makara*, therefore, may be taken to represent both the microcosm and the macrocosm.

The mystic connection that exists between the names "*Makara*" and "*Kumara*" (the progenitors of the true spiritual Self in physical man) is also hinted at in *The Secret Doctrine*. It is through their connection with the birth of the spiritual Man that the Kumaras are likewise connected with the Zodiac. We are told that

"*Makara*," the constellation, is a seemingly meaningless and absurd name. Yet, even besides its anagrammatical significance in conjunction with the term "*Kumara*," the numerical value of its first syllable and its esoteric resolution into *five* has a very great and occult meaning in the mysteries of nature. (II. 579)

The *Kumaras* . . . are *five* in esotericism, as Yogis — because the last two names have ever been kept secret; they are the fifth order of Brahmadevas, and the fivefold Chohans, having the soul of the five elements in them. (II. 578)

The powers of the Mind and of the Heart of every human being manifest through the five great elements, five great powers called the *Mahabhutas*, the great *Tattwas*, with which the sign *Makara* and the Kumaras are connected. Great Teachers have shown how the superior virtues of the head and the heart can be assisted in their development at this time of the year.

Prithvi, the earth, is the first great element. The earth shields the seed in winter; this is followed by the flowering of spring and the fruitfulness of summer, culminating around the summer solstice. To be bountiful and generous, and to prepare for the growing out of our natures of great and wonderful qualities, we must put ourselves in rapport with Great Nature. Mythologically, *Prithvi* produces Sita, the peerless queen of Rama — a beautiful and profound mystery of nature which we have to begin to make use of in our own inner nature. Rather than make a selfish use of nature we need to restore and to distribute its bounties in a right way. Mother Earth never misuses things; *we* do so and produce catastrophes. The exchange of greetings and of presents on New Year's day is an ancient symbol of Nature's bounty.

The second element is Water. In a figurative sense, it is the first principle of things. Man can learn from *Apas Tattwa* the quality of humility, the gratitude of the ignorant for the gift of wisdom, the gratitude of the hungry for the one who feeds him. This great archetypal humility is reflected in the humility of the pupil, the learner, the disciple,

the *chela* who strives to make himself "appear as nothing in the eyes of men." The supreme humility of the great Masters and Adepts, who have constituted themselves channels for Mother Nature and her Laws, produces for us the light of Truth and the warmth of Compassion. Says *The Voice of the Silence*: "Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered. Be like the Ocean which receives all streams and rivers. The Ocean's mighty calm remains unmoved; it feels them not." This is the spiritual water that assuages the thirst of all human beings.

The third element is Fire or *Agni, Tejas Tattwa*, the great quality of purity, for fire reduces all impure things to ashes. Only worth-while things, like pure gold, remain unaffected by fire. We are not pure just because we use soap and water; real purity is of the magnetic inner nature that is spiritual in quality. It arises from the warmth of love, the warmth of the inner fire. In the life of the disciple there comes a time when the good and evil tendencies in his nature come to a balance. When this stage is reached, he can intelligently fill his nature with the love or compassion that is derived from the embodiments of purity, the great Teachers, the real Fathers of the Human Race, and Their Wisdom. Our position here and now in evolution demands that we seize our destinies firmly, that we redress our sins and reduce them to ashes, or else the "single eye" of Spirit cannot be attained. From the Fire of the Great Adepts issue thousands of sparks. They are the channels of the One Light, which we must make our own by making our animal natures pure enough to allow It to shine forth.

Air, *Vayu Tattwa*, is the fourth element. It indicates the unity of man with man. Air bridges the space between all of us. The power of unity is felt strongly in one's family. The unity of the spiritual nature and of the Higher Mind in man is to be felt through the study, assimilation and practice of great ideas. True love of all humanity is to be cultivated. No differences of any kind are to be recognized, such as "he is a sinner and he is a saint." The air which passes everywhere in space reminds us of these ideas.

Akasha, the supersensuous spiritual essence which pervades all space and which is erroneously identified with Ether, is the fifth element. It is the universal Soul, the Matrix of the Universe, the cause of existence. It is Light itself and fills the infinite Space. Our physical light is the reflected radiance of this Divine Light. The Light which comes from the One must grow in each man as a conscious awareness. It is the *Tathagata* Light, the Light lit by the Buddhas of the race. "I am one who but follows in the footsteps of his illustrious predecessors," says the great Buddha in supreme humility. To reflect and mirror this inner light, to shed it for others' sake — this is our task. Just as a mountaineer looks down at the sombre valley from the height he has scaled and sees a light here and a light there, so the Great Ones look at us and see the lights lit by the awakened ones through their own efforts.

The increase in the light of the sun gives an impetus to the Light of Divinity in the heart-shrine to come forth and act in the cerebrum of

man. The Sun and the Light are symbols of awakening, and the yearly festival of the Winter Solstice symbolizes soul-awakening.

The great virtues are connected with the *Tattwas*. They are taught cycle after cycle by the great *Gnyanis*, through whose service and sacrifice we learn and are helped. They have imparted the knowledge of the *essence* of things. We need to connect *Makara* with Mother Earth as we connect it with what is behind the visible sun — the True Sun, *Pushan*; and with the Great Adepts who are the descendants of those who incarnated in the Third Race 18,000,000 years ago and without whose light we would be nowhere.

These ideas must be used by us in order to take advantage of the season. We live by spiritual ideas, the ideas of love, sacrifice and compassion.

THE PLANT

Spring

In the spring the plant put forth its tender green leaves and bright blossoms and swayed gently in the sunshine. "To give beauty and fragrance to all who pass this way is good," said the plant. "This is Life."

Summer

In the warm days of summer the leaves grew larger and darker and, where the bright petals of the flowers had been, juicy berries formed and grew sweet with the help of earth and air, water and the heat and light of the sun. Children playing in the meadow picked and ate the berries and were glad. "To give children food and make them happy is good," said the plant. "This is Life."

Autumn

Autumn days came with their clear, cool weather. All the berries were gone but the plant spread its leaves in the sun. A gatherer of herbs came by and when he saw the plant he was glad. "Its leaves are good for healing," he said, and he took them all off, to make medicine from them. "To help to heal the sick is good," said the plant, as it swayed to and fro in the wind. "This is Life."

Winter

Winter came with its cold and its cutting winds. A bent old woman, thinly clad, came by, gathering sticks to make a little fire. And when she saw the bare stem and branches of the plant she was glad and took the whole plant with her. She broke it up to build a little fire on the hearth and lighted it, holding her shaking hands out to it to warm them, as the plant crackled and blazed. "To give warmth and comfort to the old and lonely is good," said the plant. "Is this death? No, this is Life!"

NATIONALISM AND ITS ARCHETYPAL COUNTERPART

It stands to reason that the problem of world peace will defy solution and the clouds of war will continue to gather again and again as long as men persist in thinking in terms of separative concepts and clannish loyalties. It cannot be denied that the love of one's country and people is a noble sentiment in so far as love is a noble sentiment. But, confined within geographical limits, this love can and does breed the ignoble feeling of hatred of other countries and peoples. Patriotism has played its part in both individual and racial evolution; but, in the world of today, as long as national governments exist to represent only the vested interests of their respective nations, international conflicts cannot be avoided. What is needed, therefore, is a higher nationalism, leading to right internationalism. It is especially necessary to remember this at a time when new nations have emerged on the world scene.

This has been rightly called an age of transition. In every department of human activity transformations are taking place. At such a time, more than at any other, unrest, leading to revolutions and wars, is likely to creep in. Those who understand mass psychology know how the force of unrest, working from within without, may take such a turn that grave consequences may follow. A rational and philosophical basis for the solution of the problems confronting humanity should be given, for even a slight permeation of right philosophical ideas in the thought atmosphere of the world goes a great way towards checking the rashness of the populace.

At the present moment, the entire Indian nation is in a turmoil and is engaged in a war to preserve its hard-won independence. Throughout the length and breadth of the land patriotic fervour has been aroused and people are responding to the call of their leaders to make sacrifices — even of life itself — to meet the challenge of foreign incursions into the country. At such a time as this, the concepts of patriotism and nationalism ought to be studied in a calm and philosophic way.

Without friction progress is not possible; without the darkness of night we would not enjoy the brightness of day; without the existence of hatred we would not value and appreciate love. A very natural conclusion therefore may be drawn, that friction, darkness and hatred exist because progress is to be made, brightness is to be experienced and love is to be felt. The former are secondary, not preliminary, in character; they are there because of their positive counterparts.

That brings us to the truth enshrined in the words: "As above, so below." As was stated in our issue for June 1959 (Vol. XXIX, pp. 297-98):—

Ideas in archetypal regions produce idols in concrete worlds. Tables are seen and used on earth because tabularity exists in its archetypal counterpart. Manifestations on this plane are reflections of their archetypes on a subtler plane. Suicides and murders on the physical plane

are symbols of those on higher ones with which "lost souls" are related; maternal love typifies the compassionate love of the Great Ones for the child humanity; conjugal love represents the union of the lower and higher selves; day and night signify *manvantara* and *pralaya*; birth and death indicate manifestation and disintegration of atoms and systems; earthly man stands for Heavenly Man; private societies and secret fraternities betoken the sacred and little-known Brotherhood, as ceremonial entrance into the former copies the Great Initiations in the latter; the frauds and charlatans of Occultism point silently to the existence of the White Magician; and so in all departments and provinces of Nature in an endless range of succession, till we feel overpowered by and bewildered at the plumbless depth and unscalable height and marvellous expansion on every side.

That is a general principle which may be applied everywhere and in all things. The ancients with their wisdom did so. The Puranas and the *Book of the Dead* and even the four Gospels of the New Testament show this quite plainly and well. From the much misunderstood story of Krishna and the *gopis* down to the Wise Men's vision of the Star in the East "over where the young child was," this is clearly seen.

Lord Buddha taught the same lesson when his father questioned him as to why, though born a prince, he had returned to his kingdom clad in the yellow garments of a beggar, and he replied: "My father, it is the custom of my race." He referred to his having reached Buddhahood, which made him a member of the Deathless Race.

"Not of a mortal line," the Master said,
 "I spake, but of descent invisible,
 The Buddhas who have been and who shall be,
 Of these am I, and what they did I do. . . ."

His yellow robe and his begging bowl indicated the existence of their marvellous archetypes.

It is a sign of wisdom always to look for the underlying principles, the archetypes of concrete objects and abstract subjects, for thereby we understand better and consequently act without blundering.

Now what can be the archetypes of nationalism and patriotism? What can be the Ideas — using that word in the sense in which Plato used it — underlying the love of one's country and the love of freedom? From an archetype issue forth many types, just as from a centre many radii come out. Thus triangularity is one, but triangles are many; tabularity is one, but tables are many. What are the abstract and metaphysical prototypes of the conceptions of the Motherland (or Fatherland, or Native land) and self-government?

The attraction and love for the Motherland is rooted in the attraction and love of the individual self for the Universal Self; or, to particularize, in the inherent, albeit often unconscious, attraction of the Personality towards the Ego, of the Ego towards the Monad, of the Monad towards the Logos, and so on at higher and higher levels. Thus, longing for home

when travelling in foreign lands, longing for the rest and refreshment of one's own room in crowded reception halls, are instances in other spheres of the manifestation of the same Idea or archetype. This longing, this yearning of the lower for the higher, exists in every human heart, though men know it not, and it expresses itself in the search for happiness, which is a universal search.

Similarly, the conception of self-government seems to have its archetype in the inherent and innate desire or will of the Ego to govern the Personality and manage its affairs, or that of the Monad to look after the Ego, or that of the Logos to attend to the Monad; or, to put it in general terms, in the desire or will of the Universal Self to protect and help its sparks, the individual selves enmeshed in matter.

We must understand the lessons these archetypes have to impart. If we do so, then we are not likely to go astray and commit mistakes, and from our midst would disappear hatred and abuse of other nations and individuals. Quarrels would cease and evil would die. If we understand that our real Motherland is the realm of Spirit whence we come on earth as travellers in a foreign land to gather knowledge, gain experience and learn wisdom; that as travellers we have to visit various lands in turn and adapt ourselves to the ways, habits and customs of the people we visit, if we want to profit by our stay among them — if we understand that, then we shall not hate or speak evil of our brother-travellers in Africa or Europe, if we at the time happen to be travelling in Asia or America. We ourselves have been in those lands, and if we have not already been there then we shall have to be there some time. It is therefore foolish and meaningless to hate and to quarrel. Let us be true patriots; let us love our home which is in the spiritual region, and we shall cease to hate and begin to appreciate our brethren, now wearing a different dress suitable to the climate of the land in which they are sojourning.

Self-government is governing the lower by the higher; not governing lands and people without, but becoming masters in the vast and rich kingdom that lies within. The higher is pure, good, noble and lofty; and, with gentle kindness, with compassionate reasoning, with true sympathy, with wide experience, it rules the lower. That learnt, we shall cease to talk of governing others while we do not possess compassion and experience. He who has conquered himself is a master of the worlds.

And when that conquest takes place and real freedom is enjoyed, then shall we taste the joys of our true Motherland, that spiritual realm which is our true home.

SELF-EXAMINATION

II.—ONE METHOD AS A STEPPING-STONE

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In this study we are going to examine only one of the bases on which self-examination can be conducted. It is the appropriate use of the "classification and discussion of the three qualities" or Gunas put forward in *Notes on the Bhagavad-Gita* (pp. 196-201). This particular basis for self-examination is selected because it is very helpful in ascertaining the general state of the Personal Man. Just as we have in the body numerous organs, any one of which may be ill, lowering the good health of the whole body, so it is with our numerous weaknesses. But, for each person, there is a general state of bodily health: the rhythm of the body is determined by the good health of the body, in spite of small illnesses; often the latter contribute towards building that rhythm. For each Personality there is a sum-total of health or rhythm; this may be called the note of the Personal Man's life. This note, or, better, chord, is the material and effectual aspect of each one's Line of Life-Meditation. This Life-Line of Meditation is the soul of the chord or note which is the Guna. Our Line of Life-Meditation is the creator of the Guna. Therefore, the self-examination conducted on this basis is not a daily practice, but can and should be used periodically, say, once a year. This mode of self-examination through which we can determine our own Guna is a step which will aid the esotericist in using the final mode of determining his star, colour, note or number.

To understand what follows, the reader is asked to peruse the pages mentioned of *Notes on the Bhagavad-Gita* and to keep that book before him for reference. On p. 200 six types of men, by Guna classification, are mentioned; the seventh is referred to on p. 201. This classification is an aid which each student can utilize.

In reference to the subdivisions, seven in number, let us not overlook that there is a general Guna-Note for the whole race. Just as the whole of humanity is in the Fourth Round but men of a variety of sub-races of the previous Root-Races live together, so also for the whole of humanity there is one prevailing Guna though the seven subdivisions of the three Gunas are to be found in existence. W. Q. Judge writes that "we are now in Rajasika regions." If we reflect upon humanity as in Rajasika regions but as composed of seven groups according to the Guna-divisions, our insight into human nature, including our own, will deepen and we shall begin to understand the conflicts, individual and national, now going on.

The next important point to note in the pages we are considering is the distinction drawn between mental states and moral conditions:—

The psychology of the Gita and the ancient sages classifies the *moral* states, treating the mental states as mere effects produced by moral conditions. Herein lies the secret of the hold the Gita has had

all down the ages, and continues to have increasingly.

The relation between mental states and moral conditions should be seen. In our lives we find three predominant factors, of which mental states and moral conditions are two; there is also the third — deeds or actions (to be precise, speech and actions).

Now actions and speech are rooted in mental states; but mental states themselves are effects arising out of moral conditions which are causal. The Line of Life's Meditation is related to the moral conditions; it comes to each of us as a karmic heirloom from previous incarnations.

This Life-Line of Meditation results from the assimilative processes of Devachan; this for people in general. Those who are training themselves to escape the Devachanic period have to learn to assimilate and to refashion their own Life-Line of Meditation. Each earnest student who desires to become wholly a Theosophist by nature has not only to work on his mental states but also to do something substantial with his own moral conditions, *i.e.*, his own Line of Life-Meditation.

The Line of Life-Meditation manifests as the Guna or attribute of the Personal Man.

The constitution of the Personality can be changed by thought, *i.e.*, by study and meditation. Mental states of the ordinary man are directly related to his outward life — speech and actions. Unless a man takes to the real consideration of the Soul within, his Guna remains unchanging and stationary. Only when a person begins to assimilate Theosophy, and not only studies it, is he changing his Moral Nature. Many students study and accumulate knowledge to be assimilated only in Devachan, because they do not practise application of the teachings. One who has resolved to be an Esotericist practises, and so assimilation ought to be taking place.

Let us for a moment look at the process from the outer and objective point of view. A person's words and deeds undergo a change because there is a mental change; mostly such a mental change is superficial. People, as a rule, do not change much; they remain more or less the same. For such the real change takes place in Devachanic assimilation. But there are those who become better or worse under the influence of views and ideas which they accept; their mental processes are influenced by false philosophy or right philosophy. But leave aside both groups — those who are not influenced by any philosophy or those who are influenced by false views and fictitious ideas. Examine the position of the Theosophical student, who in previous incarnations has made efforts and who is born with a Guna in which Theosophical ideas inhere. Such a student has in his Line of Life-Meditation the impress of ideas of the Esoteric Philosophy of the Wisdom-Religion. Consider in this light the division of Theosophists — into Theosophists in name and Theosophists by nature — examined in our previous study. We saw how every esotericist is part one and part the other. Where does our Theosophical nature manifest itself? If we are Theosophists by nature it shows itself in our Guna. Whatever of Theosophy is there in the Life-Line of Meditation expresses itself *naturally*. No great effort has to be made to manifest that which has

become part and parcel of our being, which has become assimilated in our Guna, and we are not even cognizant of our virtues which are thoroughly assimilated. On the other hand, in this phenomenon is embedded one of the reasons why the student who is trying hard to lead the life is cognizant of the unassimilated and superficial aspects of his being. Theosophical limitations jump to the vision of the earnest self-examiner much more than Theosophical power and virtue which have become part of his nature. Our weaknesses and our limitations are due to neglect of practice and of application, sometimes also to misapplication of Theosophical doctrines.

The Guna of the incarnated soul may be described as a connecting link between the upper triad and the lower quaternary and is, in a way, a factor common to both. The moral nature may be pictured as having gaps in it and these gaps produce deficiencies, weaknesses, blemishes. The hundred chords of desire mentioned in the sixteenth chapter of the *Gita* are, speaking metaphorically, in existence because of these gaps which exist, shall we say, because of Theosophy known but not practised. In the passage we are studying from the *Notes* there is a reference to "attractions found in physical existence"; these arise because the truth about them is not known or when known has not been assimilated.

The most practical message of that whole passage is this: The highest path is not that of the sattvic being; it is "separation from the three qualities," and that separation is described as "non-identification." We have to overcome "self-identifying attachment with the ever-changing forms."

Mind or mental states form the field of battle. But it is the battleground not only for conquering false speech and action; this is difficult, but comparatively less difficult than changing the Guna or the Line of Life-Meditation and moral conditions, which also has to be achieved on the same field of battle, if permanently beneficent results are to accrue. Without obtaining real knowledge and without undertaking a real discipline this double transformation is an impossibility.

Self-examination of this kind may be found intricate and very difficult. Is there something which would facilitate its practice? Yes, there is. Less difficult it is to reflect quietly upon the Tapas-Austerity of Body, Speech and Mind discussed in the seventeenth chapter of the *Gita*. Let us determine which of the qualities mentioned there are ours and to what extent. As we strengthen the virtues named, as we eliminate the corresponding vices if they inhere in our nature, we shall secure a very reliable foundation for the practical application of transmuting our Guna by appropriate changes in our mental states. This double task will bring us the reward of attaining "the highest ideal of man's duty"; but how to begin the task?

Let each one among us ask himself this very pertinent question:—

To what extent am I a Theosophist in name and in what measure a Theosophist by nature?

SELF-DEVISED EFFORTS

Master, in what way do we need to make self-induced and self-devised efforts which the Third Fundamental Proposition of *The Secret Doctrine* tells us are necessary? Does not life demand constant efforts, and, if so, why should we have to *devise* more?

Friend, it is true that life is made up of efforts, but to what end are these directed? At some time in our life we have a nebulous or a clear goal to move towards, and our efforts, spasmodic and half-hearted, or deliberate and vigorous, are directed towards it. But our goal often concerns the physical man's walk in life only, does it not? What about the *way* he walks his self-chosen path, his relationship to his efforts? Does he act as an integrated being or as an animal? Does not the Third Fundamental refer to the way of progress towards the goal of self-abnegation and self-realization in the SELF?

That is true, O Master, but how can special efforts help?

Friend, it is only when we understand that everything in life has its threefold and also sevenfold aspect that we can see this need. Take any effort — even the effort to work hard. This can be performed in an even or a spasmodic way, a pleasant or an unpleasant way. Lack of will, *i.e.*, of continuity, leads to apathy and failure. A pleasant or cheerful attitude affects for the better not only our work but also our environment. Do we knock down someone who is in our way? Does our temper rise when we seem to be thwarted? Are we considerate companions, thinking of others while proceeding on our way? Do we, sometimes at least, turn away from our effort for the sake of another's need?

But, Master, how can I be a man of integrity if I turn away from my effort or change my goal?

Friend, this word "integrity" is little understood. Think of it as the bringing together of parts to form a whole. You can only integrate *more* than one thing. Therefore, since all actions have their root in the mind, are brought to fulfilment by the will which is at present focused in desire, and work out on the physical plane, an integrated person is one in whom mind, will, desire and physical performance are blended into one. A person of integrity is one who speaks the truth; his words do not belie his actions; his actions do not belie his words; his will flows unhindered in the acting out of his words. And the feeling-desire throughout is united to his will and his actions. In simple words, he does not say "How glad I am to meet you!" when he really means the opposite. He does not say "I will do this or that," or "I will not do this or that," and fail to carry out his promise. It is a healthy exercise to look back at what we have done, felt or thought during the day and see how many times we have said we would do something and then not done it. We need to induce truthfulness and integrity by watching our words and feelings and actions.

Yes, Master, I can see now that we have to make an effort along these lines, but what about the self-devised efforts?

Friend, suppose we know that we talk too much. In time Karma will force us to watch our words. But, before Karma makes us learn the lesson through suffering, why do we not work out a plan to help us to speak with care only what is necessary and true? We can make a vow to be silent for a fixed period each day. That sounds good; but we may find ourselves, at that appointed hour, in a situation where it is necessary to talk (not being Gandhiji's equals we cannot expect others to appreciate our efforts, nor should they know of them), and we learn that we should not have made such a vow at all, but should have vowed that at a certain time we would speak slowly, deliberately, *after* weighing our words; *i.e.*, becoming conscious of the fact that we are speaking.

Or take another instance. Suppose someone irritates us. We should try to find some phrase that will come to mind when we are with the person who irritates us, which will help us to be conscious of the possibility of irritation before it arises. Or, if we suffer from pride, how does it show in us? It shows in our conversation, in our walk, in the set of our lips and the carriage of our head. What shall we do? A phrase comes to mind which may help us. Emerson wrote in his essay on "Compensation" that "no man had ever a point of pride that was not injurious to him." The rebuffs we receive will in time cure us of this vice; but, instead of waiting to suffer, why not use preventive measures *now*?

Yes, Master, I see the point.

Friend, try to *think* out these problems for yourself. In that way you will grow.

Vain is it to make search without. No knowledge will reach you from anywhere but this small lotus of the heart. Just now ye are binding it so that it cannot burst open. It is with the delusions of the mind ye bind it in a knot. That knot ye must break. Break loose from scholastic error, make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth, become as little children who are not hindered by preconceptions, and ye will have knowledge.

The only fact I have to offer you is — YOURSELVES.

—*The Path*, March 1888

STUDIES IN THE "TRANSACTIONS OF THE BLAVATSKY LODGE"

II

Time was not, for it lay asleep in the infinite bosom of Duration.

—*The Book of Dzyan*

We begin this study as we ended our last, with some of the basic assumptions, often unrecognized, which have fashioned our old style of thinking and which make an understanding of the Stanzas of Dzyan so difficult for us. Corresponding to the Newtonian concepts of absolute space and relative space are the concepts of absolute time or duration and relative time. Absolute, true and mathematical time, of itself, and from its own nature, flows equably without regard to anything external. Relative, apparent and common time is some sensible and external (whether accurate or unequable) measure of duration by means of motion, which is commonly used instead of true time, such as an hour, a day, a month or a year. To these two concepts must be added a third, that of psychological time or the sense of the passage of time, which is not directly related to either duration or common time. Psychological time in the dentist's waiting room differs entirely from psychological time in the cinema, but this influences neither duration nor any attempt to measure the flow of duration by a clock or the movement of the earth round its axis or by any other means.

Implicit in the first two concepts of time is the assumption that there is nothing in the universe but a succession of events. Any two events occur at two separate points in the flow of absolute time, at two separate points in absolute space. An attempt to measure the time interval between them and the space interval between them would give relative time and relative space respectively. The measure of time is always by some cyclic motion such as the swing of a pendulum or the movement of the earth round the sun, but the durations of successive swings of a pendulum, or of successive circumnavigations of the earth's orbit, will not be quite equal, so that any attempt to measure any other interval of time by means of these cycles will always be subject to error.

Today the concept of absolute time as that of absolute space is regarded as either invalid or as valueless because there is no means of measuring the flow of absolute time. Further, time, like space, is regarded as relative to the observer. Quite apart from differences in the psychological time of one observer and that of another, the actual flow of time is different for the two observers, *i.e.*, the interval of time between two events will be different for the two if one is moving relative to the other, although the difference does not become important until speeds approaching that of light occur. Further still, the possibility that under certain circumstances time may stand still or even start to flow backwards is one that is discussed seriously in some theories of the structure of the cosmos.

As admitted already, these theories of space and time may not in

themselves be of much importance to us, but they are of importance in so far as they spotlight the ingrained mental habit in us all of regarding life as a succession of events, this event occurring at this point in a limitless emptiness and at this instant in a time which goes on for ever; and that event occurring at that point in space and at that instant of time. The idea that all things are in all things, and that each instant contains within itself the whole past and the whole future, is unfamiliar to us.

It seems possible to distinguish three concepts of time in the *Transactions* together with the *Secret Doctrine* commentary upon the above *shloka*: Duration; Time which is divisible in Duration; and the sense of the passage of Time with any individual which is an illusion produced by the succession of his states of consciousness as he travels through eternal duration. There is some resemblance between these three and between absolute time, relative time and psychological time as defined above, but in many important respects this is superficial. Consider the third together with what we find on p. 18 of the *Transactions*. There Madame Blavatsky states that neither in *Devachan* nor in dreams is there any awareness of the succession of states of consciousness, *i.e.*, any sense of the passage of time. The sense of the passage of time in a dream occurs in the recollection of the same, not in the dream itself. She accepts with approval the suggestion embodied in the question: "May we not compare the recollection of a dream to a person giving the description of a picture, and having to mention all the parts and details because he cannot present the whole before the mind's eye of the listener?" Can we not extend this analogy and liken the travel of a man through eternal duration to his wanderings through a vast landscape? His eye lights on this scene and on that, producing continual changes in his state of consciousness, but he cannot comprehend, either with his physical or with his mental eye, the whole landscape complete in its sweep and in its every detail. One part passes into and out of the focus of the eye and of the mind, to be followed by another. The landscape becomes known to him only through the passage of time, or by the succession of his states of consciousness, but the landscape itself simply exists.

Quite as limited is the focus of the mind's perception and understanding of itself, of others and of daily events. That focus will be filled by the few moments of pain in a dentist's chair, while the countless other moments of greater pain in the world lie remote from that focus. How illusory are those few moments! In the hours, weeks or even years of despondency the glad company of those who have kept the light burning for millennia is as living as in the hours, weeks or years of joy. How illusory are these short sequences of states of consciousness! A man enjoys his moment of triumph basking in the praise of his friends; there are thousands who do not know him. He wins the adulation of thousands; there are millions who do not know him. The whole world knows of him; there are untold millions who went before and untold millions who will come after to whom he is non-existent. How illusory is his moment of triumph! Consider that when friction occurs between the two surfaces of two bodies in contact, the actual area of contact as revealed by a micro-

scope amounts to a few points on the contiguous surfaces while the whole interior volume of either body remains untouched. In friction between two people the area of contact is equally restricted and superficial compared with the many facets of each personality and the unplumbed depths of soul. How illusory is the moment of hatred!

Some pass from considerations such as these to complete despair of the value of human life, of the significance of the effort of the present moment. This is equally illusory. This is to regard life and all manifestation in Newtonian terms as a succession of events. It is not so. Each moment contains potentially within itself all other moments. (The beginning of a cycle must be a moment. — *The Ocean of Theosophy*, Chapter XIV) In the moment of pain can be the comprehension of another's pain. In the moment of joy can be the comprehension of another's joy. In the moment of either pain or joy can be the comprehension of the hopes and fears, the pleasures and pains of the family, of the nation, of humanity. From p. 138 of the *Transactions* we extract the following. What is written there might well be used as a clue to the understanding of the whole book.

He who would be an occultist must not separate either himself or anything else from the rest of creation or *non-creation*. For, the moment he distinguishes himself from even a vessel of dishonour, he will not be able to join himself to any vessel of honour. He must think of himself as an infinitesimal something, not even as an individual atom, but as part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind.

Time is divisible into cycles within Duration. Cyclically, things pass from the region of ideals which we call the future to the region of memories which we call the past. These cycles are not illusions except in so far as everything outside of the One Reality is illusory. ("Karma is not subject to time, and therefore he who knows the ultimate division of time in this Universe knows Karma."—*Aphorism on Karma*) In passing, they present a cross-section of their total selves. A cross-section has length and breadth but no thickness and therefore no existence in the world. To imagine that there is nothing but a succession of cross-sections, a succession of events, and nothing more is the illusion of time. This illusion is to be dispersed, not intellectually, but by knowing personally and individually that there is more than this succession. Remember the good in a friend or an enemy when under cyclic law he presents the bad. Remember and act upon the advice of a true friend when under cyclic law the influence of false friends waxes strong. Look directly upon the world of Masters and Their work with the eye of mind when under cyclic law the physical eye can see no sign or monument. Wait patiently for the fog to lift, knowing that the sun still shines. In short: "Live neither in the present nor the future, but in the eternal."

EXTRACTS FROM UNPUBLISHED LETTERS .

Light and darkness always go together and, as Mr. Crosbie points out, in a bigger city there are many souls who are eagerly looking for some light; but you and other friends situated in your little town have a peculiar opportunity. A strong group self-energized and self-sustained will mean a great deal for the Cause as for India. Much, if not everything, will depend upon the few earnest souls there carrying on this labour of love. Feeling for the Great Cause is the nourisher of the student-aspirant. If you love the Cause you will labour for it unceasingly, and labouring for it you will see its hidden beauties and powers and therefore will love it all the more. Devotion is the talisman that works its miracle for every student, not for his own progress, but for the advancement of the Cause for which his progress is intended. Study of our great teachings is a very necessary thing and extension in knowledge will take place as you study, but unless the heart quality is developed and feeling for the cause of human brotherhood is sustained, the study will produce a ring "pass not" and problems and puzzles will arise. Therefore, in prosecuting the study think of humanity which must be helped by the student, and that will naturally turn your mind in the direction of the real authors of the Philosophy. This perfect body of knowledge did not come into existence with H.P.B., however much she was the focal point to which assistance, direction and guidance came. In studying her books you must endeavour to contact her mind, and similarly in studying the books of Mr. Judge you must contact *his* mind, which, as H.P.B. pointed out, was the link between the spiritual and the material worlds. When a student-aspirant like you has begun to contact the minds of the authors and the founders, then naturally the living power of those minds will begin to work its miracle on your mind. Therefore, H.P.B. says in the first of her *Five Messages*:—

The multiplication of local centres should be a foremost consideration in your minds, and each man should strive to be a centre of work in himself. When his inner development has reached a certain point, he will naturally draw those with whom he is in contact under the same influence; a nucleus will be formed, round which other people will gather, forming a centre from which information and spiritual influence radiate, and towards which higher influences are directed.

The duty of the Theosophist, it seems to me, is first and foremost to live his own life and set an example in his own home; he can fight the dishonesty of the black market to a considerable extent; also in his business and office routine he can set an example of efficiency and honesty which will have its beneficent repercussions on all those who come in contact with him. For this purpose daily study is most excellent. Metaphysics give a detachment to the mind, which, after the experience of the detachment, when brought in contact with concrete problems of the world, is able to deal with them in a real spiritual way. Study and application

are not sufficient; promulgation of these ideas becomes necessary. True, it is done at your study group and indirectly much can be done through contact with friends, in conversation and class, as well as by visits to social and political organizations where Theosophic influence may permeate through you. We cannot be indifferent and close our eyes to the evil which surrounds us; it would be as futile and impracticable as having no light in our homes and simply closing our eyes because of the darkness or not going to sleep because there is chaos around. We have to light our own lights and each small light will enable people in that area to dispel the darkness which surrounds them as well as others. Nor would it do to worry and bring on insomnia; we must use the hours of darkness for the purpose of sleep which brings refreshment for the work to be done the next day.

It is not surprising that many of your colleagues and friends are not interested in the work of H.P.B. It is not an easy job to be interested in the higher things of life, especially when the higher things demand application so that one's own mode of daily living has to be changed. We know what we are doing — endeavouring to affect the mind of the race during these coming decades before 1975. Make your own mind and heart clear that you yourself will not be able to do anything along this line until you have familiarized yourself very fully with the teachings of the esoteric philosophy.

We can hardly do anything for Brother——. His complaint that Theosophy does not help him brings to mind the complaint of two American members to H.P.B. They said the same thing and added that, as their appeal to the Masters called forth no response, they were going back to the “meek and gentle Jesus.” H.P.B.'s answer was: “Did you knock at the right door?” and “Did you knock in the right way?” So, we can wish Brother —— all the best in the world and let him find out for himself. If you can help him to reorientate himself, you may be doing him a good piece of service.

Mr. Judge has rightly said that “Theosophy is for those who want it and for none others.”

As to Theosophy being for those who are hungry for soul-wisdom: This is correct. But really is there anybody in the process of human evolution in embodied existence who is not hungry for soul-wisdom directly or indirectly? We would draw your attention to two articles: “Is Theosophy for All?” and “Needless Slavery” in Volume XIII of the magazine *Theosophy*. While it is true that Theosophy is for those who want it and for none others, it must not be understood that those who do not want it are not in need of it, because Theosophy gives the next step of advance for every human consciousness, however dull or prosaic that consciousness may be.

What we must look out for is a steady nucleus of real devotees of H.P.B. and her Great Masters. People come and go, as Mr. Judge points out, but the real nucleus must remain, and it is to the real nucleus that every time we have to look for the real progress of Theosophy in any place.

I am fully convinced that students of Theosophy can save themselves and their associates a great deal of trouble and suffering if they live by the Power of Theosophy. If they can keep an inner centre, without any ruffle getting to it, they will be able to understand our teachings in a more profound way and also will be able to help themselves and those around them, students or not, in a more efficient and thoroughgoing fashion. If a few people who know the value and power of Theosophy will not attempt this, so much the worse for ourselves and for the country. We have not only to promulgate the great ideas through classes and meetings, but more than ever we have to promulgate by becoming Theosophical in heart and mind, as well as in words and deeds.

The Heart Doctrine is a small book, no doubt, but it is full of good things, and one has to read Mr. Judge's articles several times and ponder over them to be able to make the necessary application. Unless we apply the teachings embodied therein, the depth and profundity of Mr. Judge's writings will not become clear to us. As he points out in one of his letters, our new knowledge is only an extension of our old knowledge; and Mr. Judge's books will enable us to increase our storehouse of knowledge exactly in terms of the application we make of it. It is this practising of Theosophy in our daily lives that is so essential, and one of the very things that stand in the way of many Hindus who appreciate Theosophy intellectually is the lack of or lukewarmness towards the application of the teachings given out. This is true not only in reference to the teachings of Theosophy but also in reference to the teachings of the *Bhagavad-Gita*. If the Hindus were to apply the teachings of the *Gita*, they would very soon become students of Theosophy.

The "moral standard of the *Theosophists*" is — TRUTH — and this covers all. Whether those who believe in a personal or anthropomorphic deity, or those who call themselves Agnostics, or Atheists, or Buddhists or even Materialists, once that they have joined the Theosophical Society, they are bound to present to the world a far higher "standard of morality" than that which is developed merely through fear of hell or any other future punishment.

—H. P. BLAVATSKY (1883)

IN THE LIGHT OF THEOSOPHY

In the September *Encounter* appears an essay by Karl R. Popper, Professor of Logic and Scientific Method in the University of London, "On the Sources of Knowledge and of Ignorance," which was first delivered as a lecture before the British Academy. It is to be included in his new book, *Conjectures and Refutations*.

On the historical side, Professor Popper examines the old quarrel between the classical empiricism of Bacon, Locke, Berkeley, Hume and Mill, and the classical rationalism or intellectualism of Descartes, Spinoza and Leibnitz, the former school insisting that the ultimate source of knowledge was observation, and the latter that it was the intellectual intuition of clear and distinct ideas. Both the schools, the author believes, are mistaken, for "neither observation nor reason can be described as a source of knowledge, in the sense in which they have been claimed to be sources of knowledge, down to the present day."

Most of our knowledge or assertions are not based upon observations, but upon all kinds of other sources, the most important of which, apart from inborn knowledge, is tradition. One cannot rely merely upon his eyes and ears, especially if his report is to be of use in justifying any assertion worth justifying. Even eye-witnesses often err. Questions arise as to the sources of those elements of one's knowledge which are not immediately observational. This is why the tracing back of all knowledge to its ultimate source in observation is logically impossible to carry through. The whole question of ultimate sources, Professor Popper believes, must be rejected as based upon a mistake. If we are doubtful about an assertion, then the normal procedure is to examine or test the asserted fact itself rather than to ask for its sources; and if we find independent corroboration, then we shall often accept the assertion without bothering about sources.

There are all kinds of sources of our knowledge, none of which, Professor Popper holds, has authority, for truth is above authority. According to him, pure, untainted, certain sources do not exist, and questions of origin or of purity should not be confounded with questions of validity, or of truth. He proposes to replace the question of the sources of our knowledge by an entirely different question: "How can we hope to detect and eliminate error?" This question he answers by saying: "By *criticizing* the theories or guesses of others and — if we can train ourselves to do so — by *criticizing* our own theories or guesses."

In the ultimate analysis, any discussion of the sources of knowledge appears futile unless the term "knowledge" is first defined. "Knowledge" is an elastic word that yields no clear idea of its meaning unless preceded or followed by some qualifying adjective. In general terms, knowledge is dual — lower and higher, terrestrial and celestial, relative and absolute. Theosophy traces the beginning of the higher Knowledge to the work of those Divine Helpers who lighted the mindless men with their own Light. The sacrifice of the highest among the Manasa-Putras,

the Mind-born Sons of Brahma, about whom many allegories are to be found in the Puranas, made it possible for infant humanity to get its first notions of all the arts and sciences, as well as of Spiritual Knowledge. That Knowledge is impacted in the imperishable centre of man's consciousness, though in most of us it is covered over by much dross. The Knowers and the Custodians of the Higher Knowledge exist to this day; they are the Adepts whose minds are *en rapport* with the Universal Mind.

"After years of learning how to keep up with the increasing pace of living, the trend now is to concentrate on relaxation," writes Shirley Flack in the article "Escapism at the Top," appearing in the *London Observer* of October 7th.

A mental health expert on the staff of one of Britain's largest drug firms is quoted in the article as saying that the average executive type is

fighting to survive in a competitive world for which he has neither the capability nor the inclination. The moment you put any individual into an environment to which he is not suited, he becomes emotionally disturbed. Some men are so highly ambitious that they enjoy high pressure and endless challenge, but such men are exceptional. Most men at the top and near the top are working under the stress of the job and of lack of security. It is a universal problem.

In order to relax, the overworked executive may choose drugs. Or he may prefer to soothe his tense nerves with anything from golf and weekend cottages to yoga and the psychiatrist's couch. A London accountant who has tried most of these has this to say:—

I realized I had worked myself into a nervous wreck who suffered agonies of conscience merely from leaving the office a minute before seven at night, and I knew I had to relax. So I bought a country cottage for weekends.

As the weekend approached I made long lists of all the jobs which needed to be done at the cottage. What I had hoped would be pleasant pottering turned out to be hard work and worry. By the time I had finished my self-inflicted tasks it was time to return to London.

I decided to ignore the house and concentrate on the garden; getting back to nature was the true solution, I felt. But I became emotionally involved with every seed I planted. It is heart-breaking to nurture a tiny plant and when it is fully grown find some insect devouring it. I realized I was neurotic about the flowers and grass, so I took up golf. And I worried because I knew I wasn't very good at it. Now I am being psycho-analyzed once a week.

We are told that "one of the oldest methods of relaxation — by meditation — has now become the 'latest.'" A recently established school of meditation claims to teach stockbrokers, sales executives,

engineers, advertising people, overwrought housewives and others the technique of relaxation by meditation, which, if practised for two short periods daily, "removes the conflict, rests the mind and renders it more efficient," according to the school's official literature. The method is to induce a mental condition approaching self-hypnosis by concentrating on a word. There are said to be a number of words that can produce the desired effect.

It needs to be recognized that meditation and self-hypnosis are entirely opposed to each other. Learning the art of mental relaxation in these fast-moving times when human beings are subjected to continual stresses and strains is indeed a profitable exercise; but how little it is deserving of the name of "meditation" can be seen from the following definition of the latter term by Plato. Meditation, as he expressed it, is "the ardent turning of the soul towards the divine; not to ask any particular good (as in the common meaning of prayer), but for good itself — for the universal Supreme Good" of which we are a part on earth, and out of the essence of which we have all emerged. True meditation is not something which can be taught for a fee, in a week's time. It becomes possible, and indeed valuable, when life itself is a meditation, when the mind is turned towards the Higher all the time.

The Secret Doctrine calls sound "*the most potent and effectual magic agent,*" and lays down that Sound, Light, Colour, etc., are forces

whose purely phenomenal, and hence *grossest* effects are alone cognizable by physicists on the cosmic and especially on the terrestrial plane. . . . Now what does physical Science tell us of these "Forces"? SOUND, it says, is a *sensation* produced by the impact of atmospheric molecules on the tympanum, which, by setting up delicate tremors in the auditory apparatus, thus communicate themselves to the brain. . . .

So, too, we say. But this is simply the effect produced in *our* atmosphere and its immediate surroundings, all, in fact, which falls within the range of our terrestrial consciousness. . . . Occultism sees in all these Forces and manifestations a ladder, the lower rungs of which belong to *exoteric* physics, and the higher are traced to a living, intelligent, invisible Power, which is, as a rule, the unconcerned, and exceptionally, the conscious cause of the sense-born phenomenon designated as this or another natural law.

We say and maintain that SOUND, for one thing, is a tremendous Occult power; that it is a stupendous force, of which the electricity generated by a million of Niagaras could never counteract the smallest potentiality when directed with *occult knowledge*. Sound may be produced of such a nature that the pyramid of Cheops would be raised in the air, or that a dying man, nay, one at his last breath, would be revived and filled with new energy and vigour.

For Sound generates, or rather attracts together, the elements that produce an *ozone*, the fabrication of which is beyond chemistry, but

within the limits of Alchemy. It may even *resurrect* a man or an animal whose astral "vital body" has not been irreparably separated from the physical body by the severance of the magnetic or odic chord. (I. 554-55)

An article in a recent issue of the Baltimore Institute of Radio Engineers' magazine, reported in the *Deccan Herald* of October 14th, forecasts surprising possible uses of the rapidly developing "wonderful world of silent sound." Sound pitched too high for the human ear to detect, known as ultrasound, can perform surgery, locate oil deposits and cut diamonds. It can also wash the dinner dishes and make nylon stockings which are warm in winter and cool in summer. "Silent sound" has been used, for instance, to homogenize milk, and scientists are now experimenting with an ultrasonic tenderizing process which can break up tough meat and vegetable fibres without changing the colour or taste of the foods.

Recalling that, only 15 years ago, the ultrasonic industry was limited to the production of underwater radar and meters for measuring the ocean depths, the article states that today members of the Ultrasonic Manufacturing Association alone produce each year 1,525,000,000 dollars' worth of defence, scientific, industrial and medical equipment.

A force having a potency for good also has a potentiality for harm. "Sound and rhythm," says *The Secret Doctrine*, "are closely related to the four Elements of the Ancients; and . . . such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be." (I. 307)

H.P.B. has furnished sufficient proofs in *Isis Unveiled* that modern science has little or no reason to boast of originality. "Name to us any modern discovery," she wrote, "and we venture to say that Indian history need not long be searched before the prototype will be found of record."

An article by Ikbal Kaul in *The Times of India* of October 7th reveals that plastic surgery was pioneered, practised and perfected in ancient India. Ancient Indian surgeons, we are told, made noses to order — a feat practised in India as recently as the 19th century — and reconstructed harelips.

Ancient Hindu surgeons knew that facial tissues are soft and very tolerant of surgical interference. They had also anticipated the so-called modern system of immunology. We now know, thanks to the knowledge of genetics, that the body rejects alien cells. Thus, if a piece of alien skin is grafted, the body will discard it. Only like will repair like — a graft must come from the person of the patient.

A lucid and detailed description of Indian plastic surgery is available in the encyclopædic work of Sushruta, the great surgeon of ancient India.

It is also dealt with by Vagabhatta I and Vagabhatta II. Skilful grafting of skin and of a live flap of tissue are described in detail.

The story of how plastic surgery reached the West is also narrated in the *Times* article. During the Third Mysore War of 1792, an unpatriotic Maratha cart-driver with the British, together with four other native sepoys, was captured by the soldiers of Tipu Sultan and their noses and a hand each were cut off. Later, an unnamed Indian surgeon gave them new noses. This operation, performed near Poona, was witnessed by two British doctors. An account of this sensational surgery was published in the *Gentleman's Magazine* (London) of 1794. It fired the imagination of a young British surgeon, J. C. Carpue, and he performed the first rhinoplastic operation in Europe by the Indian technique, which later became popular throughout Europe.

Archæological discoveries made by the Indian team taking part in the UNESCO-sponsored international effort to salvage the monuments of ancient Nubia, which will be submerged with the construction of the Aswan High Dam, have established similarities between Nubian and South Indian archæological treasures. (*The Free Press Journal*, September 28th)

According to a report issued by the UNESCO mission, the Indian team worked on three sites and brought to light tools of the middle and last stone ages and a settlement of what is known to Egyptian archæology as the "a-group people" dating back to 3,000 B.C.

Excavation of 119 graves at the third site, near Tumas, revealed the burial customs of the Nubian people, which are stated to be very much similar to those of the people of South India. Ancient Nubia and South India had in common, among other things, the use of the stone circle.

Indian archæologists find the parallels between these two widely separated cultures puzzling, the report adds. They are of the view that the exploration of intermediary regions of coastal Arabia and Persia is necessary to open new perspectives.

The parallels become not so puzzling if it is recognized that India and Egypt were at one time kindred nations. In *Isis Unveiled* (II. 435), H.P.B. is explicit on the point that

Egypt owes her civilization, commonwealth and arts, especially the art of building, to pre-Vedic India. . . . The earliest form of Egyptian religious worship and government, theocratic and sacerdotal, and her habits and customs all bespeak an Indian origin. . . . The Egyptians brought their Zodiac from Southern India and Lanka.

BOOKS

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The United Lodge of Theosophists

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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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