

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

IN THE WINTER OF OUR INCARNATION	37
MAN, THE MIRROR OF THE UNIVERSE—I	40
FREEDOM AND CREATIVITY	46
KARMIC LAW	47
THE AMBASSADOR'S TASK	52
PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM—II	56
THE DETACHED VISION	65
THE DIRECTION OF EDUCATION	66
IN THE LIGHT OF THEOSOPHY	69

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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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IN THE WINTER OF OUR INCARNATION

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THIS fable is attributed to Lessing¹:

A venerable old man, despite his years and the heat of the day, was ploughing his fields with his own hands and sowing the grain in the willing earth, in anticipation of the harvest it would produce.

Suddenly, beneath the deep shadow of a spreading oak, a divine apparition stood before him! The old man was seized with affright.

“I am Solomon,” said the Phantom encouragingly. “What dost thou here, old friend?”

“If thou art Solomon,” said the owner of the field, “how can’st thou ask? In my youth I learnt from the Ant to be industrious and to accumulate wealth. That which I then learnt I now practise.”

“Thou hast learnt but half of thy lesson,” pursued the Spirit. “Go once more to the Ant, and she will teach thee to rest in the winter of thy existence, and enjoy what thou hast earned.”

What does the Theosophical student-aspirant endeavour to gather for enjoyment during the winter of his existence?

¹Gotthold Ephraim Lessing was an eighteenth-century contemporary of Goethe, who, on the death of Lessing, wrote: “We lose much in him, more than we think.” His thoughts and words inspired numerous German authors. He has been described as “the first figure of European stature in modern German literature.” His was a liberal mind and his writings sought to free his countrymen and all Europeans from the shackles of theological superstitions and religious dogma. His belief in the doctrine of Reincarnation was accurate and Theosophical, as worded in his *Divine Education of the Human Race*. In 1759 was published a complete collection of his fables, with an essay on the nature of the fable.—Eds.

His esoteric Philosophy teaches that *Vairagya*—Desirelessness—is the first of the virtues to be understood and applied. Its consummation implies the embodiment of Supreme Bliss. He is taught to kill out desire for possessions. He is told that self-abnegation and sacrifice show the Way to Bliss. Poverty is said to be a virtue. Self-immolation is a necessary sacrifice.

Every Enlightened One is the richest among men and also the poorest. This is a paradox. It needs to be resolved.

The entire world of mortals is poverty-stricken: the moneyed ones do not enjoy their wealth, for they covet the fame of men of power and glory; the famous are not happy, for they have to face jealousy and envy, and they compete and yearn to keep their high place among mortals; the hungry, the naked, the unemployed are equally unhappy and long for food, clothes and means of livelihood. All feel the pinch of poverty.

People earn to spend; the poor spend on necessities, the well-to-do on luxuries. Most men, earning and spending, keep themselves going through the years till death comes. Hardly a handful make inquiries about death, or prepare themselves with the correct knowledge of how to die.

Both the haves and the have-nots are full of discontent. Even possession of worldly knowledge and scientific scholarship does not satisfy. All their lives men and women toil and moil; some with the body, some with the mind, some with both; some put away lucre for old age; others rely on such knowledge and such character as they have and hope that these will stand them in good stead in the winter of their incarnation. Theosophy warns all such: "Beware of frustration; discontent is a death which brings hellish experiences."

What, then, does the Esoteric Philosophy recommend?

Let us reflect upon the lesson of the Wisdom-Religion, that riches and poverty are not two different things, but two aspects of one and the same thing. Like day and night, wealth and adversity coexist and act simultaneously. Inhaling and exhaling are a single process, and so are the gathering and the spending of all our possessions. We store up edibles, but, if we do not eat them, they rot and have to be thrown away. So also, we acquire knowledge, but, if we do not use it, it chokes the mind and corrupts the heart. The same is true of Power; Will-Power, Thought-Power, Desire-Power—all are worth developing, but each of these defiles the mouth that speaks, the eyes that see, the ears that hear, unless truth is heard and spoken, seen and shown.

Like inhaling and exhaling, like day and night, the acquiring

and the spending of anything from vast Nature should succeed each other quickly, in conformity with the Law of Periodicity enunciated as the Second Fundamental of *The Secret Doctrine*. Let us spend money at the right time, in the right place and in the right way, and soon we shall also learn to earn and to acquire it *sattvically*. Let us use what knowledge we possess on the same principle of *sattva*, and wisdom will flow in, whether we are at work or at recreation. Let us radiate such power as we have already borrowed from the Great Mother and received as Grace from the Great Father, and we shall learn how bountiful they both are and how free we are left to take all we can because we give all we can. He who learns how to conserve and how to be liberal at one and the same time has become the Master and the Servant of all.

This is high philosophy—the true view of the Real.

There is another aspect to this problem. What is “rest in the winter of thy existence”? How to “enjoy what thou hast earned”?

Shall the aspiring devotee spend the old age of his body resting, doing nothing, till death arrives? Or shall he teach what he has learnt and serve the Great Cause, taking no thought for the morrow and letting death take care of itself? These represent extremes, and extremes are to be avoided.

Study of the Esoteric Philosophy cannot be rightly prosecuted unless we teach as we learn. Study and service, getting and giving, are both acts of sacrifice. But, as seasons in Nature are different, so also in the winter of one's own existence one enjoys what has been gathered—but *differently*. Furthermore, the mode of gathering knowledge must become different, but the process must continue. One must not cease to study, but must prosecute study differently. So also with work and service: one cannot become a selfish devotee in old age, only looking after himself, for that may lead to the bewilderment of the Soul. Service, like study, rooted in Sacrifice, must continue.

The winter season of an incarnation should become a new incarnation. Then must the thoughts, the feelings and the deeds of the Soul purify and elevate the dying personality. Hell must be overcome before death comes; heaven must be entered consciously. This is preparation for the future. The profits of this special study must be shared with others, by loving and thoughtful service of the greatest of all causes, the Cause of Truth, and of Those who are its Immortal Custodians.

MAN, THE MIRROR OF THE UNIVERSE

I

“MAN,” says Van Helmont, “is the mirror of the universe, and his triple nature stands in relationship to all things” (*Isis Unveiled*, I, 213). He is also a creator. “As God creates, so man can create” (*Isis*, I, 62), for “the will of the Creator, through which all things were made and received their first impulse, is the property of every living being” (*Isis*, I, 213). But man does not create perfectly, for the Divine Ideas are *reflected* on earth and he sees them more or less correctly “dependent on [his] physical and mental organization.” (*Isis*, II, 158)

Since we are taught that man's duty is to “be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task” (*The Secret Doctrine*, I, 280), it becomes obvious that he should pay attention to his imagination. Lack of clear thinking and planning is responsible for much chaos in the world, but greater still is the effect of lack of, or wrong, imagination. Imagination is not wishful thinking, not mind-painted pictures of what we want, but an endeavour to reach the heights, to build in terms of the highest, to realize more definitely that we can impress on ourselves, and then on the world, the Image of the Highest. Food for the imagination is needed; an ideal must be provided; the individual must know what it is that he has to image forth. And what should he image but the Highest, since the whole of manifestation is Its reflection! It is difficult to see that Image on the faces of men, or to sense the harmony of life in the midst of its disharmonies, but this is because of lack of understanding of the Divine heritage of the human individual, his powers, and his relationship to manifested Nature.

As we are today, we are ruled by desire and our view of ourselves is limited. The struggle for existence and the search for happiness and for possessions go on even in the life of the earnest student of Theosophy, though the forms in which they manifest may differ. The struggle for existence becomes for the student a struggle to maintain his sense of permanent existence as a student; he cannot lose himself in the Work because he still does not realize that it is not “he,” *i.e.*, all he knows of himself in his present name and form, who is important, but that it is the soul that is important and *that* learns through the various forms in which it lives. The desire for happiness changes its aspect, and what student

does not desire to be in a condition where he can be happy within himself? Yet, if he is to work through his Karma more quickly, the sooner to be of use, how can he be in a condition where only the happy and peaceful aspects of his past show themselves? What is happy or unhappy but the lower name and form? And that lasts only for a "day." He strives for possessions, though these may be of knowledge, of power or of importance in the Work. It is very difficult for the student to think of himself in terms of his Divine Heritage, his powers, and his relationship with Nature. Why? Because these things pertain to the higher consciousness and until the brain "is made porous to the soul's impressions" how can he realize them in his lower walk in life? But the attempt has to be made.

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

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

Madame Blavatsky tells us:

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

"From this permanent Stability and Immortality of this first manifested principle 'Fire' (the third Logos)...it (the Fire) passed from the potentiality of action to action itself. From this series of evolutions were formed six beings, or the emanation from the infinite potency;... they radiated out of the flame two by two, one being active, the other the passive principle.... In each of these six primitive Beings the Infinite Potency was in its totality; but it was there in potentiality and not in act. It had to be established therein through an image (that of the paradigm), in

order that it should appear in all its essence, virtue, grandeur and effects; for only then could it become like unto the Parent Potency infinite and eternal. If, on the contrary, it . . . was lost for lack of use, as it happens to a man who having an aptitude for grammar or geometry does not exercise it; it gets lost for him just as if he never had it. . . .”

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

Now the first, the second, third or primordial seven or Lipika, are all one. When they emanate from one plane to another, it is a repetition of—“as above, so below.” They are all differentiated in matter or density, not in qualities; the same qualities descend on to the last plane, our own, where man is endowed with the same potentiality, if he but knew how to develop it, as the highest Dhyān-Chohans. (*Transactions of the Blavatsky Lodge*, pp. 146-48)

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

Were I to fall asleep for a moment BEFORE MY TIME, all the creation would crumble into dissolution in one instant. (*S.D.*, I, 374, quoting the *Zohar*)

The struggle to realize this is the motif of human life. Through all the turmoils that beset us we hear faintly the voice of the Spirit urging us on and on. Through the struggle for existence comes the cry—“Is it worth it?” Through our anguish at the loss of our

conception of ourselves we learn that that which we have struggled to maintain is already dead, having given birth to a greater conception of life. Through the loss of happiness we learn that only he who seeks to help the sorrowing is really happy. Through loss of possessions, those mental possessions which give us our sense of greater "I-ness" and pride, we learn to say, "Thus have I heard," and to become as little children, willing to be taught, willing to learn. But to adapt the statement of the *Kabala*: When did we ever grow less by losing forms?

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

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

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

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

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

Note the use of the word "intelligent" as regards the Idea of the Divine and the creations of the human will. That which makes us human is the presence of intelligence. That aspect of the Divine in us we are now beginning to use, for, without it, we will act in terms of desire only, instead of using our power to draw

forth the Divine Ideas that lie on that Intelligent plane of Nature. The following, quoted in *The Secret Doctrine*, deserves serious thought by those who are beginning to realize their power, for it shows the first practical use of one of the already partly developed powers of man.

To pronounce a word is to evoke a thought, and make it present: the magnetic potency of the human speech is the commencement of every manifestation in the Occult World. . . . The word (Verbum) or the speech of every man is, quite unconsciously to himself, a BLESSING or a CURSE; this is why our present ignorance about the properties, or attributes of the IDEA as well as about the attributes and properties of MATTER, is often fatal to us. (S.D., I, 93)

And further:

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

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

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

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

Everything that is, *was* and *will be*, eternally is, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity,

and, when they pass away, will exist as reflections. (*S.D.*, 1, 282)

To see the evolutionary aspect, the unfolding from within without, will help us to do the work of uncovering the Ideas of perfection which lie latent in the crude forms of life, not only in the physical, but also in the moral and in the realm of human thought and ideas. To see, through searching for knowledge and uplifting the heart, what the Divine Ideas are and to bring *them* to birth is our task. Yet, even so, we must not separate ourselves from these Divine Ideas and the crude matter. We are really trying to bring to birth, or to uncover, *our* Ideas, for *they* are inherent in us too. We are human beings, midway between Spirit and Matter. At long last, in the course of the history of the world and of our earth, Nature (in both aspects, outer and Divine) has produced a machine which is in use by intelligence, and that intelligence has to control the machine so that harmony can once more be restored and earth be heaven, where the Divine laws are in operation, harmoniously and unhindered.

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

(To be concluded)

EVERYWHERE, in every region of the globe, in every stage of intellectual culture, the same sources of enjoyment are alike vouchsafed to man. The earnest and solemn thoughts awakened by a communion with nature intuitively arise from a presentation of the order and harmony pervading the whole universe, and from the contrast we draw between the narrow limits of our own existence and the image of infinity revealed on every side. We may here trace the revelation of a bond of union, linking together the visible world and that higher spiritual world which escapes the grasp of the senses.

—ALEXANDER VON HUMBOLDT

FREEDOM AND CREATIVITY

“NO one can do anything that is not *related* to past experience, whether in this life or some other.” So we read in *The Friendly Philosopher*. Is then man, the thinker—Manas—creative and free, or is he bound to his past?

Many have mistaken ideas of what is meant by freedom and creativity. Man is free and the action of Manas is creative. But creation does not mean making something out of nothing. Every sort of making, creating, whether of a material object or of an idea, implies material from which it is made. The artist creates, but he must have something to create out of, and Nature supplies the medium. Furthermore, in moulding the material the creator has to consider and respect the laws that govern it and the possibilities inherent in it. In other words, he is bound by what his medium can or cannot be made to produce. “You cannot make a velvet purse of a sow’s ear,” as the saying goes. But this fact does not make the artist less of a creator. The genius, the truly creative worker, is the one who takes the old material as he finds it and fashions it into something new. By the use of his godlike faculty he forms, as Browning puts it, “of three notes, not a fourth, but a star.” The same old notes that bore us when we hear them as a finger exercise, hold us spellbound in certain combinations devised by the master musician. The same old words that sound dull and banal in one connection are inspiring in another. The familiar verse of George Herbert’s which speaks of the servant making drudgery divine by sweeping a room as for God’s laws, refers to the really creative element in action.

Now the material the thinker has to make his life out of is all related to the past. Where could he get his tools and his clay except from stores he has himself accumulated in former days—in earlier years of this incarnation, or in previous lives? The creative act performed by Manas is to select, arrange and reshape the results of the past in accordance with present aims.

No being or beings of any grade can *confer* upon man the knowledge that he alone can get. That knowledge is all in reserve in the invisible part of his nature, the result of every experience of all his immense past; it is right with him, although he has made his physical instrument of such a nature that it will not register what he, as the real being—the invisible man—knows. (Robert Crosbie in *The Friendly Philosopher*)

KARMIC LAW

Rigid Justice rules the World. With mighty sweep of never erring action, it brings to mortals lives of weal or woe, the karmic progeny of all our former thoughts and deeds.

—*The Voice of the Silence*

“KARMA” literally means “action.” In a sense “action” correctly expresses its meaning, but the English word is used in so physical a context that we find it inadequate. We therefore continue to use the word “Karma.” It represents the *fundamental doctrine* in theosophical philosophy. In various aspects we recognize and understand it as action and reaction, cause and effect, absolute law, absolute justice, also retribution or nemesis in a punitive sense. Mohanmedans see it as “kismet,” which appears to be philologically related, though they have debased it into “fate.” Christians make a philosophical but limited approach to it when they speak of “Providence,” and Emerson wrote of it as “Compensation.” To a theosophist, it stands for the one universal law, the source of all laws throughout nature, and its ceaseless operation constitutes the unerring and equitable adjustment of all causes to their effects in complete justice and impartiality. There is nothing in nature, including humanity, immune from karmic law.

Let us begin by considering law on the physical level where its operation is so perfectly obvious that we are almost unconscious of it. In physical science it is axiomatic that “action and reaction are equal and opposite.” A chemist in his laboratory knows that the matter with which he experiments will react in a certain definite way to any given action—under law. The astronomer knows that all stellar movement is in accordance with a universal master plan—the plan being law. To take a commonplace illustration: consider the law of gravity or attraction (it is only half a law really; the full law includes repulsion) which, we are assured, keeps us firmly grounded on the earth. Would it not be strange if, on a day, the law of gravity failed and we went flying off into space? Our confidence in law is so implicit that we laugh at the very idea. If law did not reign supreme, there could be no such thing as science, because scientific knowledge is just an understanding of the operation of law in matter. But no scientist has any knowledge of law as such; he only knows that it *is*, and that it is made manifest through matter.

It will be agreed, then, that this law of action and reaction being equal and opposite is, in the physical domain, quite obvious. But law is universal. Therefore, if it is operative on the physical

plane it must be equally operative on all other planes. It is observable through matter only because that is its most superficial aspect; its roots are beyond the scientific probe and are, to our finite understanding, unknowable. It is a philosophical fallacy to assume that universal law can be operative in certain limited aspects and inoperative in others. Therefore humanity is subject to the same law on the moral level as matter is on the physical. Action and reaction being equal and opposite it can only make its appearance to humanity as perfect justice—no more and no less. Consider the life of the individual which, except during sleep, is one long procedure of thought, word and deed—thought, as the precursor of word and deed, being paramount. As a man thinks, he is. A thought does not fall, an inert and lifeless thing, once projected from the mind; it has inherent life and power, as any mesmerist can prove. All three (thought, word and deed) can be regarded as the sum total of a lifetime. They are actions, or causes. Each will have a definite force and moral quality—unselfish or selfish, kind or unkind, good or evil—and each will, under law, return to its originator as a reaction or effect with exactly the same quality and force it possessed as an action. It is sheer justice; just the same old law applied to humanity as a moral power.

Throughout our lifetime we are engendering causes for good or ill in all our actions, and we are at the same time receiving the effects of our actions in the past. There is not an incident in our lives, not a happy or an unhappy day, not a joy or a misfortune, which could not be traced back, had we the knowledge, to our own doing in this, or a previous life. Under rigid law we are punished for all our transgressions, but we also reap in joy and gladness the fruits of all the happiness we have helped to produce. It is certain that if we are altruistic, if our acts are the products of good and kindly impulses, they will beget good and kindly reactions. It is equally certain that if we sow evil through unkind thoughts and selfishness, wronging others for personal advantage, the same evils will return to us sooner or later as effects commensurate with the original causes. Do not think the law punishes or rewards; we punish or reward ourselves. The law is just the operative and unerring power which makes adequate reward and punishment inevitable. In the domain of perfect justice by which we are all encompassed, cause and effect are one, because there is no real distinction between the original action and its reaction. The cause remains in suspense until the *adjustment* is effected.

Philosophically, the doctrine of Karma is perfectly natural and reasonable, yet it may be difficult for those who are suddenly confronted with a statement of this profound law to apply it personally. It stands for human justice and many of us labour, quite mistakenly, under a sense of injustice. Usually we call it frustration. Under law, we cannot get what we want, we can only get what we deserve. One reason for this difficulty may be that we must accept the doctrine arbitrarily; we have not the wisdom whereby we can trace the law working back from final effect to original cause, or the reverse. Yet Karma is the only key to the mystery of human suffering, the only doctrine which solves for us the strange problem of good and evil and reconciles us to the apparent (but only apparent) injustices of life. There is no such thing as injustice, only the illusion of injustice—because of ignorance. To those who comfort themselves with a belief in divine pardon and the remission of sins, Karma may be regarded as a cruel doctrine. This cannot be; justice and cruelty are poles apart. It is their own doctrine which is cruel, arrogating to themselves, as they do, the right to spiritual preferment and consigning others to outer darkness. Yet such spiritual conceit is common, however amazing it may be. Karma, which means justice for all, is the true doctrine of compassion. There is no such thing as remission, for who or what can remit? There is atonement, but it can only be made by ourselves. How can it be otherwise? How, in all that is reasonable, can we hope to lead selfish and indulgent lives, and escape the consequences? We cannot, though there is the superficial appearance of it. If perfect justice is not man's birthright; if we can indulge in vain selfish egotism without retribution in kind; or again, if we are condemned to suffer (and we all suffer) without cause, then the ruling power of the universe is not a divine compassionate intelligence, but the very essence of malevolence.

Acceptance and understanding of karmic law develops our perception of good and evil, solves ethical problems, and imposes duties. We realize, for instance, that every aspect of evil is just a reflection of selfishness, every aspect of good, unselfishness. Good and unselfishness, evil and selfishness are synonyms. We also realize that we cannot reap where we have not sown, we cannot suffer ills we have not inflicted, we cannot hope for happiness beyond the happiness we have brought to others. It is a waste of energy to dwell on our past actions, either in a spirit of approval or repentance. They are past recall and the appropriate reactions are inevitable. We can only ignore them, and if the

consequences prove unhappy, bear them with stoical indifference. It is to the future we must look, and in doing so realize that our present actions will determine it. This should lead us to a finer and nobler way of life, a way we can adopt at any time. All we have to do is to make the tremendous effort of will necessary to renounce all forms of selfishness; always to ensure the right motive; to think no evil, see no evil and do no evil. It may not be easy, but it is the only way. We may have ties and immediate duties which curtail our finer impulses, but it is always possible to do a little, which will by gradual stages lead to more. But this is not all; a sense of duty, a wide compassion for humanity, should move us. If we are stirred to live a good life from a lively sense of favours to come, if we are just seeking escape from evil consequences, we are merely indulging in a refined form of selfishness. As always it is motive that counts. We should do right, and avoid wrong to our fellow men as a duty. The seed of altruism is in all of us, we have only to let it bloom. In doing so, we help to bring happiness not only to ourselves but to all humanity.

Knowledge of karmic law frees us from fear. Nothing can hurt us, no harm can touch us except that which we ourselves have caused. It may appear that others harm us, but they are merely the means through which our own chickens come home to roost. All we have to fear are the evil consequences of our own selfish thoughts and deeds.

Criminals may do much harm to society in general. It does not rest with us to punish them, for by doing so we seek revenge and are thus sending another evil cause into the world. For their own good and for the benefit of society they should be restrained, but not punished. That must be left to karmic law. They are unhappy and unfortunate men struggling in a vicious circle. We should have compassion for them and help them whenever we can. By their own deeds they have already caused their own punishment which is sure and just.

An inner evolutionary progression leading to the ultimate perfectibility of humanity runs concurrently with an observed physical evolution. By our past acts we have made ourselves exactly what we are at any given moment, and by our present acts we are moulding our future. The dynamics of our spiritual evolution is Karma. As an allegory, the law could be regarded as an eternal universal schoolmaster, and humanity the pupils.

A faulty understanding of Karma sometimes leads to the belief that it is not necessary to try to ameliorate the sufferings of others, because, under law, they deserve the sufferings inflicted on them. Quite true, their sufferings are deserved. They may also deserve

the relief that we, and we only, can give, and failure to help whenever we can will only recoil on ourselves. *The Voice of the Silence* says: "Inaction in a deed of mercy becomes an action in a deadly sin." In a world where compassion is so rare, why withhold it? Mercy and kindness are never wasted, they are always right and can never be wrong.

The majestic law of Karma ranging from cause to effect over great periods, cannot be determined in one short life on earth. The conditions of this present life derive from a combination of some causes we established in previous incarnations, and present actions will help to condition our next life on earth. Karma is so interwoven with reincarnation that it is impossible clearly to understand one except through the other. As a matter of course it is now necessary to consider reincarnation, which we shall do in our next issue.

AWARENESS is the condition of any moral behaviour superior to that of animals. The individual cannot transcend himself unless he first learns to be conscious of himself and of his relations with other selves and with the world. A measure of sexual continence is the pre-condition of awareness and of other forms of mental energy, conative and emotional as well as cognitive. But the pre-condition of moral behaviour need not itself be moral. As a matter of historical fact, the energy released by sexual continence has frequently been directed towards thoroughly immoral ends. Mental and social energy is comparable to the energy of falling water; it can be used for any purpose that men choose to put it to—for bullying the weak and exploiting the poor just as well as for exploring the secrets of nature, for creating masterpieces of art or for establishing union with ultimate reality.

Chastity is one of the major virtues inasmuch as, without chastity, societies lack energy and individuals are condemned to perpetual unawareness, attachment and animality.

—ALDOUS HUXLEY

THE AMBASSADOR'S TASK

WHAT shall we renounce? First let us answer the question, what have we to renounce? Have we a surplus of things, of time, of energy? If so they are easily "renounced," as we think, by using them in charitable or Theosophic causes. But have they really been renounced? Are they not still being used by us, albeit in different ways? Is it not still *our* possessions, *our* time, *our* energy that we are using in different ways, ways in which we want to use them? Do we not find that, to adapt a phrase, "renunciation of *things* is not enough?"

We are told to give up our life if we would live. In this paradoxical saying there is a great truth, for even our ordinary daily life shows us that we must give up to hold. But still this is not enough, for one may give up the whole world and still not save his soul; he may give up his life and not save his soul, for souls are not saved by retiring from the world, by leaving home and duty, nor by one who does not go through his appointed task in life but allows that life to be cut short.

The *Bhagavad-Gita* tells us that we must renounce the fruits of action. But these often come in the future and so renunciation of them here and now does not mean we will renounce them when they come to us. Surely renunciation is too big a word to be used for the mere giving up of what we want to do or to hold, important as this aspect of life is.

The key to the understanding of true renunciation, as to the understanding of so much in life, is the dual nature of man, the realization that the allegory of the master of the vineyard, the vine and the branches, while giving us a full picture of evolution and earth lives, concerns us fundamentally as branches (*The Key to Theosophy*, p. 184). The branch cannot live without the tree; it gets its sustenance from the tree; it carries the life of the tree to its buds and fruit. Of itself it withers and dies.

Another allegory also helps: the story of the King sending out his ambassadors to the far parts of his kingdom. In this sense we, all we know of and as ourselves, are ambassadors in a far country, and as ambassadors are nothing of ourselves. The outpost or the field in which we work is the field of our duty. A true account will be required of us at the close of our mission and we may be recalled with honour, under the benediction of the King, spending a period of retirement basking in the memories of the triumphs and good deeds done, or we may be recalled to degradation for mismanagement and spend our time in humiliation while the bad

effects on our character are burnt out.

Can we get help by studying the life of an ambassador? The good ambassador does not try to get anything for himself out of his trusteeship, for it is a deep-rooted feeling that to do so would be a betrayal of trust. So why should we try to get anything for ourselves out of life? An ambassador will willingly set aside his personal business, even separate himself from his family and undergo the rigours of climate and personal discomfort for the sake of his country or his Leader. Why not we in life? The ambassador may have his own ideas of how things should be done, but he dare not, and would not, decide for himself against the code of his King. While in his post he is the King's representative, and not himself. He takes infinite pains to do his job well. But, in the all-important task of living, we fail to apply these good ideas, for we do not look on living as a "job" and we fail to get the zest out of it which we would out of a job of work.

Who is the King? What is his Kingdom? What are its laws and rules? What are the fields that he must lift to the stature of his Kingdom, to which he sends his ambassadors? What kind of creatures live therein? What do they bring to him and what does he bring to them?

The King, from the point of view of this analogy, is the Ego, the Manasaputra, so far removed from us that he seems like a god to us, but, because he is not yet perfect, not a complete Ruler in his whole Kingdom, he needs ambassadors to bring all the Kingdom under his rulership. His Kingdom is the world; his immediate Kingdom is that part of the world bound to him by threads of action in the past. These outlying parts of his Kingdom are peopled by beings of nature less than man, and also by man; some are inimical to him and others at one with him, but all are bound to him because of the past. These beings are constantly at war, openly or covertly, for those who live unto themselves do not obey his laws and neither will they allow others to obey them if they can prevent it.

The ambassador represents the King and therefore bears the weight of the wrongdoings of the past by other ambassadors, and in himself is not yet a perfect exemplar of the King's code of morals and laws of life. He is, however, in constant touch with the King, all the more so if he is a good ambassador. He tries to carry out the expressed or unexpressed wish of the King, and maintains a dignity of behaviour as the King's representative which lifts him above his fellowmen, though he remains at one with them. He speaks with the voice of the King, and his senti-

ments are those of his Master. The harder the task before him, the stronger the effort he puts forth to do his duty, and he does not grudge the effort but has the satisfaction of knowing that a difficult job is being well performed. He leaves a stamp on the country, good or bad, and gains qualities in himself which make him more like the King as whose representative he has acted so long. For many lives the King sends one ambassador after another, and at last the country is cleansed of enemies, and works as a harmonious whole, while through lives of effort the ambassador has been built who is part of the King himself. No more need he send out ambassadors; he himself keeps in touch with his kingdom, helping, guiding and teaching, and at times entering, as his own ambassador.

It can be seen from this analogy that each of us must renounce all claim to anything—time, money or energy. As ambassadors we have no time of our own, no energy for our own affairs, no time for them either. What we are working for is not for ourselves—we shall die and other ambassadors will carry on. True renunciation is therefore the working for others, the giving of all living for a Cause. We can have no feeling of hate, or even of love specially directed to this or that person or thing; we must be impartially fair to all. We cannot hate even our enemy, not even lying, or stealing, or hypocrisy in others, for all must be won over to the King's side. All we can do is to hate these things as they express themselves in our own character until we never give way to them. As the King's servant we must be humble and courteous to all; we must not murmur at any rebuke, or retaliate, or impose our will on others.

We must be willing to step aside to let others take the credit, we must bring the best out of our associates so that we can get to the condition where we can do good by *being*, without apparently lifting a finger.

This complete negation of the *personal* is a difficult achievement, for even as persons we must embody the virtues, and it is so easy to think the virtues are ours! But the ambassador must not think of these things as his contribution; they are the reflection of the character of the King. Similarly with our vices, our clumsiness, our little stupidities; we must learn to think of these as not ours, to be regretted and worried over, but as inhibiting the work of the King and therefore not to be indulged in. We have to learn to feel that we are the ambassador of the King, who is gracious, who is not clumsy or dishonourable or petty. It is the King in us that shines, not we ourselves.

The country to which we are ambassadors is both the environ-

ment by which we are surrounded outwardly and the interior one of the elemental lives making up the body, the feelings, the desires and the thoughts. Into *each* of these fields we enter as the King's ambassador, to deal out justice, right laws and beneficent help.

One of our difficulties is, of course, that we do not know the King, and we forget that absent friends become forgotten if we never think of them. We did know the King, but we have forgotten. We have had many a casual thought of Him as a glimpse came into the mind of something grander than our conscious mind could grasp. We have his letters and his laws with us; we have many a story of how he acts and lives. In the Eastern stories which bring out this relationship of the King and our thought, it is said that when anyone is thinking of Brahma, Brahma's throne gets hot, and so Brahma turns His attention to the cause. And in the *Mahabharata* it is told how Krishna was plunged in meditation because he felt the dying thoughts of Bhishma centred on Him. So with us, thought about the King brings a response. Such is the Law. But even here there is no cessation of action and reaction, for the vitality of the original action must be kept by thought or it will be dissipated. If kept alive by our thought it is multiplied a hundredfold. Many of us get moments of illumination, but if this is not poured forth in Work in the King's name, it dies down.

Is true renunciation, then, the dedication of all to *Him*? Is the taking of new names on entering a convent or a monastery but an echo of this great truth? Do we find it in the story of Saul who became Paul, in the new names of the Chelas of the Great Masters?

One further point. The King himself is but an ambassador. He represents the *One Indivisible Spirit*, the Light of all Lights, the One SUN which illuminates the whole world. It is therefore not even the Will of the King we obey but the Will of the ONE. To lose ourselves as units and to find ourselves as the ALL—that surely is the Bliss which enables us to turn our heart's eye upon all and to say, "Peace to All Beings!"

DON'T be afraid of opposition. Remember, a kite rises against, not with, the wind.

—HAMILTON MABIE

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM

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II

THE POWER OF WILL

The Will is the first of all powers; for through the will of the supreme cause all things came into existence.

—VAN HELMONT

THE most abstruse metaphysical problems become sometimes comparatively easy to comprehend, if we continually keep in mind that man is not an isolated individuality, separated from the other individualities by which he is surrounded, but that he is one of the central focuses of a universally diffused divine essence or "Mind"; that his "sphere" intermingles, influences or is influenced by not only every other individuality in the immediate vicinity of its central focus, called the physical body; but that his soul, like the sun which radiates its light to the most distant planets, sends its influence to a greater or less extent to all other souls, and is felt by them according to its power to give and according to their capacity to receive.

Will is the power which Mind possesses over its own operations. Mind being an universally existing principle, must be able to exhibit its powers wherever Mind exists, and to put Will into action, wherever it can sufficiently concentrate the same. The action of the Will is therefore not necessarily confined within the limits of the material body; but as Mind expands, so expands the field of its activity, and if sufficiently developed, it will be able to exercise its influence at long distances upon animate and even under certain circumstances upon inanimate objects.

Occult science has long ago discovered the fact, and it has always been affirmed by the greatest thinkers of the ages, that there exists only *one absolute reality*, the supreme cause of everything that exists, and the ultimate of everything. In itself it is unchangeable, but it appears to us in different states and innumerable forms. Some call it God, some call it Matter, some call it Force, and others call it Spirit. It is to us necessarily as incomprehensible as absolute *Space*, *Motion* and *Duration*, because these abstract ideas refer to Infinity and Perfection and cannot be fully understood by finite and imperfect minds.

According to Plato, the primordial Being is an emanation of the Demiurgic Mind, which contains from eternity the idea of the "to be created" world within itself, and which idea He produces out of Himself by the power of His will. The Cosmos is looked upon as consisting of Will and its Manifestation.

The manifestations of that cosmic Will result either in formless exhibitions of power, or they take *forms*, which may be classified into the elemental, mineral, vegetable, animal, human or spiritual kingdoms, and which forms are always changing and therefore are called illusive. Whether their existence is confined to a second of time, or extended over millions of ages, they are nevertheless impermanent creations of the moment, and like a phantasmagoric picture thrown upon a screen by the rays of a "magic lantern," they dissolve, when the light, which forced them into existence, ceases to act, and the duration and solidity of their existence depend on the amount of time during which they are acted on by that light and on the amount of intensity of the same.

The natural universe itself is only a product of the eternal and universal mind, projected into existence by the omnipotent power of the same. It is the "materialization" of a divine idea, and appears to man in an objective form. Such forms may be visible or invisible to the eye of man; because their *visibility* depends on their power to reflect light, and their *tangibility* depends on the density of their substance. Invisible gases, such as Oxygen and Nitrogen, have been solidified and therefore been rendered visible and tangible, and the most solid substances are made invisible and intangible by the application of heat.

The products of the action of the cosmic Will are therefore not all visible to us; in fact we can see under ordinary circumstances only a small part of their sum. No one doubts that there is an immense amount of invisible matter in the universe, whether cometary or otherwise; but there is also a superabundance of *invisible organized forms* in nature.

Bulwer-Lytton in his *Zanoni* says:

Life is the one all-pervading principle, and even the thing that seems to die and putrefy, but engenders new life and changes to new forms of matter. Reasoning then by analogy—if not a leaf, if not a drop of water, but is, no less than yonder star—a habitable and breathing world—nay, if even man himself is a world to other lives, and millions and myriads dwell in the rivers of his blood, and inhabit man's frame as man inhabits earth, common sense (if your schoolmen had it) would suffice to teach that the circumfluent Infinite, which you call space—the boundless Impalpable, which

divides earth from the moon and stars—is filled also with its correspondent and appropriate life.

And further on he says:

In the drop of water you see how the animalculæ vary; how vast and terrible are some of those monstergmites as compared with others. Equally so with the inhabitants of the atmosphere. Some of surpassing wisdom, some of horrible malignity; some hostile as fiends to man; others gentle as messengers between Earth and Heaven.

Our “practical and scientific” age is only too ready to look upon the above quotation as the fanciful effusion of a prominent storyteller, whose object it was to amuse himself and the public; and the writer of this present article has neither the means nor the desire to convince sceptics, and to demonstrate to them the existence of the so-called elementals. He has, however, reason to believe that such invisible, but substantial and variously shaped, beings exist, and that they, by the educated will of man, can be made conscious, intelligent, visible and even solid and sometimes useful. This assertion is supported by the concurrent testimony found in the writings of Rosicrucians, Alchemists, Cabbalists and Adepts.

Will is a universally existing principle, and the reason why the scientific world generally has not yet come to an understanding of this principle, is because there is never to be found any arbitrary manifestation of the same; neither could there be any such arbitrary manifestation, because Will, guided by immutable laws, acts like a blind force. It evolves forms either consciously or unconsciously according to the principle by which it is guided, and is subject to law. If guided by the higher cosmic intelligences, it must be subject to the law of harmony and justice and cannot be arbitrary. It will perhaps be well here again to refer to Bulwer-Lytton, when he exclaims: “How all our wisdom shrinks into nought, compared with that which gives the meanest herb its virtues!”

As the macrocosmic Will of the solar system consciously or unconsciously evolves forms, so does the Will of microcosmic man. If we form a concrete or even an abstract idea in our mind, we give it a shape and create an existence, which may either remain subjective or become objective, and even material according to the means applied for that purpose. Every thought creates a subjective form, which may be seen and perceived not only by the originator of that thought, but also by other persons endowed

with abnormal faculties of perception. Mahatma K.H. in his letters to Mr. Sinnett says:

We see a vast difference between the two qualities of two equal amounts of energy expended by two men, of whom one, let us suppose, is on his way to his daily quiet work, and another on his way to denounce a fellow creature at the police station.

And further on he says:

...every thought of man upon being evolved passes into another world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. The Buddhist calls this his "Skandha"; the Hindu gives it the name of "Karma." The adept evolves these shapes consciously; other men throw them off unconsciously.

While writing these lines we notice in an American Journal a curious illustration of the above, and of which we will give the following extract from an account given by W. Whitworth:¹

From my earliest infancy I was said to be an odd, queer-tempered child, with exquisite sensitiveness to all outward impressions. I well remember the wonderful development that sprang into being, when I attended a musical party during my fourteenth year. A German professor was playing on an organ, when I was suddenly spell-bound, as my eyes became rivetted on a host of strange appearances moving about the keyboard, that seemed to dart up and flit about with each note and chord echoing forth. They were veritable beings—Lilliputian sprites, fairies or gnomes of astonishing smallness, yet as perfect in form and feature as any of the larger people in the room. They were clothed in the most fantastic garb, of every imaginable colour, though white, red and green were largely predominating, along with a great deal of shimmering silver and gold ornaments, mingled with the

¹*Religio-Philosophical Journal.*

gayest and most beautiful flowers.

It was also apparent that these strange beings were divided into sexes, as was shown in their different style of apparel and features. Not a note was struck that did not produce its separate sprite, either singly or in combined twos and threes, and which seemed to start up directly, each from its appropriate key, and move about in exact time and concert with the rest. The thought struck me: "Are these the essence or soul of music?" They appeared and acted in such perfect accord with the measure and sentiment of the theme, moving to the pleasing rhythm of the waltz, the solemn tread of the funeral march or the swift coated rattle of the jig-dance; their tiny throats giving voice to the tune, so that it seemed as if they must be the very spirit of the sounds peeling forth.

In the quick measures, how madly they danced, waving their plumed hats and fans in very ecstasy, and darting to and fro in inconceivable rapidity, with feet beating time in rain-like patter of accord. Quick as a flash, when the music changed to the solemn cadence of a march for the dead, the airy things vanished, and in their place came black-robed gnomes, dressed like cowled monks, sour-faced Puritans or mutes in the black garb of a funeral procession. Strangest of all, on every tiny face was expressed the sentiment of the music, so that I could instantly understand the thought and feeling that was intended to be conveyed. In a wild burst of sounding grief came a rush of mothers, tear-eyed and with dishevelled hair, beating their breasts and wailing piteous lamentations over their dead loved ones. These would be followed by plumed knights with shield and spear, and hosts of fiery troops, mounted and on foot, redhanded in the fiery strife of bloody battle, as the clang of martial music came leaping from the keyboard, and ever as each change brought its new set of sprites, the old ones would vanish into the air as suddenly as they had come. Whenever a discord was struck, the tiny sprite that appeared was some misshapen creature, with limbs and dress awry; usually a hump-backed dwarf, whose voice was guttural and rasping, and his every movement ungainly and disagreeable.

In my twenty-fifth year I was just as suddenly transfixed in astonishment, by the appearance of such fairy-like beings, coming from the lips of persons talking. With every uttered word darted forth one of these strange creatures, clothed, and in every action the very counterpart of the feeling conveyed in the uttered speech. It was on the occasion of hearing the conversation of two sisters, who had been long separated, and were now pouring forth their

unchecked wealth of affection for each other. The little beings that trooped from their lips were transcendently beautiful, and fitly expressed in form, features and attire the words of love that seemed to bring them forth.

On one never-to-be-forgotten occasion, I was a pained witness to a scene of living faithfulness on one side, and a treacherous double-faced duplicity on the other. A fair young girl and her departing lover had met to exchange greetings, ere he went on a distant journey. Each word of hers gave forth the same beautiful radiant fairies I had seen from the lips of the sisters. But while the front half of his that were turned to the girl were equally fair to look upon, and smiled with all the radiant seeming of undying affection, the rear half of each was black and devilish, with fiery snakes and red forked tongues protruding from their cruel lips, as gleams of wicked cunning danced in sneaking sidelong glances from the corners of the half-closed eyes. These dark backgrounds of the little figures were horrible to look at, ever shifting, dodging and seeming to shut up within themselves, as they sought to keep only bright and honest seeming towards the trusting girl, and hold the black deception out of sight. And it was noticeable that while a halo of cloudless radiance surrounded the good outside seeming, a pall of thick vapour hung like a canopy of unbroken gloom above the other.

Most beautiful of all were the tiny sprites that flew from the lips of a fond mother to her only child. They seemed to float in a fleecy cloud of whitest silver, and fall into the bonny curls of the child's head, sprinkling flowers and sweet incense in a ceaseless shower of blessing all down to its feet. But terrible was the change, when I saw the horrible imps that leaped forth from the cruel mouth of an ungrateful son. The tear-dimmed mother was softly pleading with him. The coarse sharp response of an ingrate brute darted forth in forms like fiery fiends, with hissing breath and lowering eyes; and as the long bladed barbed knives that seemed to tear and rend the soft white bosom of the mother to pieces, as it was thrust to the hilt with every uttered word, the sweet loving sprites, that came from her quivering lips, were thrust aside and dashed to pieces on the walls beyond.

The double faced gnomes I saw come forth from scores of lips, from those of the time-serving, lying minister in the pulpit, from glad-hearted people, hanging around the bed of a wealthy relative, with hypocritical tears and false words of sorrowing regret, and from the deceptive utterances of deceitful friends.

In conclusion I would suggest: it may be that our every uttered

word is an absolute living entity, sent forth for weal or woe, whose mission, once started, can never after be changed, but must go on through the ages, performing the work of good or ill we established with its birth; and that the fruits of this good or ill must be charged to those who sent it forth. In view of this fearful possibility, what a constant guard should we keep, that no word, however light in seeming, is launched forth on any other mission but that of good.

But it is asserted by the sceptic that such exhibitions of force have no objective existence, and that such forms are only subjective creations of the fancy. Let us therefore examine what is the difference between objective and subjective representations.

The terms "objective" and "subjective" are misleading, and the distinction between them is only imaginary. "Subjective and objective" express the distinction which, in analysing every intelligent act, we necessarily make between ourselves the conscious *subject*, and that of which we are conscious, the *object*. It follows, therefore, that whether a form appear objective or subjective to us, will only depend on the circumstances under which such *existing* forms come to our consciousness, and it is a matter of choice whether we desire to consider them objective or subjective. Persons who cannot distinguish between ideal conceptions and materialized ideas are called hallucinated; but by the power of an educated Will their "hallucinations" may become more or less materialized, objective and visible to others. An idea once formed has an existence, and can take a bodily form, if the proper means to that effect are applied. On the other hand a person who declares that he does not believe in the existence of anything that he has not seen, declares himself to be insane; for if we accept his words as an honest expression of his opinion, such a man would not believe that he has any brains, because he has never seen them. However, he believes that he has brains, and arrives at that belief by *logical reasoning*.

It cannot be truly said that only those things have any objective existence which we can perceive with our senses; for our senses continually deceive and mislead us. These are innumerable things the existence of which no sane person will deny; while that which we perceive with our senses frequently has no existence at all. In fact, we do not see, hear, feel, taste or smell any external object; we only perceive the impressions which they make upon our mind through the medium of our senses. We do not see the *real* nature of the things at all, but only their symbolical representations. Sight is a language by which nature speaks to our mind and our

understanding; the same is a result of education and practice.

But it is said that "objective" is something belonging to what is external to the "mind." If man were an isolated individuality, and his "mind" only confined to the space in the human skull occupied by the brain, or if it were—as some physiologists will have it—only a "function" of the material brain, this definition might hold good, and we might then perhaps better say: "Objective is something belonging to what is external to our brain."

A modern authority on the *Physiology and Pathology of the Mind*² says: "The brain is the chief organ from which the force called the mind is evolved." And "by mind, I understand a force produced by nervous action, and in man especially by the action of the brain." Such a *narrow-minded* definition of course excludes or renders impossible every explanation of occult phenomena, such as mind-reading, action of mind in the distance, clairvoyance and hundred other facts, which are denied belief by modern "scientists," because they do not conform with their theories, but which are at present disputed by nobody who has patiently investigated the same.

It is not our object at present to demonstrate the absurdities of modern science; it will be sufficient for our present purpose to say that "*Mind is a universal principle, which can be focalized in the brain, and the brain is at once the physical centre of attraction and the laboratory of the Mind.*"

If this is true, if mind is universal, and if its potentiality reaches out far beyond the limits of the physical brain, then it follows that everything that exists must exist within that universal mind, and it is only a question of what conditions are necessary to bring those things to the cognition of our consciousness in the silent laboratory of the individual brain.

The phenomena of sympathy, antipathy, clairvoyance, clair-audience, psychometry, etc., prove that the part of our mind which resides in the brain is capable of receiving impressions otherwise than by the avenues of the physical senses *only*. It is therefore simply a matter of *judgment* to say under what conditions the things which we cognize exist. What may appear subjective to one man or to one plane of existence, may appear objective to another, and there can be no real difference between the two states. The only difference that can exist between an idea formed in the mind, and one that is expressed in visible and tangible form, lies in their different planes of existence. In one

²Professor W. A. Hammond, "A Treatise on Insanity."

condition the idea exists invisible to physical eyes, in the other the idea is more or less materialized, so as to be able to reflect light and thereby come to the cognizance of our physical senses. This materialization is effected by the either conscious or unconscious action of the Will, or in other words: An idea exists as an image in the mirror of the Mind, and by the exercise of Will that idea obtains density proportionate to the amount of will-power exerted for that purpose, a form according to the desire which guides the Will, and a perfection according to the intelligence by which it is applied. How to develop this will-power will be the subject of our next discussion.

(To be continued)

RECALLING first that as fraternity does not exist on this earth, any more than do liberty and equality, whence the concept of these? Men could not have drawn the notion out of their experience nor have invented it by their reason. Not only could this idea never have begun to be realized but more, it could not have been thought of. It could not have dawned on human consciousness if there had not been in existence men in whom Brotherhood itself was already realized, already accomplished. Such men existed within the human species, had sprung from it, and yet were independent of it, exceptions to it and yet a part of it, each of them in himself a complete species reduced to a unique specimen. They were, they are, living models of the society to be worked for in the near future. On this earth divided and sundered, undermined by hostilities, harassed by memories in which cruelty slumbers, anarchical, straining ever towards mutual destruction, they have been, they remain and they will be that love which embraces all men, although capable of devoting itself wholly to each, that enthusiastic, that overflowing love which makes one make a gift of oneself, that love in which all opposing factors are resolved and all contradictions disappear. . . . Instead of venerating them, brooding over them, imitating them, following them, people reject them, would banish them from the community. People fancy that they can be replaced. But what can we expect of fraternities in which mere instinctive demands persist and which copy the very social order which needs to be reformed?

—MAURICE DUVAL

THE DETACHED VISION

FOOTHILLS, if you stand close enough to them, can hide the loftiest mountain range beyond. To see them in their true setting one has to put a certain distance between oneself and them. Only in perspective do they appear in their real character—merely the outer fringe of a mountain range the main body of which rises far above the foothills, while its loftiest summits soar among the clouds.

The analogy holds good in many spheres. In politics, party interests obscure national issues; in business, quick returns many times outweigh ultimate values; rare indeed are the detached attitude and the long view which that attitude alone makes possible.

For the average person, his personal interests are the foothills. In inverse ratio to how closely he identifies himself with them will be his vision of the mountains that lie behind—his own higher nature and the ideals and interests of mankind; the whole, of which he forms so small a part.

Either the mountains must be blotted out or the foothills must be viewed from afar off and so lose their paramount importance in the picture. The concerns and relationships of everyday life, our failures and successes, our ambitions and our apprehensions—these will fill our horizon if we let them. Only when we cease to identify ourselves personally with other people and things can we, as it were, see over and around them.

The cultivation of detachment is not easy. It is not an actual movement in space which is needed but a reorientation, a shifting of emphasis from the transitory and therefore unreal aspect of ourselves to that in us which is of the nature of permanence and reality.

Most of us are looking at the things that concern ourselves personally through the small end of the opera glass and so are seeing them magnified out of proportion. We need to reverse the glass and so remove our personal concerns to such a distance that their relative pettiness shall be apparent.

If you don't want anyone to know, don't do it.

—CHINESE PROVERB

THE DIRECTION OF EDUCATION

THE scientific method is the modern strait and narrow way to salvation. We are trying to apply it to psychology and educational reform. The scientific ideal would be to confine the human personality in a laboratory and isolate and measure the influence of the various factors in heredity and environment so that, by suitably controlling these, we might produce individuals of the requisite type. This assumes that man is entirely a creature of heredity and environment. Other considerations, such as the precise nature of consciousness, become secondary. At the outset individuality loses its significance: if the feeling of "I am I" has been evolved, it must of necessity become extinct, even if it should last with little modification for lives. Desire for that which causes pleasure to some part or parts of man's constitution remains the only motive.

In their application of the scientific method to human nature, much research has been made by psychologists and considerable knowledge of the workings of the human personality has been accumulated. How does that knowledge compare with the intuitive knowledge of the individual who has struggled with his own personal nature in order to make himself the better able to help and teach others? Further, many apparently fundamental problems remain unsolved: the place and relative importance of "nature" and "nurture"; the influence of sex; how to harmonize the individual's need of self-expression with the demands of organized society; the place of religion; what should be the relations between parents, child and teacher. With their confused psychology, our educationists are stumbling towards what is best to teach in our schools and the best methods of teaching it.

Alongside a growing interest in psychology, liberalizing influences permeate many schools. Much lip-service is paid to the need of treating each child as an individual rather than making it conform to a pattern; the relation between teacher and pupil becomes more humane and the fear motif recedes; syllabuses broaden; teaching methods become more enlightened and school premises more attractive, offering greater facilities. Yet, in spite of much that is good, much devoted work, it is questionable whether our children are more self-reliant, more able to think for themselves, more altruistic as a result. Why is this so? Is it not because our schools either abet or else combat with inadequate methods, the influence of a false attitude towards life, an attitude inculcated by parents and adults, science and church, the media

and modern fiction? Man is a poor creature with nothing more to hope for than the brief satisfaction of a few appetites; or the self-denial of these followed by unlimited satisfaction of more ethereal ones, by the gracious favour of an omnipotent deity. In this mental strait-jacket, our schools can do little more than encourage personal ambition as a driving force, or a loyalty no higher than patriotism. It is imagination and faith who "are the draughtsmen who prepare the sketches for the Will to engrave, more or less deeply, on the rocks of obstacles and opposition with which the path of life is strewn." In a world of nuclear weapons where, whatever the distant future may hold, there seems small hope of a settled existence free from fear for those alive today, can anything other than the doctrine of reincarnation liberate imagination and awaken faith, and so direct the will of the people to the engraving of a happier world? Our schools may turn out children able to express themselves clearly and concisely in their native tongue; to appreciate music, art and literature; to apply their mental powers primarily to self-advancement, and secondarily to social service; with an elementary knowledge of scientific inventions and methods; but those children will not be able to conceive of themselves as noble beings, elements of a happy world.

The doctrine of reincarnation is that the personality of man is overshadowed by an immortal soul, a ray from the Over-Soul, itself an aspect of the Unknown Root. That soul is conscious in its own realm, but only through a personality in this. At death the personality disintegrates, those aspects consubstantial with the soul being assimilated to it in an after-death state of consciousness, the remainder being destroyed as an entity. Seeds or germs from the latter remain, however, and will play their part in the evolution of a new personality, overshadowed by the same immortal soul. To become consubstantial with the soul, the personal man must aspire and move towards it through self-induced and self-devised efforts, that the soul may move towards and illumine him, and the whole man become a Christ, a Buddha, in whom the personal and the impersonal are one. In such a being every faculty and movement have become subservient to the divine man within.

Such a doctrine could change the direction of education away from the development of personal attributes for largely selfish ends towards that fundamental double movement of human life: the divine outward to the personal man, and the personal inward to the divine. That development of the personality alone which we encourage cannot outlast a mere seventy-odd years, yet we

can imagine no other. The imaginative insight into human nature given by an understanding of reincarnation is the greatest need of our education. That alone can give the child an enduring aim and purpose, with the necessary faith in his own soul nature; that alone can make possible in the teacher a compassionate understanding of the child's needs: assistance in understanding his own nature and the teacher's love and example. The teacher would learn to look upon his work as a holy mission for which he must purify his own heart, mind and speech. When that duty is seen we shall be freed from the present-day cult of the expert, which in education is based on the belief that a "scientific" investigation of human nature can find the means to educate. Reform must start in the heart and mind of parents and teacher and the inner nature of the child take light from this. Changes in curricula, methods and buildings are of secondary importance. This reform and these changes will call for an effort of will, but will cannot act without imagination and faith, and an understanding of reincarnation can release the former and build the latter.

A comprehension of, and faith in, reincarnation may seem beyond the teachers and parents of today because of our religious and scientific background. Theosophists would certainly deny that they are beyond the younger children. Yet, if our educationists would only apply the doctrine to what they know already of human nature, not only would its truth become self-evident, but that knowledge would be extended considerably. They would begin to understand not only what man is, but the various stages through which he goes in a lifetime and the real part played by such factors as heredity. The inner man comes to the parents who can provide him with the body he needs and has earned; he needs time, seven years in fact, to gain full control of, and responsibility for, the personal vehicle; during the latter period the personality needs nourishment, physical and psychic, from the mother, training in good bodily, mental and emotional habits; in the stage of puberty, seeds of desire and feeling from the past begin to fructify. An understanding of these stages and factors would "prove reincarnation" to our parents and teachers. It would give to both the means of finding out the needs of the child at each stage. Above all, it would give to parents, teachers and children the image of Man-Divine and faith that each can become that. Without that image or that faith no efforts of will can avail against the great weight of ignorance and selfishness in the world.

IN THE LIGHT OF THEOSOPHY

According to a report prepared by Dr. B. V. Subbaryappa, director of the Centre for History and Philosophy of Science, a department of the Indian Institute of World Culture, the millennia-old Indus Valley civilization was the womb of mathematics, from where both the concept of numbers and the numerical system originated. The report, based on the analysis of inscriptions engraved on Indus Valley seals, says that the numerical system developed by the Harappans was decimal and had symbols for most numbers and several innovations for mathematical manipulations such as addition and multiplication. (*Indian Express*, October 22)

The report also postulates that the numerical system which was first used by the Harappans later found its way into other ancient civilizations in Asia and Europe. The Indus Valley civilization, which lasted until about 1600 B.C. before coming to an abrupt and unexplained end, had widespread commercial contacts with West Asia and "it is unthinkable that the Harappans would not have evolved a number system of their own," Dr. Subbaryappa says in the report. A comparative analysis of the symbols used by other ancient civilizations has shown that the numerical forms which originated at Harappan sites were later used, sometimes in a slightly modified form, by the Chinese, the Egyptians and the Greeks. Historians have found that many hieroglyphic symbols used by the Egyptians, as also the numerical forms which the Chinese Shang dynasty of 1600 B.C. used extensively are remarkably similar to those used by the Harappans.

Among the artefacts of the Harappan civilization which, archaeologists say, is the oldest known civilization in the world, with its origins dating back to about 6000 B.C., are nearly 2900 seals inscribed with many symbols which have remained largely undeciphered.

"It is a familiar saying that a well-matched couple 'grow together,' so as to come to a close resemblance in features as well as in mind." Thus Master K.H. writing to a correspondent. *Science Today* (Bombay) for November 1987 raises the question: "Is there any scientific basis to the belief that married couples eventually begin to look alike?" Yes, says, Dr. Robert Zajonc, a psychologist at the University of Michigan, U.S.A., who found that couples who bore no particular resemblance when first

married came to resemble each other after several years of togetherness.

According to the study, the more marital happiness a couple enjoyed, the greater was the facial resemblance they developed. The resemblances involved subtle shifts in facial wrinkles and other contours. Dr. Zajonc explains that spouses often unconsciously mimic each other's facial expressions in "silent empathy," and that sharing the same expressions over the years shapes the face similarly. He speculates that shared facial expressions bring on identical emotions; that a given facial expression, such as a smile, triggers the brain chemicals which evoke associated feelings.

Is it not rather the other way round? From the viewpoint of occult psychology, it is psychic interchange and shared emotional experiences that lead to biological similarities between husband and wife. One could go further and say that the "silent empathy" or psychic osmosis between a couple sometimes makes them read each other's thoughts. The principle underlying this osmosis, the Master goes on to say, has its parallel at a higher level:

...do you know that between adept and chela—master and pupil—there gradually forms a closer tie; for the psychic interchange is regulated scientifically, whereas between husband and wife unaided nature is left to herself. As the water in a full tank runs into an empty one which it is connected with; and as the common level will be sooner or later reached according to the capacity of the feedpipe, so does the knowledge of the adept flow to the chela; and the chela attains the adept-level according to his receptive capacities. At the same time the chela being an individual, a separate evolution, unconsciously imparts to the master the quality of his accumulated mentality.

An editorial in the October *Heritage* deploras modern man's alienation from Nature. The seasons, for instance, each with its unmistakable characteristics, come and go, but they mean little to us today. So far as spring is concerned, we often know about its arrival in the way this character in a contemporary writer's story knew: "Spring had come to the town. Ravi learnt about the event from a quarter-page advertisement in the newspaper announcing the arrival of the season's garments in the leading department store of the town."

In his attempt to conquer Nature, it is man who emerges as the

loser, and this is brought home to us in many ways. The editorial continues:

The unprecedented drought that has stunned us is a direct consequence of our brutality towards Nature. We know this. Even then an hour does not pass without some people further denuding the land of woods, and what is perhaps worse, of our hills. . . .

Man's alienation from Nature—rather man alienating Nature from his life—has dangerous physical consequences, and this is a fact universally acknowledged. But it might have done greater havoc to our minds. The alienation from Nature has perhaps been the beginning of a chain of alienations—of our sense of beauty from our attraction for glamour, of our love for peace from our pursuit of pleasure, of our inner self from our social and superficial identity.

But that is a different matter and a more subtle issue. Let us focus on the obvious aspect of the situation—that our alienating Nature from our life is bringing about our doom. Can't there be a moratorium on all such activities?

The following is from the Current Topics column in *The Times of India* for November 14:

Why do the bulk of modern movies lack the timeless charm and *élan* of the classic movies of yesteryears? Different answers are possible, and some may even challenge the proposition. But perhaps the views of Katherine Hepburn, the veteran thespian of 40 films and 20 stageplays, are noteworthy. During a career spanning 50 years of films, she won the best actress award or Oscar a record three times.

“Modern films are running amok,” said the actress in an interview in *International Herald Tribune*, “because too many filmmakers confuse realism with the seamier, depraved and sadistic aspects of life. They lose sight of the heroic and romantic visions which are part and parcel of human experience.” She claimed that she had “found in life more excitement, wonder and beauty than is handed over in modern films.” . . .

Money has always been Hollywood's lodestar and it still is. The difference, according to Hepburn, is that old producers like Sam Goldwyn and Louis Mayer had a sense of love for the movies and a romantic appreciation of the film industry. Now huge companies own the film studios and the emphasis is on how much

money can be made. Like life, says the old trouper, films have always been and are now a romantic thing. But modern producers regard it solely as business.

From time to time scientists come out with findings which call attention to the influence of the moon on the earth and its affairs. It has been known for some time that there is a lunar influence on patterns of rainfall around the world today. The link between weather and solar activity has also been established. Evidence has now been uncovered linking climates in ancient times to lunar cycles. (*New Scientist*, October 22)

The Secret Doctrine states:

As we are assured by Archaic Scientists that all geological cataclysms—from the upheaval of oceans, deluges, and shifting of continents, down to the present year's cyclones, hurricanes, earthquakes, volcanic eruptions, tidal waves, and even the extraordinary weather and seeming shifting of seasons which perplexes all European and American meteorologists—are due to, and depend on the moon and planets; aye, that even modest and neglected constellations have the greatest influence on the meteorological and cosmical changes, over, and within our earth, let us give one moment's attention to our sidereal despots and rulers of our globe and men. (II, 699)

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The United Lodge of Theosophists

DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great founder 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, and a profounder conviction of Universal Brotherhood.

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

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

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

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

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

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

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