

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

PHANA	121
MAINS OF OLD ATTACHMENTS	125
AM I MY BROTHER'S KEEPER ?"	126
THE HIGHER ASPECT OF THEOSOPHIC STUDIES	132
ERES OF INFLUENCE	139
UGHTS IN SOLITUDE—IV	143
GROWING URGENCY	149
THE LIGHT OF THEOSOPHY	153

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 18.00, £2.00, \$7.00 per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to **THEOSOPHY COMPANY (INDIA) PRIVATE LTD.**, which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

- (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 psychological powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 53, No. 4

17th February 1983

SADHANA

[Reprinted from THE THEOSOPHICAL MOVEMENT, July 1943.—EDS.]

SADHANA is a Sanskrit word (untranslatable) which means accomplishing or effecting a union; it has, however, numerous connotations, and among them is this: yoking or yogi-ing or accomplishing anything by psycho-spiritual magic, *i.e.*, by good works, penance, self-mortification, and the observance of moral and ceremonial duties, which results in the attainment of beatitude. This effecting, however, requires a means, an instrument, a channel and through which the magic is performed.

Theosophically interpreted, *Sadhana* implies the means or channel through which the Energy of Wisdom is secured by one who thereby feels its Bliss within himself and also uses it dynamically in Service for the helping of humanity.

It is not difficult to feel peaceful in a sylvan retreat; also it is natural for a person to engage in helpful acts of service surrounded by throngs of men and women. Subtle selfishness results from the former; unwise charity, useless sacrifices, a lure to do, to do, from the latter. Thousands have gone astray by retiring from the world, by becoming false pietists of bewildered soul—ascetics and monks and nuns; equally large is the number of those who live in the world and spend time and energy in meditation, personal and philanthropic, hoping for a fair garden to come, and are disillusioned when weeds and jungle growth are the outcome.

Theosophy advocates that we live in the world but be not of

it. For that purpose the technique of giving up life so that we may live—of action which binds not, of right effort to change the Manas and the Buddhi of the race. In many ancient texts this technique is explained, of which the most suitable is the *Bhagavad-Gita*. Modern Theosophy, with not merely a nation-wide but a world-wide mission, has presented in its literature the mode of daily living suitable to our humanity and which sometimes has been called "Western Occultism." W. Q. Judge taught this in his own inimitable way, saying:

This does not mean that the Western Occultism is to be something wholly different from and opposed to what so many know, or think they know, as Eastern Occultism. It is to be the Western side of the one great whole of which the true Eastern is the other half.

This movement has, among others, an object which should be borne in mind. It is the union of the West with the East, the revival in the East of those greatnesses which once were hers, the development in the West of that Occultism which is appropriate for it, so that it may, in its turn, hold out a helping hand to those of older blood who may have become fixed in one idea, or degraded in spirituality.

If we take into account the fact that in India large numbers of youths of both sexes have fallen under the influence of Western modes of thought and life; also that the impact of the Occident has pushed out of existence very many habits of mind native to the spirit of Aryavarta; further, that the very mode of living is fast undergoing a colossal change in all cities; and that Western notions and modes are infiltrating even into villages—when we take all this into account the value of Theosophy to India is perceived.

The Western influence which Occultism regards as corrupting is that force of the Occidental civilization which enhances the materialistic, mechanistic, militaristic modes of thought and life; the spiritual, the idealistic, the co-operative force has not found expression to the same extent since the days of Aristotle; individuals have lived and died for Wisdom and Idealism, but Western masses have lived in the atmosphere of false theology and scientific scepticism.

Salvation of the Indian people will not come either from

Russia or the U.S.A.; nor will these countries find salvation in Eastern religions, all of which are as much corrupted as Christianity is. For both East and West alike the Knowledge of the Universal Wisdom-Religion and its science, Occultism, is needed. The Occultism of the *Gita* is not in its theology, nor even in its metaphysics; though for thousands of years the *Gita* has been memorized and repeated, the practice of its tenets has been undertaken by rare individuals only.

A careful study of *Letters That Have Helped Me* and *Notes on the Bhagavad-Gita* reveals what this Western Occultism is. And perhaps no Sanskrit term better fits the technique of that Western Occultism than *Sadhana*. What are the main factors of this technique?

(1) To live and labour in the world, but be not of the world, which implies—

(2) Constant restraint of the senses and organs running towards the objects of sense, and as deliberate a use of the body, the brain and the sense-organs by the discerning thinker within.

(3) Mortification should be deliberately practised so that concupiscence weakens and dies and a feeling of *universal* beneficence arises.

(4) Performance of all duties (*Dharma*), but by a method which secures freedom from bondage (*Karma*).

(5) The impetus to reward curbed and killed must find a substitute in *yagna*, which means that every action (small and commonplace or otherwise) is used as a channel to feel the bliss of creativeness and is offered on the altar of service, for the benefit of all, which is real *Dana* or Charity.

(6) As we live in a universe—visible and invisible as well as material, psychic and spiritual—we must acquire a knowledge of its constitution and the laws which govern all its processes, so that we may act in conformity with those laws.

The means to perform *Sadhana*, the instrument or channel to effect union with the Soul which *Sadhana* requires, is most easily found by an aspiring person in his mode of earning a livelihood which is his under Karma. Those whose Karma does

not compel them to earn a wage as employees, to secure remuneration as professionals, etc., can determine for themselves the means of *Sadhana*, can forge for themselves the instrument or cut for themselves the canal for effectively practising *Sadhana*. While all deeds of all days can be used towards the attainment, it is advisable to concentrate on a particular means. Thus the father of a family finds his office or factory or shop a splendid channel for purposes of *Sadhana*, while the mother may find it in her home. By concentrating on the particular means the practitioner develops the power of one-pointedness. But *Sadhana* cannot be practised without faith.

If the heart is simplified and the practitioner aspires to achieve peace and bliss and to obtain the power to serve, he must keep on ideating on his aspiration, believing, in spite of whatever happens within his blood or around him, casting out any and every doubt; and he *will* attain. But if he desires several results at once, and if his aspirations are complicated and contradictory, fulfilment will recede. Let him therefore look upon his means of earning his livelihood as his instrument for effecting soul-growth.

Thus an earnest practitioner of Theosophy will perform *Sadhana* with and through his pen and paper if he is a writer, and find in himself the Veda-Vyasa, the Perfect Recorder of Wisdom. He will see himself as the Great Healer if he happens to belong to the medical profession, performing *Sadhana* through his herbs and drugs, his lancet and stethoscope. If he is an accountant he will be like the Lipika who enter every item in the ledger of each man's life, and so will look upon his cash-books and stock-books as reflections of the Astral Light. There is not an employment, not a profession which has not its archetype rooted in the Divine World. The practitioner of *Sadhana* utilizes this truth in daily exercise; thus the world of the flesh and the devil falls away from him and from his environment and he lives like Janaka of old attaining perfection of his own soul.

As the practitioner advances on the path of *Sadhana* and feels the urge to walk the Path of Discipleship, the same technique

will come in handy. Concentration to seek the Guru by fair, appropriate and lawful means will bring him to the world of the Great Gurus. *Sadhana* helps us to find the Master within and brings us to Chelaship when we seek and find Him who is to give us "birth in the Hall of Wisdom." (See *The Voice of the Silence*, footnotes on pages 3 and 8.)

REMAINS OF OLD ATTACHMENTS

IN Japanese Buddhism there is the story of a man who for years on end carried the remains of his dear one in a sack tied to his neck. At last he met the Buddha, who persuaded him to drop the sack and enter the Noble Path.

How many Theosophical aspirants carry the remains of old attachments! In the effort to free ourselves from our vices we often overlook this strange source of obstacles. Recognizing our own moral weakness and fighting it is a hard task; but these attachments of subtle formation, which masquerade as virtues, affections and heart-qualities, are more difficult even to detect. The aspirant who wants to tread the Noble Path has not only to overcome the sin of hate and the heresy of separateness, but also to free himself from the entanglements of personal and pleasant attachments—those affections which entrap his heart; those charities which befog his vision; those kindnesses which weaken his sense of justice; those partialities in love which ensnare the soul, harden the sense of possession, and strengthen the sense of egotism. The Master K. H. once wrote: "It is not enough that you should set the example of a pure, virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do."

The war has to be waged on two fronts: positive evil has to be killed; but there is also negative goodness—a very subtle foe. The army of negative goodness and personal attachments is of cunning formation. Confucius said: "You goody-goody people are thieves of virtue." Each student, therefore, must look out for his "goody-goodness"; let him make sure that he is not carrying the corpse of a past love.

“AM I MY BROTHER’S KEEPER?”

The sphere of influence of the Society is, then, not so much in works of a material character, where physical wants are supplied for the moment and the real man left to his own devices for the perpetuation of a civilization that breeds poverty and a criminal class, but is in the field of man’s real nature, which lasts through crash of civilization or cataclysm of nature.

—W. Q. JUDGE

THROUGH cosmogenesis and anthropogenesis, Theosophy traces the history of all evolution to that infinite and unknowable called in its philosophy THAT, which is both being and non-being. In the *Bhagavad-Gita*, Sri Krishna, the Supreme Lord of all Mysteries, says: “I established this whole universe with a single portion of myself, and remain separate.” Thus we have the immanent aspect of the Deity which pervades any and every part of the manifested Universe—a Deity seen and felt and known in the pulsation and throb of all life. This to the philosopher and the mystic is the manifested Deity. Around and within this Deity, which lies potent in the entire manifested Space, is the unknown and unknowable aspect—the transcendent and incognizable DEITY. It is in this transcendent aspect that all manifested life gets merged at the commencement of what is known as the night of Brahma.

Sages have demonstrated that since the basis and origin of everything is the one and the sole, the breaking up of homogeneity into heterogeneous elements is only a necessary illusion which follows upon the emanation of countless units from this one parent source. The rays of the Sun, though they can be differentiated physically and metaphysically, are but the various aspects of the one Sun, each ray of which manifests different and differing powers and potentialities of that Supreme Lord of Light. Similarly with man. He is the crystal ray of the one Essence—“a beam of light immaculate within, a form of clay material upon the lower surface.” Those who have succeeded in freeing their individual ray from the clogging pull of matter and have retraced their steps to the parent source, the ALL, have been known to record their having reached the

journey's end in the words: "I am verily the Supreme Brahman."

Man's evolutionary journey is divided into two equal arcs that form a circle divided by a vertical diameter. The essence that is to become man moves spirally downward from the apex and progressively gets involved in matter till he reaches the lowest point of the descending arc. From then onwards the circle turns and assumes the upward course and the man's journey commences. According to Theosophy, our Race, the fifth of its kind, has crossed the lowest point of the circle and is now spiralling onward and ever upward. It is important for humanity to grasp the fact that one-half of the circle of evolution has been traversed and is now irretrievably behind us. Though this transformation from the downward to the upward may not be perceptible to the majority, it is nevertheless a fact which remains unnoticed because of the long and clogging association of men's minds with matter during the preceding ages and cycles that marked his descent into materiality. Nature, which is the friend, ally and teacher of men, has, in consonance with the upward cycle, equipped itself for the onward journey and therefore becomes inimical to him who refuses to let go of the downward momentum and thus fails through ignorance to keep pace with the new current and tempo of life.

In the great journey from the beginning to the end of manifestation, mankind is expected at each stage of its transit to fall in line with the evolutionary plan that is effective during each particular phase of its becoming. Man cannot isolate himself from the general purpose and plan nor plough a lonesome furrow. At the present juncture it seems that the transition from the downward to the upward swing is still awkwardly new and adjustments to the fresh impulse have yet to become automatic for most. The mental and psychic grooves created by long association with matter during centuries upon centuries of the outgoing cycles have to be filled in and new ones in harmony with the now unfolding cycles created, and it is here that like the child learning to walk he stumbles and falls and gets bruised till he acquires the art of maintaining his balance. Paul, the Apostle-Initiate of Christianity, put the same idea in dif-

ferent language when writing to the Corinthians. He said: "When I was a child, I spake as a child, I understood as a child, I thought as a child: but when I became a man, I put away childish things." Unfortunately for our age, the toys and playthings of the centuries and aeons of the past that will never return for mankind are not being abandoned; in fact they are yet being prized and yearned for and avidly collected. It is this stance that now brings humanity in direct opposition to the ascending impulse of Nature, and in the measure in which it resists Nature's tide, in that measure do its difficulties increase. Even if this be for a transient moment, man remains out of tune with Nature's soul-thought, and since Nature cannot be made to swerve from its fixed purpose, it becomes inimical to the illusory purposes of man. He then stands bewildered by the cataclysms that he has himself generated within himself and therefore by reflex action within the physical and psychic currents of Nature with which he is intimately connected.

Through a gradual transformation of his narrow and restricted loyalties of yesteryears, as also through a rapid scientific advance that now permits an almost instantaneous communication through sight and sound and a very fast transit from one continent to another, people have been made conscious as never before in historical times of the tremendous impact they can have on others. Two world wars and many conflicts thereafter have made them believe that a mutual cohesive force must be found at all cost. But, to achieve this, they pin their faith on tools that are obsolete. They are still unable to see unity in diversity, nor can they yet understand the reason why they have to become their brother's keepers. Thus, we have the strange experience of men and nations talking glibly of universal brotherhood, but insisting nevertheless that this has to be achieved by their own and exclusive brand of conduct. Any other way is anathema and has to be wiped out even by the harsh and ugly expedients of war, genocide and suppression. The brutal animal instincts that reside in us are still very familiar and can be aroused on the instant, while the powers of soul and spirit are yet to be developed and are therefore not that readily avail-

able as to be wielded as soon as occasion arises for their use. Humanity, orphan and ailing, still stumbles and loses its balance. It can hardly stand erect, much less run or walk. The hour has yet to produce the man who can lead masses of humanity away from church and modern academies of learning to where it can sense and grasp reality and reproduce it in its daily living.

But till such a great Soul comes to give the lead, there is still light enough that can ennoble a person and guide him to the paths of that peace which descends on him when he abjures all animosity and creates around himself a haven of refuge to which like-minded souls can be attracted. It is up to anyone to seek out that light and bask in its warmth. It should be obvious to most that strife and divergence of interest arise from an obsessive urge for seeking one's own felicity by the supersession of the rights of others. The selfish motive, followed by a planning for its realization, starts with a breach of the ethical code on the psychic and mental planes from which it percolates to the physical. Duties, which are but the working out of the ethical code to cover specific areas of conduct, get ignored and bypassed when craving and inertia are allowed to dominate first thought and then action. Duties properly evaluated put restraints on the person and chalk out for him a path beyond which he dare not stray except at peril to himself. There can be no complacency or permissiveness in the discharge of that which is due. Justice to others is, for instance, a duty. Charity towards another's faults and shortcomings is another. There are other duties, onerous ones, which each one owes to race and kin, to friend and foe, and that can be honourably discharged first by following the wheel of life and then by closing one's mind to pleasures as to pain. The great deterrent to the living of the ethical life arises from a fear of harm from the unethical actions of others. Belligerency arises from such fears which preshadow pain and the dread of harm. This fear can be overcome by a confident conviction that our neighbours will no more seek to hurt us than we would think of harming them. To arrive at this conviction, men and nations have to place their total reliance on that intelligent law that Theosophists call

Karma—a law which guards the good and watches over them in this and in future lives and which punishes the evildoer so long as the effect of his having thrown the smallest atom into perturbation has not been fully adjusted.

Beyond the ordinary duties of the householder, the wage-earner, the politician and the priest, are grave and unavoidable duties which are paramount and binding on him whose horizon has opened on to the whole of humanity (without distinction of race, caste, colour, religion and sex) through an understanding of what *The Voice of the Silence* calls the Doctrine of the Heart. For such an one his efforts of mind, heart and soul have to be centred, as near to the total as possible, on a truer realization of the Self, a profounder conviction of Universal Brotherhood. Precept has to be backed by example, good-will has to be built brick upon brick by humility, and solo efforts have to be so orchestrated as to join in harmony with the trend of efforts of devoted companions. Though each must remain unfettered to pursue a method of work best suited to his genius, he has to be careful that he neither arouses jealousy nor causes an irritation or friction that mars or stops the work of another. In this work, the best results come from a unity of mind and heart among those few who continue to remain devout to both the real Guru and the true Shastra (teaching).

What the aspiring heart has to guard against are those factors that are potent in creating disharmony and therefore disunity. These are: back-biting; slander; putting values on another's work and deriding it in comparison with one's own; scandal-mongering; loose and irresponsible talk; criticism and an unholy delight in exposing the moral and mental deficiencies of others. Silent and sincere charity towards another's weaknesses eliminates all tendencies to gossip under the thin guise of sympathy expressed through talk or look or behaviour. The bonds of brotherhood have to be so strengthened that the hurt of one will echo as a sympathetic pain in his companions, while the rejoicing of another will arouse gladness and not jealousy or embittered feelings. No one can claim to be a companion who allows his co-worker to be maligned in his presence, else how

can there at all be charity to another's evident weakness? Each such act of closing the ranks becomes a triumphant advance towards making Theosophy a vibrant and living reality not only in one's own life but in the corporate life of the little brotherhood to which one belongs. It is by such loving deeds that what is called Brotherhood ceases to be a mere collection of units loosely held together and starts building up a distinct individuality of its own. The efforts of the units have to be enthusiastically supported and shared by the entire group, and so also the resulting strength and consequent elevation of hope.

For the strengthening of unison and harmony, work and even study have to be so planned as to foster a spirit of oneness. An ostentatious show of great knowledge by one unit, clash of ideas during study or propagation, the registration of dissent by raised eyebrows and shaking of heads, agitates the atmosphere which holds a brotherhood together. A ripple of dissent (mostly a one-sided view of a many-sided subject) disturbs and breaks up the unison of vibration for however short a period and irrevocably generates a cycle of divisive thought which may recur at a time when solidarity in the whole is threatened from inside and outside the fold. In the early days of the Movement a Master of Wisdom wrote:

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us It is the only secure foundation for universal morality. If it be a dream, it is at least a noble one for mankind; and it is the aspiration of the *true adept*.

If the age has its great criminals it has also its martyrs, saints, and heroes, those differentiations of the diviner man from the revolting average of animalism.

ON THE HIGHER ASPECT OF THEOSOPHIC STUDIES

[The first part of this paper by Mohini M. Chatterji, read before the London Lodge of the Theosophical Society, appeared in our January issue. We reprint here the concluding part from *The Theosophist* for March 1885.—EDS.]

THE FRAGMENTS of Esoteric cosmogony contained in Theosophical literature now before the world carry us a long way towards estimating the true worth of life. This teaching must, however, for most minds in our age, rank as Metaphysics, appealing for sanction to the human reason, until the practice of Ethics makes it capable of realization as Physics, a task already accomplished by some individuals. But the practicability of converting Metaphysical concepts into Physical facts by the help of Ethics must not be lost sight of.

A mere intellectual study of this system of Metaphysics is no doubt productive of great good, but at the same time it is to be observed that the best result can be achieved only by its practical application to life and conduct, or, to translate an Eastern phrase, by constant sitting beside it—assiduity in its etymological sense. An effort to realize the immense tract of time during which the course of human evolution has been traced by the above-mentioned fragments makes the mind dizzy at first, but in the course of the process, when even a shadowy comprehension of the truth is obtained, the factitious importance with which ignorance invests each fleeting phase of existence disappears and leaves earth-life to take its proper place in the endless manifestation of being through which we pass.

Taking the present objective life itself, we find it to be like a note in music, which when sounded must inevitably produce its third and fifth, and then return into itself in the higher octave. When a unit of consciousness, called a human entity, coursing along the present curve of objective evolution, reaches the furthest point of that curve and turns in a different direction, the phenomenon of death takes place. Death marks the point of comparative no motion or unconsciousness. Of course absolute unconsciousness has no existence in a universe, which

is itself a grand consciousness. At death the unit of consciousness begins to disappear into the subjective side of existence. It is obvious that the rate of motion will be affected by forces tending in an opposite direction. In other words, an entity which generates material inclinations is retarded in its progress heavenward, to use a popular expression, by those inclinations in proportion to their intensity. This state of conflict is rightly termed in the East, Kama-loka, or the World of Desires. It corresponds to the Purgatory as understood by some schools of Christian theology. The duration of the Kama-loka state depends upon the relative intensity of the material and spiritual inclinations of the personality. This state succeeding, as it does, the earth-life, is the nearest to it, and therefore the first which meets a psychic. The direction in which the living psychic moves being opposite to that of the retiring entity, he gets of it but a retrospective glimpse, and reflects such of its thoughts and emotions as are of the earth earthy. We must not forget that in the view of life taken in this paper, the spiritual is closely connected with what is ordinarily called the abstract, and is something higher than what is considered moral by the workaday world. It need not, therefore, excite surprise to find men, considered good on earth, passing through the state of Kama-loka. Those alone who, during a long course of unselfish life, have shed every atom of material craving, are able to overleap Kama-loka altogether, while in the case of the generality its duration varies from some hours to a great many years. It will, I believe, be confirmed by the experience of those who investigate the character of existence in Kama-loka, that men dying at a ripe old age, with the satisfaction of having accomplished all life's labours, very rarely manifest through mediums. This gives some indication of the true nature of Kama-loka entities.

Let us return to the analogy between human life and a musical note. A man possessed of a peculiarly constituted sense of hearing, which prevents his taking cognizance of any other overtone besides the third of the original note, will never suspect the existence of the fifth and the octave. Thus the untrained psychic or medium, whose purview is confined to Kama-

loka, cannot obtain any idea of the higher states. It is a matter of regret that transcendental Metaphysics should not be more generally studied, as that alone, in the absence of the incomparable clairvoyance of the trained seer, can fathom the mysteries of spiritual life. To some minds the manifestations of the séance-room are conclusive and satisfactory proofs of the immortality of man, but the illegitimate nature of the process of reasoning which yields such a result is plain to all metaphysical thinkers. It is not our purpose to enter into further discussion of a subject, whose importance demands separate treatment. For the present, it will suffice to remark that an examination of the state of consciousness known as Kama-loka does not give a clue to a right understanding of the higher existence, even though the examiner be assisted by the testimony of entities which have passed into that state. What amount of reliance is to be placed upon the information obtained through mediums regarding the mysteries of true spiritual life? In answering this question we must remember that there is nothing in the mere fact of death which would invest an otherwise incompetent person with authority to pronounce the last word upon spiritual matters. Problems which are amenable to reason are as much within the grasp of an embodied as of a disembodied spirit. We do not attach any value to a man's belief that his brain is made of wax or molten lead, although the brain is his and not ours. Nor do we throw our Euclid overboard on the assurance of someone that at the North Pole the three angles of a triangle are not equal to two right angles.

The secrets of the soul will never be revealed to sense. The physical man can only cognize astral existence, the borderland between the physical and the spiritual. It will thus be seen that the information obtained through Spiritualistic mediums will never enable us to solve the problems of the true spiritual life. In the meantime there is a grave moral objection to the practice of Spiritualism, which all its services against the fatal progress of materialism do not remove. Concluding upon insufficient data obtained by communication with the astral or semi-ethereal phase of existence that the personality is eternal,

one is sure to take an exaggerated view of the present life, and of the personality manifested in it. As a consequence, the very life-stream of true Spiritual development, which is but another name for liberation from the bondage of personality, is poisoned at its source. The immorality of Spiritualism thus lies on a higher plane, and is, therefore, the more reprehensible. It is more pernicious to implant in a man's mind a germ of thought which expands into an upas tree of evil, than to rob or even murder him. From another point of view it is evident that the entity communicated with by a medium is very seriously injured by being turned away from the higher life towards which it is pressing. The injury thus resulting is liable to be underrated by reason of our want of familiarity with the operation of causes on superphysical planes of existence. The illustration above cited as to the effects of thought-energy will throw some light on the subject. A tendency being set up in a Kama-loka entity to repeat the act it is once drawn into, its stay in Kama-loka will be prolonged to a much greater extent than will be readily admitted. The evil effects on the medium himself of his astral intercourse are quite manifest. The surrender of will is the surrender of duty, and treason to manhood.

We now enter upon a consideration of the truly spiritual counterpart of our life on earth, a state called Devachan in Theosophic teachings. In this state the entity lives in the highest spiritual manifestation of its personality on earth, and in the realization of all its hopes and aspirations. No communication, other than subjective, is possible with such a purified being. While the spiritual life of an individual is unfolding itself in Devachan, sympathetic souls on earth feel the vivifying and spiritualizing influence of that unfoldment, and translate it into their physical lives according to their respective spiritual development. Whenever an individual on earth is enabled by his highly spiritual life to live upon the plane of soul, he can consciously receive the influx of spiritual energy thus showered upon the world, and trace it to its source. True spiritual communication must be of a subjective character. The pure spiritual being, even while on earth, vibrates in unison with some

glorified predecessor, a good man in life and goodness in death. It will thus be seen that good men, freed from the limitations of the flesh, become inspiring influences to their race, and so remain for a period immeasurably greater than the span of their lives on earth, before making another descent into objective life. But the state of Devachan is, from a higher standpoint, still a very selfish state. Although the spiritual energy evolved by an inhabitant of Devachan is a factor in the spiritual development of the race, yet the entity, wanting in the element of self-consciousness (as all entities are in Kama-loka and Devachan, when left to themselves), cannot be credited with unselfishness any more than the tree can be styled unselfish for affording a shelter to the weary passer-by. In each fact of consciousness there are two elements, the mere perception and the reflective consciousness of that perception. When I see a thing there are two facts present in my mind: the fact of seeing the thing and the fact that *I* see it. When the higher thoughts and aspirations are realized by an entity in Devachan, it is in the position of one who is lost in an enjoyment, the intensity and keenness of which prevent this reflective consciousness or self-consciousness. Truly unselfish beings do not enter into the state of Devachan, but obtain immediate reincarnations so long as there is any possibility left for their further development on earth, after which they pass into the state of Nirvana, as Sakya-muni has done, and become the true spiritual pabulum for those who thirst and hunger after righteousness.

This is the doctrine against which the charge of selfishness is sometimes very hastily preferred, but the extravagant injustice of the accusation is manifest on the least thoughtful consideration. If happiness is to be the supremely important object of all effort, our adversaries urge, where is that spirit of self-sacrifice which alone can open the portals of the highest good? Such a contention can live only in the shadow cast by the ignorance of the true nature of self-sacrifice and the highest good. Neither good nor evil has any absolute existence. No act performed in a finite period of time can ensure results which will retain their power of producing happiness or unhappiness to the actor

through all eternity. The same reasons which condemn eternal punishment as absurd, also sap the foundation of eternal bliss, as the consequence of energy operating during a finite period of time. It is not here maintained that even the feeblest flash of energy is destructible, but that owing to the changefulness of the personal ego the manifestations of a cause lose in time their unhappy or happy character as regards the unit of consciousness which originally produced the cause. Happiness alone is the constant factor and the final criterion to which all our conceptions of goodness must be referred. But what is the highest happiness? It is an utter renunciation of all desire for happiness, and a supreme satisfaction in the performance of one's work which in reality is one's nature, purified from egoism. Selfishness, or egoism, as it is the greatest enemy of happiness, is the greatest evil. Applying this principle to self-sacrifice as ordinarily understood, we find that by itself it is neither good nor bad, but may be either, according to the motive which underlies it. The surrender of self to duty is the only sacrifice of self; under all other circumstances there will be self-slaughter, not self-sacrifice. A subtle and dangerous form of selfishness is often found mixed up with many acts commonly regarded as self-sacrificial. Consciousness of personality is the great evil, and that evil is not removed by the way in which the consciousness is manifested. When one rushes on death with the determination of giving up *self*, no matter with what object, there is still consciousness of self which is being given up, and consequently the object is selfish. Self-forgetfulness in the performance of duty, which reaches its consummation when duty and nature become one, is the true self-sacrifice. So long as there is an opposition between self and other selves, the self has not been sacrificed. Self-sacrifice is a perpetual effort towards the attainment of that goal where, to quote the words of a great Indian teacher, the "All is filled by the self, as the world is filled by water at the great universal cataclysm." It often involves a greater act of sacrifice to live on and perform one's duty than to be relieved from it by the approach of death. Thus the real sacrifice of self is to be found exemplified in the life of

Buddha, who, for our sakes, lived on. If by confounding a thing with its polar opposite this is considered selfishness, so be it.

We have dwelt upon a few facts regarding Kama-loka and Devachan, not with the intention of expounding the subject, but to demonstrate its practical value. We have attempted to show how a careful study of Esoteric Doctrine, with earnestness of purpose and sincerity of heart, must needs impress us with the immense importance of cultivating the spiritual side of our character on earth, as something higher than mere blind submission to conventional morality, which is based upon a recognition of human selfishness. Further, from this study we derive the lesson of universal toleration and brotherly love. And above all it teaches us the sublime doctrine of Renunciation and unselfish devotion to the cause of Humanity, a doctrine which the greatest teachers of all time and every country have preached and realized, which the great good men of every age and every land have worshipped and followed, and which it is the greatest glory of mankind to have the ability to receive.

IF we give our attention but to the electric and magnetic fluids in men and animals, and the existing mysterious but undoubted interrelation between these two, as well as between both of them and plants and minerals, we will have an inexhaustible field of research, which may lead us to understand more easily the production of certain phenomena. The modification of the peripheral extremities of nerves by which electricity is generated and discharged in certain genera of fishes, is of the most wonderful character, and yet, to this very day its nature remains a mystery to exact science. . . . Whence this electric power, and what is the ultimate nature and essence of the electric fluid? Whether as a cause or effect, a primary agent or a correlation, the reason for each of its manifestations is yet hypothetical. How much, or how little has it to do with vital power? Such are the ever-recurring and always unanswerable queries.

—*The Theosophist*, February 1881

SPHERES OF INFLUENCE

IS NOT IT a fact that the word "influence," whether heard, spoken or seen in print, can readily suggest a kindred word, "flowing," and quite rightly too, for that is indeed its meaning? It suggests that "something" which is ever coming to us, ever flowing into our mind, and, through it, ever flowing onward so that others share in and are affected by it, affected for good if it is of value, for the opposite if what we transmit, whether through carelessness or of deliberate purpose, is harmful.

Mr. Judge has much to say of Influence, and what he says bears out this symbolism of a twofold coming and going on the mental level between ourselves and those with whom we are in contact. "A single word of ours," he writes in his magazine *The Path*, "may have an influence for a lifetime upon another. It may cause once more the fire of passion to blaze up, or bring about a great change for good. We may be the means of another's being late for an appointment, and thus save him from calamity or the reverse, and so on infinitely." (W.Q.J. Series, No. 6, p. 36)

There we have an outgoing responsibility impressed on us, the responsibility of perhaps affecting another's life, for words have a power of their own of sinking into a hearer's mind even if not consciously received and accepted at the time.

We have already noted this in the first Aphorism quoted above, and we find it again in one of Mr. Judge's discourses on "Theosophical Study and Work." "Every one of us," he says, quoting no less an authority than the Adepts, "affects not only the immediate associates but also projects into the great universal current an influence that has its weight in the destiny of the race." What adds value to this statement is that Mr. Judge, as he tells us, is more or less repeating some of the "golden words" of the Masters, those great Beings who have said that "each Member can aid the Movement" in his or her degree, "for not a single good example in theosophic life is lost." (W.Q.J. Series, No. 4, p. 2)

How do we proceed to exert this Influence? Let us not be

stopped short by the thought of affecting the "destiny of the race." There are simpler means, beginning with the obvious one of conversation. Why, asks Mr. Judge, should ours "not be at once interesting and instructive?", which, leaping over the time gap, a constant fixation with the television screen is *not!* Conversation, he goes on to point out, "can easily be led into such channels by anyone present . . . when fellow students are so fortunate as to meet together. They at least should never part without conversing on some ennobling and uplifting subject that will help them in their work and study." (*Vernal Blooms*, pp. 67-68)

But to that work and study, meritorious though it be and ever necessary, there is a vast Beyond towards which he would have us look impersonally. "Every individual, by eliminating the desire to get knowledge for himself, will thereby make the Branch as a whole open and porous to the unseen but real and powerful influences managed from behind the scenes by the great personages who have as a part of their work in the world the theosophic movement, and who are constantly at work among us for the purpose of aiding those who are sincere and unselfish." (W.Q.J. Series, No. 4, p. 4)

The thought of those last, those "powerful influences," must awe us, and so may we be awed by the thought that, having come into the world, "we are now using in our incarnations matter that has been used by ourselves and other egos over and over again, and are affected by the various tendencies impressed in it" (*Ibid.*, No. 5, p. 18). Mr. Judge does not tell us this to intimidate us but rather to illustrate the two-way influence under which and by which we conduct our present lives. For he would have us bear in mind two facts, the first as above and the second being that, as we have received, so, similarly, "we are leaving behind us for future races that which will help or embarrass them in their future lives." (*Ibid.*)

Does not this statement show us Influence in operation, not on the personal but the universal level? And equally impressive is the reminder that the term "Karmic Agent" applies in a sense to our humble selves. No need to wonder how this comes

about. Our wise teacher makes it plain to us. "We not only are to be judged," he writes, "for what we do with ourselves as a whole, but also for what we do for those unseen beings who are dependent upon us for light," that is to say, over whom *we* have influence. (*Ibid.*) Such a thought may well have escaped us in the present age, which is one of speed and confusion, nothing seeming less likely than that consideration should be shown to invisible entities when instances abound of humankind being indifferent to its own members. Influence is active indeed throughout, conveyed by the various forms of media, but it is far from being that which Mr. Judge had in mind when he urged those of his own generation to make themselves "porous, so to speak, to the influences from the higher self," advice never more needful than now in these last decades of the twentieth century.

Mr. Judge shows us how to put it into practice. Never one to leave his hearers or readers in the void, wondering wistfully what can be done to improve matters, he strengthens us with the positive fact that "there is in this world an actual Universal Brotherhood of men and women, of souls—a brotherhood of beings who practise Universal Brotherhood by always trying to influence the souls of men for their good" (*The Heart Doctrine*, p. 67). As students of Theosophy we believe that to be as true today as when Mr. Judge first voiced it at the Parliament of Religions, at the Chicago World's Fair in September 1893. Let us seek, then, to unite with that Brotherhood. We all have *some* degree of influence, even if it operates only through our personal study of Theosophy, which should certainly entail *some* passing on of what we learn, however limited our scope may seem to us to be. Mr. Judge confirms, nay, more, he urges such a working relationship of Influence. "If," he writes, "the testimony of those who have been long in the Society is to be believed, then, as they assert, there are among us every day many disciples (who are known in our literature by the name of 'Chelas') who are engaged in fanning the flame of spiritual illumination wherever they find it among the members. Their influence is not exerted because of wealth or personal promi-

nence, but upon any one of any class who has tried to understand Theosophy for the sake of others and in order that he may communicate to others in his turn. Not only has this been asserted by the leaders in the Movement, but in the experience of many of us we have seen help extended to those who are in earnest for their fellowmen." (W.Q.J. Series, No. 4, p. 5)

It is typical of Mr. Judge to follow advice with encouragement. So let us add a few sentences to the above from the same article, the obvious title for which was "Theosophical Study and Work." He quotes one of the Masters as saying that each Theosophical student-aspirant could, "if earnest, sincere and unselfish, become an active centre from which would radiate unseen powerful forces able to influence men and women in the vicinity for good." (W.Q.J. Series, No. 4, p. 31)

Thus, continues the extract, is sown the seed for the formation of a centre which could benefit an entire neighbourhood, but do we, even with the backing of Mr. Judge, feel able to undertake a venture seemingly so far beyond our ordinary everyday commitments? Well, the necessary factor is twofold. We have noted it already — receiving *and* responding. We receive and then pass on to others because we have proven the worth of what has come to us. What did we note in the tidal river? Was not its life-act both an inflow and an outgoing?

"THOU shalt love thy neighbour as thyself." Why? Because every human being has a root in the Unity, and to reject the minutest particle of the Unity is to reject it all.

—THE BAAL-SHEM

THOUGHTS IN SOLITUDE

IV

[Reprinted from *The Path*, May 1887.—EDS.]

AS SAID Solomon the wise, "there is no new thing under the sun." Our thoughts are but the thoughts of preceding ages. That this must be so will be apparent when one considers the Eternity behind. All possibilities of nature must have been realized and all thoughts thought in the—to us—dim past. And while the wheel of evolution still turns, this must be so. At the apex of the orbit in each revolution, a few of the greatest souled ones have attained emancipation, a few have been able to lift the latch of the Golden Gate. But the remainder of the candidates in Nature's school who have failed at the final test have again to begin the weary round, along with those evolving from lower conditions, with only so much light to guide them through the labyrinth of life as may have been enshrined in the traditions or religions evolved during the previous efflorescence of Humanity. How are they to regain the thoughts of the past and obtain some true interpretation of the mystery of life? All thoughts indeed are writ in the Akasa from which the Prophets and Poets of all ages have drawn their inspiration, and in proportion to a man's striving to get below the mere surface of things, will be the degree in which he succeeds in making part of that inheritance of the ages his own possession.

The scholar too would seem to have a part to play. What worthier object can be his than that of rendering intelligible, in the speech of his epoch, the thoughts and ideas enshrined in the dead languages of the great thinking races of the past? The scholars of today, those who have drunk deep at the wells of Sanskrit and Greek learning, have indeed a heavy responsibility upon their shoulders. Were it not a worthier aim of life to make common property the thoughts and ideas of the sublime ancients than to wrap themselves as so many do—though there are one or two notable and glorious exceptions—in the self-

gratulation of exclusive culture and stagnate in the memory of past achievement?

Those too who are animated by the Theosophic spirit, and who feel the supreme desirability of the path they are striving to tread, are bound to find words more or less appropriate to carry to the world a conviction of this supreme desirability, words which may convey some idea of the animating life within which is quite as much an embodiment of the scientific spirit of the seeker after truth, and the single-eyed determination of the man of the world to achieve his object, as of any devotional or religious feeling. Religion—in Christian countries at least—has been made far too much a thing of sentiment, it has its use no doubt in prompting to the initial effort, but when the path is chosen it would seem that single-heartedness of aim and firm determination were the dominant qualities required.

The thought that prompted the present paper was expressed in a footnote written by a friend in that mystical work of the middle ages, *Theologia Germanica*. The text expresses the thought that all that is, is well pleasing and good in God's eyes, while the footnote, by citing one out of the many instances of earthly action so diametrically opposed to what the most optimistic could consider as pleasing to God, commands as the necessary corollary to the text its converse proposition.

Search as deeply as we may into Nature's life, and obtain though we may some intuition of the love which may be regarded as "creation's final law," that law in its working throughout all objective existence must still appear to us as unutterably hideous. The cosmos exists indeed for those who have extended enough vision, in other words the faith to see it; its picture may be seen in the depths of the soul, that very throne of God, but to us who tread the pathways of the world, who are daily brought in contact with the social evils of this generation, the crime, the ignorance, the poverty, the suffering, how can such existence appear to us other than a chaos? Is it not a veritable Hell on Earth? But is there no "best Philosophy" such as Shelley speaks of,

Whose taste
Makes this cold common Hell—our life—a doom
As glorious as a fiery martyrdom?

The reproach of being unpractical is often made against those who are deeply imbued with the philosophic spirit—they may not have the ready panacea for the cure of existing evils demanded by the philanthropist, whose partial remedy he is so apt to consider as such, and to apply with ill-considered action—but they who look deep down see the real remedy, though their words may fall as vain sounds on the ears of the world.

The forces too that have long been set in motion are not lightly to be diverted from the goal towards which they have been hastening, and that goal is for us beginning to loom but too clearly in view. It may be too late now entirely to ward off the storm, but surely its fury might be mitigated were we even now to read the lesson aright.

To a people whose upper classes are pandered to by nameless lusts, and whose lower classes breed like beasts of the field, without recognizing, as the beasts do, a non-breeding season, to this adulterous and lascivious generation were it not a worthy aim to show by word and deed that *it is* possible to dissociate love from lust, and that the loftiest emotion of which Humanity is capable has no necessary connection with the sexual bond? But what advance can be made till society recognizes that instead of offering a premium on marriage, they rather are worthy of admiration who can guard inviolate the sacred seed, under the influence of an aim the worldling knows not of—the aim of transferring the life-force from the material into the spiritual plane, with whatever results may accrue from this transformation of energy, of transcendental powers, or sweeter far the realization of the Platonic dream of union with our other half, the finding that within ourselves lay the twin soul which has been the object of our life-long search; in other words, that in the microcosm, man, as in the macrocosm, God, are contained both the male and the female elements of existence.

What a contrast to this age of materiality to read of that old time when to prevent the depopulation of the country, it was

necessary to enjoin each true-hearted Brahman to marry and beget one child before devoting himself to the main object of existence which should be today, as it was then, the practice of Yoga.

But, besides helping to counteract the dominant evil of our time, another reason can be given for the practice of celibacy, though this lies more on the interior plane, and is therefore more a subject of speculation. For, it is a satisfaction to think that by refusing further to swell the already overteeming populations, the ranks of the unborn are lessened to a smaller degree, that a few more souls continue to enjoy the rosy dreams of Heaven.

But, though the general acceptance of a less gross form of life would greatly tend towards the amelioration of human existence, to expect it from this generation would seem like putting the effect before the cause, for what is there to impel towards any curbing of the passions while Ignorance holds almost undivided sway? All evils under which Humanity groans may indeed be ascribed to that baleful influence, and it is useless to lop off one of the hydra heads of the monster, while she is capable of replacing it by a still more hideous growth. Andromeda truly pictures Humanity today, but where is the redeemer Perseus to be looked for save under the shining garb of the occult wisdom? The worldly knowledge with its glittering train of physical sciences and mechanical inventions can never set Humanity free; it but weaves round its votaries still more deluding webs of darkness. But we may hope that Reason will once more "shed her beams of dawn" over the dim world, and that true faith will once more shine in the hearts of men, for when the knowledge has filtered in that this life is but one of an endless chain of similar existences, will not the futility of gratifying every whim of the senses, which must so often before have been gratified, give place to the desire for freedom from such dominance, and to the yearning for some more lasting bliss? And when it is realized that our present thoughts and acts are the factors that determine our future lives and that the pain (or joy) of the present is the retribution of the past, will

not a goad be fixed in the hearts of many to drive them on the right way? And finally, when it is dimly perceived that the soul in past existences has experienced all heights and depths of earthly things—has realized all the sweets of wealth, of honour, of power, of love—that the bitter has been very bitter indeed and that the sweetest of the sweet has failed to give permanent satisfaction, will there not spring up in the soul a deep distaste for this loathsome life, a firm intent to pierce the veil of Maya that hides from us the celestial region?

This piercing of the veil, or to adopt a simile which will carry us a little further, this scaling of the mountain, is conceived of in very different ways. To some it seems as the culmination of one gigantic effort, to others as the result of infinitely slow progress. It is now pictured as "the killing of the deadly serpent of self, for which supreme moment is needed a strength such as no hero of the battlefield needs." Elsewhere it is described as the steadfast toil of the will "till efforts end in ease and thought has passed from thinking"; as the gradual centring of all thought in the eternal thought till all earth-born desires and fears die out through sheer lack of the nourishment whereby they may be kept alive. The truth may lie in the union of these two apparently contradictory modes of thought, or it may be that as the different natures of men impel them to different lines of action, the pathways are really different though conducting to the same goal; or it may be suggested that the desperate effort referred to above, the supreme moment when the strength of the hero is needed, may be symbolized in the action of one of the mountain climbers who has strayed from the true mountain-side into some rocky cul-de-sac, up some misleading pinnacle. A desperate leap will doubtless be required of him to reach the true breast of the mountain again. But he who has started on the ascent with a true guide will not mistake the rocky pinnacle for the snow-clad summit. His progress will be fast or slow as the strength and will within him shall decide. Therefore to the aspirant should it ever seem like the steady ascent of the mountain for which are demanded all his combined energies of courage, prudence and steadfastness. And as

the summit is approached, all dread anticipation of what the future may bring as well as the fever of personal desire and earthly passion will be left behind like the mist of the valley. Hope and Fear will disappear in the purity of that serene air.

And the love which could no longer identify itself with any one object of desire, or find any resting place on earth, will have been gradually purged from all taint of animal passion, and will daily become more Godlike in its diffusion until personal likes and dislikes melt away before its intensity of worship of the one supreme Perfection. All appearances of difference will then be blotted out—friends and enemies, kinsmen and aliens, yea, good and evil men—all will appear alike—for God only will be seen in all, and the bliss of Yoga will be attained.

—PILGRIM

IF I am walking with two other men, each of them will serve as my teacher. I will pick out the good points of the one and imitate them, and the bad points of the other and correct them in myself.

There is no one, from the man who brings me dried meat as payment, upwards, to whom I have refused my instruction. But I do not expound my teaching to any who are not eager to learn; I do not help out anyone who is not anxious to explain himself; if, after being shown one corner of a subject, a man cannot go on to discover the other three, I do not repeat the lesson.

Pursue the study of virtue as though you could never reach your goal, and were afraid of losing the ground already gained. A good man must have trained the people for seven years before they are fit to go to war. To take an untrained multitude into battle is equivalent to throwing them away. Alas! there are sprouting crops which never come into ear. There are others which, having come to ear, never ripen into grain. But all the same we ought to have a wholesome respect for our juniors.

Words of just admonition cannot fail to command a ready assent. But practical reformation is the thing that really matters. I can make nothing of the man who is pleased with advice but will not meditate on it, who assents to admonition but does not reform.

—CONFUCIAN WISDOM

THE GROWING URGENCY

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him. . .

—*The Voice of the Silence*

NEARLY six months after the passing away of Madame Blavatsky, Mr. Judge received on November 1, 1891, a message from one of the Masters of Wisdom which he was asked to transmit to A. P. Sinnett. That message reads in part:

This is the age of the common people although you may not agree—but so it is—and as we see forces at work and gathering, by you unseen, we must commend all efforts that give widespread notice to even one word of the philosophy.

That message was delivered to Sinnett and was later published by Mr. Judge in *The Irish Theosophist* of February 15, 1895.

In the years and decades that followed, what did come as widespread notice to the common man was a strong bout of unbrotherliness that ripped the Theosophical Society apart into factions and cliques. The propagation of the philosophy was hindered. The cult of the personality was encouraged by some, while other members got involved in questionable attitudes and stances that brought no credit to the Movement. As a result the global effort at changing the mind and heart of the Race petered out into dissertations that failed to engage the attention of the common man. Unbrotherliness, which dominates all divisive tendencies, created a feeling of distrust and Theosophy rapidly lost its credibility although it was really some of its votaries who stumbled and fell. It is true that there were exceptions who refused to water down their loyalty to the Original Message and the Original Impulse. But these were few and their influence over the masses was swamped by the wide circulation of ideas which ran counter to the message put on record by Madame Blavatsky.

From this backsliding, it was the world that suffered. To-day, though the 20th century has suffered the agony of two global wars, it seems to have profited by the existing Theosophical efforts, such as they are, only to a limited extent. The general public has remained apathetic, while those who have the helm of the nations in their hands are divided into two distinct camps. One camp is edging towards another war to establish its own brand of freedom, while the other, fearing the approach of the great *terreur*, preaches the maintenance of peace through, of all things, an armed neutrality. There are millions in either camp, but it seems that not one of these is imbued either with thoughts of true philanthropy and compassion or with thoughts of a Universal Brotherhood in the sense in which Theosophy uses that term.

In the context of the now prevailing environment of confrontation and distrust, the student-server must have already felt the urgency of the situation. It is at such times as these that Theosophy through its torchbearers has to go out to reach the common man to effect its transmutation of the human heart. There seems to be no other way. The advice given to Sinnett has its relevance today because of the deepening crisis. The common man, if aroused by the aspirations that Theosophy can stir in him, will have the power to control his rulers and bend them to a nobler and altruistic mode of governance. To effect this, there has to be a larger interflow of the correct ideas of right and wrong and an abjuration by the high and the low of anything that will augment pride and the desire to amass and hoard possessions, a mania that will leave large multitudes bankrupt of a living and vibrant spirituality. Devoted workers have to be nudged out of stagnating grooves, and minds have to be cleared of the debris that is being dumped into them by worldly and sensational literature.

A colossal task? Certainly. But then it opens up vast and untapped fields of service with far-reaching possibilities. The common man besotted by economic difficulties that progressively multiply from one harrowing year to another can be in no mood to listen to scholarly expositions of such subjects as Rounds and

Races. But he is very likely to take interest in anything that explains to him the causes of his want and mounting misery, and also how he can by drawing upon his own inner strength raise himself by bolder dreams and nobler endeavours. The presentation of the doctrines of Karma and Reincarnation need not be in the form of scholarly treatises that he does not understand and cannot favour. They have to be presented to him as applicable momentarily and hourly to the here and now of modern existence. They have to be practicable and readily usable by his mind, hands and heart. A different type of literature easily readable and more easily digestible has to be made available and that in his own language and idiom and at a price suitable to his pocket. A condescending attitude and a show of superiority raise a wall which frustrates efforts in this direction.

The teachings that are expected to shake the soul out of its enforced somnolence have to be sown broadcast and go with the wind to the crowded and dingy hovels, the slums and the ghettos, in such fashion that they are welcomed as desirable guests. Even after a hundred years of effort Theosophy has not quickened any appreciable number of men who can be contacted in the congested homes of the labouring classes, in the overcrowded rooms of our teaching institutions for the poor, and in the large and now alarmingly swelling numbers of the unemployed. All these have to be approached through their own vernacular language and with an understanding of those daily environmental bonds that bind them to a rigid and superstitious way of living. The goal of life and the purpose of their own existence is lost to them in their obsessive effort for gaining freedom from want and starvation and penury. Their urgency to get out of their stifling environment is so great that to them an imbibing of any philosophy seems futile. A taste for the leading of the higher life and a cultivation of the nobler arts has to be created before any meaningful steps can be taken to create a hunger for the True, the Philanthropic and the Impersonal.

These are some of the challenges that the Theosophical Movement of today faces. Many a Theosophical organization

holds back because it cannot spare the workers from the positions they presently hold. Then there are the individual workers who hold themselves back because they cannot honestly answer their own query: What can one single man achieve? For the first, the question of priorities of effort has to be faced and a suitable Theosophical solution found which would take into reverent consideration the words of the Master with which this article opens. For the second, it would be proper for the querist to search for the answer to his question in the philosophy itself, and act accordingly.

In the message which has been partly cited above occurs this further sentence:

But the only thing we deplore is the sorrow of the world, which can only be cut off by the philosophy you were such a potent factor in bringing to the West.

FOR THOSE who seek the larger happiness and the greater effectiveness open to human beings there can be but one philosophy of life, the philosophy of constructive altruism. The truly happy man is always a fighting optimist. Optimism includes not only altruism but also social responsibility, social courage and objectivity. Men and women who are compensating for their feelings of inferiority in terms of social service, men and women who are vigorously affirming life, facing realities like adults, meeting difficulties with stoicism, men and women who combine knowledge with kindness, who spice their sense of humour with the zest of living—in a word, complete human beings—are to be found only in this category. The good life demands a working philosophy of active philanthropy as an orientating map of conduct. This is the golden way of life. This is the satisfying life. This is the way to be happy though human.

—W. BERAN WOLFE

IN THE LIGHT OF THEOSOPHY

Unesco's World Conference on Cultural Policies—MONDIACULT—took place in Mexico City from July 26 to August 6, 1982. As well as reviewing what had been accomplished since the first such conference in Venice in 1970, MONDIACULT allowed its participants to think aloud on major problems of culture today and spell out fresh guidelines for strengthening the cultural dimension in development and for facilitating international co-operation. As part of its contribution to MONDIACULT, Unesco invited distinguished figures in the domain of culture around the world to comment on the contemporary scene, and the views expressed by some of them are published in *Unesco Features*, No. 779/780 (1982).

André Brink, the well-known Afrikaans writer and a resolute critic of the racial policies of South Africa, in his article talks about culture and governments and the search for abiding values:

Culture can be defined so narrowly ("the Great Masterpieces of philosophy, the arts, and science"), or so widely ("all the distinctive spiritual and material, intellectual and emotional features characterizing a society") as to be almost meaningless. Yet we are all aware not only of its existence but of the precariousness of its existence. . . . The most one can hope for is to help, as circumspectly as possible, to encourage, or simply to *allow*, the conditions and climate within which culture can come into its own.

It may be useful to define this "own" by thinking of culture, not as a content or a series or cluster of contents, but most especially as a constantly developing cluster of structures. And even this should be defined more specifically. What we are confronted with in culture, is not an expanding, yet finite, set of "things," of "events," of "actions," of "products," of "processes"—but with things, events, actions, products and processes which, through their interrelationships, *produce meaning*. This, to me, is the distinguishing mark of culture: it is that territory or dimension of existence in which meaning emerges; more precisely, that experience of meaning in which the individual is creatively related to the collective.

It follows that meaning, approached in this manner, can never be merely affirmative, but must inevitably be open-ended towards whatever lies beyond. Culture does not endorse or condone: it emerges constantly into meanings more fully articulated than those that went before. It is akin to language. More: it is a

language, a set of languages, in its own right. In order to articulate, it must proceed from a context, a (resilient, expanding) framework of reference within which the private and the public can meet and communicate

In a world threatened, on an ever more stupefying scale, with famine and disease, violence and war, refugees, tyrannies and oppressed multitudes, "culture" may indeed threaten to become a dirty word, an obscenity. But only if we persist in continuing to think of culture as the reserve of royalty, of the idle few: NOT if culture is seen as the indispensable generator of meaning within society as a whole. In other words: only if culture is seen as a court dialect rather than a complex of languages adequate, and indispensable, for the expression of the totality of human experience

"The masses" (deliberately to use an objectionable term) do not find themselves "over here"—and culture "over there." Culture is NOT a Golden City to be aspired to; a condition for which only a few elect may qualify. If it is to be approached as the centre of man's faculty (and the expression of his need) to produce meaning, it is as inherent in the human situation as language itself. It then becomes a matter of identifying its processes and possibilities, in order to establish those circumstances within which, as it were, meaning can emerge most meaningfully.

To have a cultured society, there must first be cultured *individuals*. We may draw attention to what H.P.B. said in her article "Progress and Culture," reprinted in THE THEOSOPHICAL MOVEMENT for January 1973 from *Lucifer* for August 1890. She wrote:

Real culture is spiritual. It proceeds from within outwards, and unless a person is naturally noble-minded and strives to progress on the spiritual before he does so on the physical or outward plane, such culture and civilization will be no better than whitened sepulchres full of dead men's bones and decay.

H.P.B., in this article, decries "intellectual culture, *minus* spirituality," as also the vaunted culture and progress of the so-called civilized world, which relate "in every case to purely physical appliances, to objects and things, not to the *inner* man." Culture is the expression of a man's character and his inner condition, and has its roots in the cultivation of the possibilities and higher faculties inherent in every individual.

Culture is one and indivisible, like the One Spirit, though

its expressions and offshoots are many. A truly cultured man discerns a universal and harmonious pattern in the many cultures of the world—scientific, philosophical, religious and artistic; linguistic, national and racial. Real culture, then, is a unifying force. Once this fundamental idea is grasped, the practical realization of the ideal of universal brotherhood would become less difficult. Cultured individuals are cosmopolitans and internationalists; they are the builders of One World.

It is readily conceded that a sound educational system is the sheet-anchor of a healthy and progressive society. But the question is, How much do the present systems of education prevailing in different countries serve the purpose of turning out better men and women? According to some editorial observations on "The Mess Called Education" (*Bulletin of the Ramakrishna Mission Institute of Culture*, December 1982), education everywhere is ill-conceived and ill-managed.

If the purpose of education is to improve, the question may very well be asked, To improve what in man? Improvement of the total man, will probably be the obvious answer, for that is how the role of education is viewed nowadays. It is a fine idea, no doubt, but does the present system of education really cover the "total" man? Does it, for instance, help an individual develop his body, mind and spirit, if these three constitute the total man?

Education, as it prevails today, does nothing more than impart some knowledge and skill It may be asked if imparting knowledge and skill is the same thing as improving an individual. A man who has learnt much and has also acquired much skill at some trade is not necessarily a better man. A learned man may be an unscrupulous man, just as a skilled worker may be a criminal. If they are educated in the accepted sense of the word, what sort of education is this?

Indeed, education everywhere is in a mess today. This bodes no good for future humanity. The unfoldment of the perfection already in man, which education is supposed to bring about, can no longer wait.

The enormous difference between instruction that fills the mind with often useless information and real education that provokes original, dynamic thought and leads to self-improve-

ment, indeed needs to be better understood. Instruction is "putting in"; education is "drawing out." Our system tends to separate the so-called educational period from the rest of life. True education begins and ends with life. The preoccupation with instruction has produced specialists, not complete men and women. Many of the problems the world faces today, not the least of which is unbrotherliness, arise precisely because of a faulty system of education which fails to foster the bonds that unite man to man and to the universe. Theosophical education as described by Madame Blavatsky in the section on "Theosophy and Education" in her *Key to Theosophy* would certainly help in shaping a social order where, in the words of Dostoevsky, "everyone is really responsible to all men for all and every thing." This should be the motto of the educated man of the present day.

While on the one hand there are people who are ready to accept the most incredible things on blind faith if only these are presented by saffron-robed "godmen" who claim to possess miraculous powers, on the other hand there are the so-called rationalists who scoff at everything that is beyond their comprehension. Psychic powers and phenomena are only recently being probed into by scientists, and a special feature in the January *Mirror* gives a résumé of some of their findings. While scientists have yet much to learn—and unlearn—and are so far merely skirting the borders of the unseen realms, students of Theosophy should take note of what they are saying so as to be in a position to play a constructive role as and when occasion arises. Raghavendra Rao writes in *Mirror*:

There is no such thing as a sacrosanct scientific theory. In the words of biologist Dr. Lyall Watson, "Science holds no absolute truths. Even the discipline of physics whose laws once went unchallenged has had to submit to the indignity of an Uncertainty Principle. What then is this Uncertainty Principle? It could be defined as that which is not explicable by the known forces of nature. Then is there some unknown force or energy that surrounds man and his universe?"

"Why should we suppose that there is no kind of energy be-

yond those that are known?" asks the celebrated scientist Dr. Joseph Banks Rhine, father of modern experimental parapsychology. "Why should it be assumed that all energies of nature should be subject to time and space and mass-relationship and perceptible to the sensory organs of man?"

For an answer, we need only look into the pages of our ancient Hindu philosophical science which was far ahead of its Western counterpart. Thousands of years ago learned sages in India knew that all living organisms exist in a pulsating sea of energies. This idea of a universal electric field was called *prana* in ancient India. Surprisingly, the findings of modern physics confirm this to be true. Scientific experiments in Soviet Russia and in Czechoslovakia have proved the existence of this energy called "bioplasmic energy" and "psychotronic energy" by the Russians and Czechs respectively.

With this discovery, long held scientific theories in the Western world have tumbled down. Modern science no longer regards solids as solids. Everything in the phenomenal world is composed of vibrations or wavelengths or undulating molecules. Even a chair, flower or a human body—these are nothing but atomic arrangements. "According to the Indian science of vibrations," writes John Yale who gave up a lucrative publishing career in the U.S.A. to pursue his studies in Hindu philosophy in India, "every mind has characteristics. These are projected, much as weight, colour or smell are projected, and can be perceived by some subtle apparatus in other minds. Different minds have different powers of projection and reception, depending on their relative quality of concentration. Mental atmosphere is thus believed to be transferable from mind to mind. You leave a trace of yourself in everything you have had contact with, a piece of work you have done, some article of clothing you have worn. All these will be steeped in your temperamental atmosphere."

The discovery of Kirlian photography as it is now called, provides us with the most convincing and visible proof of bioplasmic energy, the very spark of life that animates all living beings from plant to man Do these experiments prove the concept of the astral body? Does man have a body other than the physical one?

These questions appear to have been answered some thousands of years ago. The exception only being that there was no scientific proof to back these theories. That a person has two bodies—an astral body and a physical body—was postulated in ancient texts found in India, Egypt and China. Even Christian saints and mystics believed in this theory

After 25 years of testing and experimenting in parapsychology, Dr. J. B. Rhine concluded, "The mind does have a force that can affect physical matter directly." The organic brain, modern

scientists say, cannot be the sole component of mentality and there is a non-physical mind which uses the physical brain as an instrument. Within this framework, the mind is not dependent on the brain for its existence. Actually the reverse could be true: the mind creates and uses the brain in order to function within a physical body.

There is some evidence that part of the mind is in touch with everything in the universe, ignoring form, space and time. The great Polish mystic Wolf Messing expressed an almost identical view in this regard. When asked how he could predict future events so accurately, Messing said, "There is nothing mystical about this ability of mine. The future shapes itself from the past and the present. There are regular patterns of connection between them. Our knowledge about the meaning of time and its relation to space, and the past, present and future, make it inexplicable at present. I am one of the few who knows how the "mechanism" works. That is why my ability to see the future seems something fantastic to the world."

Thousands of years ago philosophers in India spoke about an ever-moving present. Today, believe it or not, modern physics has accepted this pattern. Known as the space-time continuum theory, it is no longer possible to draw distinct lines between past, present or even future.

In *Supernature*, Dr. Lyall Watson states, "In biological terms the fourth dimension represents continuity. Just as space is everywhere all at once, time too may have the same properties. In the unconscious areas that respond to subliminal signals from the environment, the future already exists. We cannot change it; if we could, it wouldn't be the future, but we can alter the extent to which we will be involved in it." . . .

Science has not yet fully answered the many riddles that surround us. Whether it will ever do so is too early to say. "Material science is approaching a closed frontier," says well-known American scientist John Lourance, presently working with N.A.S.A. "Sooner or later it would have to cross over the threshold of metaphysics."

Babies born with tails are not common, but they are by means unknown. Yet a great deal of misapprehension prevails the public mind about the phenomenon, as is evidenced by spate of inquiries and comments that is evoked every time account of a human infant born with a tail gets published. I

ay, Dr. Fred Ledley of the Children's Hospital Medical Center Boston, U.S.A., described a tail that was 5.5 centimetres long, tapered at the tip, and with a diameter of 0.7 cm. at its base. It was covered with normal skin and had a "fibrous, fatty core" with no bony or cartilaginous elements. It looked much like other human tails that have been described, but in length fell far short of the record 20 to 25 cm.

Commenting on this phenomenon and the inquiries prompted by it, Stephen Jay Gould states in the September *Discover*:

The misguided fascination of inquirers arose from the facile assumption that since most mammals, including our primate ancestors, sport (or sported) tails, the presence of a tail on one of us can only represent some sort of mysterious evolutionary reversion, some fascinating transgression of that fragile boundary between human and animal. This impression is quite wrong, for a simple reason: *all normal human embryos have tails*. They appear early in the embryology of all mammals. At four weeks *in utero*, we have a well formed tail, considerably longer than our developing legs. This tail may contain as many as twelve vertebrae during the sixth week. But it begins to regress during the seventh and eighth weeks, while its vertebrae reduce and fuse to form the coccyx, at the end of the spine. Tails of human neonates [newborns] are probably rare relictions of the normal embryonic structure

Human tails did rate a higher status during the 19th century, when the theory of recapitulation reigned It held that during their own embryonic development, "advanced" creatures repeat in proper sequence the adult stages of their ancestors—that a human embryo, in short, climbed its own family tree. Embryology then became the key to unraveling the pathways of evolution But the theory of recapitulation died more than fifty years ago, and we now interpret such embryonic structures as tails and gill slits (yes, you once had them!) in a different way, still full of evolutionary meaning. Embryos do not develop from primitive to advanced, as the recapitulationists believed, but from generalized to specialized. We first develop the most general features of our larger taxonomic group, and then, in sequence, generate the defining characters of mammals, of primates, of people, and finally of Columbine or Harlequin. We develop gill slits early not because gill slits are a defining feature of all members of our larger group—the vertebrates. Some vertebrates (the fishes) retain them throughout life; others lose them. Likewise, tails are a general

character of all vertebrates, developed early in our embryology. Most mammals retain them through life; we lose them, but a few of us don't. The embryonic human tail instructs us about our evolutionary affinity with all vertebrates, but does not specify any particular distant ancestor.

The potentiality of every organ useful to animal life is locked up in Man—the microcosm of the Macrocosm—and abnormal conditions may not unfrequently result in the strange phenomena which Darwinists regard as “reversion to ancestral features.” “Reversion, indeed,” *The Secret Doctrine* (II. 685) comments “but scarcely in the sense contemplated by our present-day empiricists!”

Here again Occultism comes to our assistance with the necessary data. The fact is that the human type is the repertory of all potential organic forms, and the central point from which these latter radiate. In this postulate we find a true “*Evolution*” or “*unfolding*”—a sense which cannot be said to belong to the mechanical theory of natural selection. Criticizing Darwin's inference from “rudiments,” an able writer remarks: “Why is it not just as probably a true hypothesis to suppose that Man was *created with the rudimentary sketches in his organization, and that they became useful appendages in the lower animals into which man degenerated*, as to suppose that these parts existed in full development in the lower animals out of which man was generated?” (“Creation or Evolution?” Geo. T. Curtis, p. 76)

Read for “into which Man degenerated,” “the prototypes which man *shed* in the course of his astral developments,” and an aspect of the true esoteric solution is before us. (*S.D.*, II. 683-84)

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
Two volumes bound in one.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
Two volumes bound in one.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY. A facsimile of the original edition of 1892.
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPITOME OF THEOSOPHY

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
HEALTH AND THERAPY—PROBLEMS AND DECISIONS
STATE AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED
CYCLES OF PSYCHISM
MORAL EDUCATION
HYPNOTISM—A PSYCHIC MALPRACTICE
THE U.L.T.—ITS MISSION AND ITS FUTURE
A BOOK OF QUOTATIONS FROM H. P. BLAVATSKY
A BOOK OF QUOTATIONS FROM W. Q. JUDGE
A BOOK OF QUOTATIONS FROM ROBERT CROSBIE
STUDIES IN "THE SECRET DOCTRINE" (Books I and II)
LIVING THE LIFE
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
STUDIES IN "THE VOICE OF THE SILENCE"
THE DREAM OF RAVAN: A MYSTERY ALLEGORY
U.L.T. PAMPHLET SERIES, Nos. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

Magazines:

THE ARYAN PATH (BOMBAY)
THEOSOPHY (LOS ANGELES)

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 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 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.

U.L.T. LODGES

AMSTERDAM, 1008 AC, HOLLAND	c/o Postbus 7937
ANTWERP, BELGIUM	Troyentenhoflaan 23, Berchem
BANGALORE 560 004, INDIA	4 Sir Krishna Rao Road, Basavangudi
BOMBAY 400 020, INDIA	40 New Marine Lines
BOMBAY 400 019, INDIA	Anandi Nivas, Bhaudaji Road, Matunga
LONDON W.2. 3AL, ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A.	245 West 33rd Street
MADRAS 600 020, INDIA	7 Twelfth Cross Street, Indira Nagar
NEW DELHI 110 049, INDIA	H-75 South Extension I
NEW YORK, NEW YORK 10021, U.S.A.	347 East 72nd Street
OTTAWA, ONTARIO, CANADA	1001 Gregg Street
PARIS 75116, FRANCE	11 bis rue Keppler
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A.	77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A.	3766 El Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA 94577, U.S.A.	579 Foothill Boulevard
SANTA BARBARA, CALIFORNIA 93101, U.S.A.	326 West Sola Street
THE HAGUE, HOLLAND	Jacob Catsstraat 80, 2274 GX Voorburg
TORINO 10121, ITALY	Via G. Giusti, 5
WASHINGTON, D.C., U.S.A.	8525 Colesville Road, Silver Spring, Maryland 20910
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	118 West Gay Street