

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## MORAL POWER

Every pledge or promise unless built upon four pillars — absolute sincerity, unflinching determination, unselfishness of purpose, and *moral power*, which makes the fourth support and equipoises the three other pillars — is an insecure building. The pledges of those who are sure of the strength of the fourth alone are recorded.

In one of the extracts from Madame Blavatsky's letters which were read at a meeting in New York on the first anniversary of her death appears the above statement, which demands heart-searching by each aspirant who would serve the Masters and Their Cause.

Those who feel certain of their own complete sincerity, firmly resolved to master the great teachings of Theosophy and to apply and spread them, and are confident that they are moved thereto by no self-interest doubtless feel themselves confronted by a challenge and may question whether they could possess the other three qualifications at all if they were altogether lacking in moral power.

It does not, however, minimize the importance of the first three qualifications to point out that none of them can securely stand alone. It is for no mere skirmish, no brief campaign, that volunteers are sought for Masters' Cause. Those who would be co-workers of the Masters, “companions” in the world, humbly trying to serve Their purposes for the helping of mankind, may set no term for their enlistment. It is for life and for lives, for the duration indeed of the great struggle of the forces of Light against the powers of darkness.

Meanwhile the world of real Occultists smiles silently, and goes on with the laborious process of sifting out the *living germs* from the masses of men. *For occultists must be found and fostered and prepared for coming ages when power will be needed* and pretensions go for naught.

Of those sincerely fired by enthusiasm on first meeting with the explanations of the mysteries of life which Theosophy provides, and the ideals which it puts forward, there may be some in whom, as in the Parable of the Sower, the seed falls upon shallow soil and their enthusiasm may spring up quickly because it has no depth of earth. Their zeal en-

kindled, they may impulsively take upon themselves a commitment which they may, for lack of moral stamina, find themselves unable to fulfil. Such would do well to bear in mind Mr. Judge's message to his correspondent's inquiring friend:—

Tell your friend and inquirer this: No one was ever converted to Theosophy. Each one who *really* comes into it does so because it is only "an extension of previous beliefs."

Also, one of the Masters whose message Madame Blavatsky brought to the modern world wrote to Mr. Sinnett early in 1882:—

It is a life-long task you have chosen. . . . Knowledge for the mind, like food for the body, is intended to feed and help to growth, but it requires to be well digested and the more thoroughly and slowly the process is carried out the better both for body and mind.

Lest, however, this be taken by the lukewarm as justifying laziness in study and application, as well as in promulgation of the teachings, there was published in *The Path* a reminder of the need to get our mental luggage ready, so that we may be prepared at the first call when we are reborn — an article reprinted in our pages in September 1942. This task calls for augmenting our knowledge of the modern restatement of the Ancient Wisdom, but also for discarding the useless mental lumber accumulated down the years, whether from upbringing and environment, from sectarian or materialistic education, or from expounders of philosophies that ignore or contradict Theosophy.

One obvious way in which moral power reveals itself is in the steadiness of the indomitable warrior in a fight against great odds for a cause of the righteousness of which he is convinced.

For the strengthening of the aspirant to steadiness there are these verses in *The Voice of the Silence*, the genuine aspirant's *vade mecum*:—

Have patience, Candidate, as one who fears no failure, courts no success. Fix the Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.

Have perseverance as one who doth for evermore endure. Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows*, for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.

And to hearten him who is in the thick of the battle, there are these stirring words:—

If thou hast tried and failed, O dauntless fighter, yet lose not courage: fight on, and to the charge return again and yet again.

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; and from the stronghold of your Soul chase all your foes away — ambition, anger, hatred, e'en to the shadow of desire — when even you have failed.

Moral power, however, may well also reveal itself in a devoted student of Theosophy in unspectacular ways, as in sticking everlastingly at whatever Theosophical service, however humble and inconspicuous it be, he may have found he can render.

Madame Blavatsky set an inspiring pattern for emulation, without so labeling it, calling on her followers not to follow her but to follow the path she showed, the Masters who are behind. But who even a little acquainted with her long and willing sacrifice, her patient service of the Cause of Theosophy through good and evil report and despite many difficulties — physical suffering, desertion by professed friends, scorn and ridicule from those who rejected her message — can fail to be inspired to such emulation as individually he or she can achieve?

To one correspondent she wrote:—

Come what may, I shall die at my post, Theosophical banner in hand, and while I live I *do* fervently hope that all the splashes of mud thrown at it will reach me personally. At any rate I mean to continue protecting the glorious truth with my old carcass so long as it lasts. . . .

In her article, "The Theosophical Mahatmas," reprinted in *Raja-Yoga or Occultism* from *The Path* for December 1886, she claimed as her only merit her "unswerving devotion" to the Master who, she wrote, had taught her what she knew and made her what she was, and her "belief in the Wisdom, collectively, of that grand, mysterious, yet actual Brotherhood of holy men."

The moral power which she steadfastly exemplified was well described by Mr. Judge in his tribute, "Yours Till Death and After," in *Lucifer* shortly after Madame Blavatsky's passing away. In that he wrote:—

Amid all the turmoil of her life, above the din produced by those who charged her with deceit and fraud and others who defended, while month after month, and year after year, witnessed men and women entering the Theosophical Movement only to leave it soon with malignant phrases for H.P.B., there stands . . . devotion absolute to her Master. "It was He," she writes, "who told me to devote myself to this, and I will never disobey and never turn back."

It was a faithful Indian friend, Norendro Nath Sen, Editor of *The Indian Mirror*, Calcutta, who, in his White Lotus Day address in 1905, 14 years after her death, said of her:—

It is impossible for me to say how much I owe to the influence of her sublime life — a life consecrated to the vindication of truth and the spiritual elevation of mankind. . . .

I lived under the same roof with H.P.B. in Calcutta, Bombay and Madras, and I had thus ample opportunity of knowing her and her great life-work for humanity. Her whole soul was thrown into the

service of mankind, and she worked, as perhaps no one else could work, without giving herself any rest even when physically suffering from acute pain.

The moral power which she displayed was well described by her friend, pupil and biographer, William Kingsland, when he wrote:—

The man who dies with his face to the foe, fighting to the last though covered with wounds, is accounted a hero. But in the heat of battle there is oblivion of pain, there is a superhuman strength of madness and frenzy. How much more should she be accounted a hero who could hold on to life, and work as no other woman has worked, through years of physical and mental torture.

How does moral power find expression in her living followers of our own day? For one who seeks to serve by spreading the teachings of Theosophy by the spoken word, the test of moral power comes in the ability of the platform worker of any age or either sex to speak impersonally, without allowing one's own shadow to come between the hearer and the great message one is privileged to share with him and others, or saying to oneself, "Behold, I serve!" or claiming even a moiety of the credit for that which one can at best but faithfully hand on. For, as Mr. Crosbie has truly written:—

All that any of us can give is Theosophy. We did not invent it. It was given to us; we stand in line and pass it along, as people used to do at fires in passing the buckets of water. People are grateful to the one who passes the "water of life" along to them, but the "passer" knows where gratitude belongs, and says: "don't thank me; thank Theosophy — as I do. It enables me to help others; it will also enable you." . . . The fight against the "personal idea" is a long one and a strong one. It has to be guarded against that it does not take to itself what it has no claim to.

The dangers of the opposite course were indicated in the opening article in our February 1933 issue (Vol. III, p. 25), entitled "Eclipse of the Sun."

The fluent speaker must be on his guard against not only flattery but also honest praise from the unthinking who perhaps are ignorant of the warning in *The Voice of the Silence*:—

Shun praise, O Devotee. Praise leads to self-delusion. Thy body is not Self, thy SELF is in itself without a body, and either praise or blame affects it not.

Self-gratulation, O Disciple, is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself.

One to whom expression by the written word comes more easily than does expounding from the platform is at an advantage over the speaker in this respect, though he too must be on his guard against self-gratula-

tion. The principle of anonymity of living contributors to Theosophical magazines gives less encouragement to thinking more highly of oneself than one ought to think, but the glow of pleasure which the anonymous writer may experience, when hearing his article impersonally praised, may be a danger signal, not to be ignored in honest self-examination.

All prominent in Theosophical work might find it salutary to remind themselves frequently of the rule (given by Madame Blavatsky in "Practical Occultism," which is included in *Raja-Yoga or Occultism*) which warns:—

None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.,— and remain an upasaka. His thoughts must be predominantly fixed upon his heart, chasing therefrom every hostile thought to any living being. It (the heart) must be full of the feeling of its non-separateness from the rest of beings as from all in Nature; otherwise no success can follow.

It would not seem amiss to equate moral power with the working in whatever measure of "the real and true Will" which Mr. Crosbie equates with the "Spiritual Will, which flies like light and cuts all obstacles like a sharp sword," and which he says proceeds from "the highest spiritual part of our natures."

As Mr. Judge wrote in "Occult Arts" in *The Path* of January 1894:—

The will is one of the forces directly from spirit, and is guided, with ordinary men, by desire; in the Adepts' case the will is guided by Buddhi, Manas, and Atma, including in its operation the force of a pure spiritual desire acting solely under law and duty.

Will not this show itself as moral power?

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In the land of Knowledge we plough the land with the furrow of Truth and sow the seeds of right Desires. Water (the plants) with Forbearance and weed out Falsehood. Survey the growth (self-examination) and protect the crops with the fence of Justice. If the cultivation is perfect as this, we will reap the rich harvest of Shiva's Blessings or Self-Realization.

—SAINT APPAR

## “LUCIFER” TO THE ARCHBISHOP OF CANTERBURY, GREETING!

[In *Lucifer*, Vol. I, pp. 241-251, for December 1887, H. P. Blavatsky published a remarkable open letter (written by a contributor) to the Archbishop of Canterbury, examining the pretensions of organized Christianity and inviting the Lord Primate of all England to reply. This letter, extracts from which appeared in *THE THEOSOPHICAL MOVEMENT* for January 1935 and which is reprinted below in full, gives evidence to show that “in almost every point the doctrines of the churches and the practices of Christians are *in direct opposition to the teachings of Jesus*,” which are also the teachings of Theosophy. The Archbishop remained silent, but correspondence elicited by the open letter indicated wide-spread approval of and admiration for the bold course adopted by *Lucifer*. Fifteen thousand reprints of the article were issued to give general circulation to this challenge to organized Christianity, not only in England, but also elsewhere, for the words addressed to the Archbishop of Canterbury are equally applicable to the Pope at Rome and the dignitaries of other churches.

It seems apropos to print this letter when the bishops of the Roman Catholic Church, who met in the Vatican with a view to re-examining almost everything in Catholic life, have just finished their first session and will soon be returning for a second session. The purpose of the historic Ecumenical Council, it has been given out, is to point Catholicism toward a new Christendom, to effect a modernization and a self-reform that will affect the life, the worship and the discipline of every Catholic; just as importantly, it aims to effect a union of the various Christian denominations. In this climate of change and renewal, it is hoped that the Church will abandon a number of concepts that governed its past and think in universal terms. This will not be as long as it remains dogmatic and hence renders itself incapable of doing the work that Jesus, like the other Teachers of humanity who preceded him, has commanded his followers to accomplish.

It is necessary to bring to the attention of our non-Christian readers that much contained in the letter is applicable to other religious creeds also.—Eds.]

MY LORD PRIMATE OF ALL ENGLAND—

We make use of an open letter to your Grace as a vehicle to convey to you, and through you, to the clergy, to their flocks, and to Christians generally — who regard us as the enemies of Christ — a brief statement of the position which Theosophy occupies in regard to Christianity, as we believe that the time for making that statement has arrived.

Your Grace is no doubt aware that Theosophy is not a religion, but a philosophy at once religious and scientific; and that the chief work, so far, of the Theosophical Society has been to revive in each religion its

own animating spirit, by encouraging and helping enquiry into the true significance of its doctrines and observances. Theosophists know that the deeper one penetrates into the meaning of the dogmas and ceremonies of all religions, the greater becomes their apparent underlying similarity, until finally a perception of their fundamental unity is reached. This common ground is no other than Theosophy — the Secret Doctrine of the ages; which, diluted and disguised to suit the capacity of the multitude, and the requirements of the time, has formed the living kernel of all religions. The Theosophical Society has branches respectively composed of Buddhists, Hindoos, Mahomedans, Parsees, Christians, and Freethinkers, who work together as brethren on the common ground of Theosophy; and it is precisely because Theosophy is not a religion, nor can for the multitude supply the place of a religion, that the success of the Society has been so great, not merely as regards its growing membership and extending influence, but also in respect to the performance of the work it has undertaken — the revival of spirituality in religion, and the cultivation of the sentiment of BROTHERHOOD among men.

We Theosophists believe that a religion is a natural incident in the life of man in his present stage of development; and that although, in rare cases, individuals may be born without the religious sentiment, a community must have a religion, that is to say, a *uniting bond* — under penalty of social decay and material annihilation. We believe that no religious doctrine can be more than an attempt to picture to our present limited understandings, in the terms of our terrestrial experiences, great cosmical and spiritual truths, which in our normal state of consciousness we vaguely *sense*, rather than actually perceive and comprehend; and a revelation, if it is to reveal anything, must necessarily conform to the same earth-bound requirements of the human intellect. In our estimation, therefore, no religion can be absolutely true, and none can be absolutely false. A religion is true in proportion as it supplies the spiritual, moral and intellectual needs of the time, and helps the development of mankind in these respects. It is false in proportion as it hinders that development, and offends the spiritual, moral and intellectual portion of man's nature. And the transcendently spiritual ideas of the ruling powers of the Universe entertained by an Oriental sage would be as false a religion for the African savage as the grovelling fetishism of the latter would be for the sage, although both views must necessarily be true in degree, for both represent the highest ideas attainable by the respective individuals of the same cosmico-spiritual facts, which can never be known in their reality by man while he remains but man.

Theosophists, therefore, are respecters of all the religions, and for the religious ethics of Jesus they have profound admiration. It could not be otherwise, for these teachings which have come down to us are the same as those of Theosophy. So far, therefore, as modern Christianity makes good its claim to be the *practical* religion taught by Jesus, Theosophists are with it heart and hand. So far as it goes contrary to those ethics, pure and simple, Theosophists are its opponents. Any Christian can, if he will, compare the Sermon on the Mount with the dogmas of his

church, and the spirit that breathes in it, with the principles that animate this Christian civilization and govern his own life; and then he will be able to judge for himself how far the religion of Jesus enters into his Christianity, and how far, therefore, he and Theosophists are agreed. But professing Christians, especially the clergy, shrink from making this comparison. Like merchants who fear to find themselves bankrupt, they seem to dread the discovery of a discrepancy in their accounts which could not be made good by placing material assets as a set-off to spiritual liabilities. The comparison between the teachings of Jesus and the doctrines of the churches has, however, frequently been made — and often with great learning and critical acumen — both by those who would abolish Christianity and those who would reform it; and the aggregate result of these comparisons, as your Grace must be well aware, goes to prove that in almost every point the doctrines of the churches and the practices of Christians are *in direct opposition to the teachings of Jesus*.

We are accustomed to say to the Buddhist, the Mahomedan, the Hindoo, or the Parsee: "The road to Theosophy lies, for you, through your own religion." We say this because those creeds possess a deeply philosophical and esoteric meaning explanatory of the allegories under which they are presented to the people; but we cannot say the same thing to Christians. The successors of the Apostles never recorded the *secret doctrine* of Jesus — the "mysteries of the kingdom of Heaven" — which it was given to them (his apostles) alone to know.<sup>1</sup> These have been suppressed, made away with, destroyed. What have come down upon the stream of time are the maxims, the parables, the allegories and the fables which Jesus expressly intended for the spiritually deaf and blind to be revealed later to the world, and which modern Christianity either takes all literally, or interprets according to the fancies of the Fathers of the secular church. In both cases they are like cut flowers: they are severed from the plant on which they grew, and from the root whence that plant drew its life. Were we, therefore, to encourage Christians, as we do the votaries of other creeds, to study their own religion for themselves, the consequence would be, not a knowledge of the meaning of its mysteries, but either the revival of mediæval superstition and intolerance, accompanied by a formidable outbreak of mere lip-prayer and preaching — such as resulted in the formation of 239 Protestant sects of England alone — or else a great increase of scepticism, for Christianity has no esoteric foundation known to those who profess it. For even you, my Lord Primate of England, must be painfully aware that you know absolutely no more of those "mysteries of the kingdom of Heaven" which Jesus taught his disciples, than does the humblest and most illiterate member of your church.

It is easily understood, therefore, that Theosophists have nothing to say against the policy of the Roman Catholic Church in forbidding, or of the Protestant churches in discouraging, any such private enquiry into the meaning of the "Christian" dogmas as would correspond to the

<sup>1</sup> *Mark*, IV. 11; *Matthew*, XIII. 11; *Luke*, VIII. 10.

esoteric study of other religions. With their present ideas and knowledge, professing Christians are not prepared to undertake a critical examination of their faith, with a promise of good results. Its inevitable effect would be to paralyze rather than stimulate their dormant religious sentiments; for biblical criticism and comparative mythology have proved conclusively — to those, at least, who have no vested interests, spiritual or temporal, in the maintenance of orthodoxy — that the Christian religion, as it now exists, is composed of the husks of Judaism, the shreds of Paganism, and the ill-digested remains of Gnosticism and Neo-Platonism. This curious conglomerate which gradually formed itself round the recorded sayings (*logia*) of Jesus, has, after the lapse of ages, now begun to disintegrate, and to crumble away from the pure and precious gems of Theosophic truth which it has so long overlain and hidden, but could neither disfigure nor destroy. Theosophy not only rescues these precious gems from the fate that threatens the rubbish in which they have been so long embedded, but saves that rubbish itself from utter condemnation; for it shows that the result of biblical criticism is far from being the ultimate analysis of Christianity, as each of the pieces which compose the curious mosaics of the Churches once belonged to a religion which had an esoteric meaning. It is only when these pieces are restored to the places they originally occupied that their hidden significance can be perceived, and the real meaning of the dogmas of Christianity understood. To do all this, however, requires a knowledge of the Secret Doctrine as it exists in the esoteric foundation of other religions; and this knowledge is not in the hands of the Clergy, for the Church has hidden, and since lost, the keys.

Your Grace will now understand why it is that the Theosophical Society has taken for one of its three "objects" the study of those Eastern religions and philosophies, which shed such a flood of light upon the inner meaning of Christianity; and you will, we hope, also perceive that in so doing, we are acting not as the enemies, but as the friends of the religion taught by Jesus — of true Christianity, in fact. For it is only through the study of those religions and philosophies that Christians can ever arrive at an understanding of their own beliefs, or see the hidden meaning of the parables and allegories which the Nazarene told to the spiritual cripples of Judea, and by taking which, either as matters of fact or as matters of fancy, the Churches have brought the teachings themselves into ridicule and contempt, and Christianity into serious danger of complete collapse, undermined as it is by historical criticism and mythological research, besides being broken by the sledge-hammer of modern science.

Ought Theosophists themselves, then, to be regarded by Christians as their enemies, because they believe that orthodox Christianity is, on the whole, opposed to the religion of Jesus; and because they have the courage to tell the Churches that they are traitors to the MASTER they profess to revere and serve? Far from it, indeed. Theosophists know that the same spirit that animated the words of Jesus lies latent in the hearts of Christians, as it does naturally in all men's hearts. Their fundamental tenet is the Brotherhood of Man, the ultimate realization of which is

alone made possible by that which was known long before the days of Jesus as "the Christ spirit." This spirit is even now potentially present in all men, and it will be developed into activity when human beings are no longer prevented from understanding, appreciating and sympathizing with one another by the barriers of strife and hatred erected by priests and princes. We know that Christians in their lives frequently rise above the level of their Christianity. All Churches contain many noble, self-sacrificing and virtuous men and women, eager to do good in their generation according to their lights and opportunities, and full of aspirations to higher things than those of earth — followers of Jesus in spite of their Christianity. For such as these, Theosophists feel the deepest sympathy; for only a Theosophist, or else a person of your Grace's delicate sensibility and great theological learning, can justly appreciate the tremendous difficulties with which the tender plant of natural piety has to contend, as it forces its root into the uncongenial soil of our Christian civilization, and tries to blossom in the cold and arid atmosphere of theology. How hard, for instance, must it not be to "love" such a God as that depicted in a well-known passage by Herbert Spencer:—

The cruelty of a Fijian God, who, represented as devouring the souls of the dead, may be supposed to inflict torture during the process, is small, compared to the cruelty of a God who condemns men to tortures which are eternal. . . . The visiting on Adam's descendants through hundreds of generations, of dreadful penalties for a small transgression which they did not commit, the damning of all men who do not avail themselves of an alleged mode of obtaining forgiveness, which most men have never heard of, and the effecting of reconciliation by sacrificing a son who was perfectly innocent, to satisfy the assumed necessity for a propitiatory victim, are modes of action which, ascribed to a human ruler, would call forth expressions of abhorrence. (*Religion: a Retrospect and a Prospect*)

Your Grace will say, no doubt, that Jesus never taught the worship of such a god as that. Even so say we Theosophists. Yet that is the very god whose worship is officially conducted in Canterbury Cathedral, by you, my Lord Primate of England; and your Grace will surely agree with us that there must indeed be a divine spark of religious intuition in the hearts of men that enables them to resist so well as they do the deadly action of such poisonous theology.

If your Grace, from your high pinnacle, will cast your eyes around, you will behold a Christian civilization in which a frantic and merciless battle of man against man is not only the distinguishing feature, but the acknowledged principle. It is an accepted scientific and economic axiom today that all progress is achieved through the struggle for existence and the survival of the fittest; and the fittest to survive in this Christian civilization are not those who are possessed of the qualities that are recognized by the morality of every age to be the best — not the generous, the pious, the noble-hearted, the forgiving, the humble, the truthful, the honest, and the kind — but those who are strongest in selfishness,

in craft, in hypocrisy, in brute force, in false pretence, in unscrupulousness, in cruelty, and in avarice. The spiritual and the altruistic are "the weak," whom the "laws" that govern the universe give as food to the egoistic and material — "the strong." That "might is right" is the only legitimate conclusion, the last word of the 19th-century ethics, for the world has become one huge battlefield, on which "the fittest" descend like vultures to tear out the eyes and the hearts of those who have fallen in the fight. Does religion put a stop to the battle? Do the churches drive away the vultures, or comfort the wounded or the dying? Religion does not weigh a feather in the *world* at large today, when worldly advantage and selfish pleasures are put in the other scale; and the churches are powerless to revivify the religious sentiment among men, because their ideas, their knowledge, their methods, and their arguments are those of the Dark Ages. My Lord Primate, your Christianity is five hundred years behind the times.

So long as men disputed whether this god or that god was the true one, or whether the soul went to this place or that one after death, you, the clergy, understood the question, and had arguments at hand to influence opinion — by syllogism or torture, as the case might require; but now it is the existence of any such being as God, at all, or of any kind of immortal spirit, that is questioned or denied. Science invents new theories of the Universe which contemptuously ignore the existence of any god; moralists establish theories of ethics and social life in which the non-existence of a future life is taken for granted; in physics, in psychology, in law, in medicine, the one thing needful in order to entitle any teacher to a hearing is that no reference whatever should be contained in his ideas either to a Providence, or to a soul. The world is being rapidly brought to the conviction that god is a mythical conception, which has no foundation in fact, or place in Nature; and that the immortal part of man is the silly dream of ignorant savages, perpetuated by the lies and tricks of priests, who reap a harvest by cultivating the fears of men that their mythical God will torture their imaginary souls to all eternity, in a fabulous Hell. In the face of all these things the clergy stand in this age dumb and powerless. The only answers which the Church knew how to make to such "objections" as these were *the rack and the faggot*; and she cannot use that system of logic *now*.

It is plain that if the God and the soul taught by the churches be imaginary entities, then the Christian salvation and damnation are mere delusions of the mind, produced by the hypnotic process of assertion and suggestion on a magnificent scale, acting cumulatively on generations of mild "hysteriacs." What answer have you to such a theory of the Christian religion, except a repetition of assertions and suggestions? What ways have you of bringing men back to their old beliefs but by reviving their old habits? "Build more churches, say more prayers, establish more missions, and your faith in damnation and salvation will be revived, and a renewed belief in God and the soul will be the necessary result." That is the policy of the churches, and their only answer to agnosticism and materialism. But your Grace must know that to meet the attacks of

modern science and criticism with such weapons as assertion and habit is like going forth against magazine guns, armed with boomerangs and leather shields. While, however, the progress of ideas and the increase of knowledge are undermining the popular theology, every discovery of science, every new conception of European advanced thought, brings the 19th-century mind nearer to the ideas of the Divine and the Spiritual, known to all esoteric religions and to Theosophy.

The Church claims that Christianity is the only true religion, and this claim involves two distinct propositions, namely, that Christianity is true religion, and that there is no true religion except Christianity. It never seems to strike Christians that God and Spirit could possibly exist in any other form than that under which they are presented in the doctrines of their church. The savage calls the missionary an Atheist, because he does not carry an idol in his trunk; and the missionary, in his turn, calls everyone an Atheist who does not carry about a fetish in his mind; and neither savage nor Christian ever seem to suspect that there may be a higher idea than their own of the great hidden power that governs the Universe, to which the name of "God" is much more applicable. It is doubtful whether the churches take more pains to prove Christianity "true," or to prove that any other kind of religion is necessarily "false"; and the evil consequences of this, their teaching, are terrible. When people discard dogma they fancy that they have discarded the religious sentiment also, and they conclude that religion is a superfluity in human life — a rendering to the clouds of things that belong to earth, a waste of energy which could be more profitably expended in the struggle for existence. The materialism of this age is, therefore, the direct consequence of the Christian doctrine that there is no ruling power in the Universe and no immortal Spirit in man except those made known in Christian dogmas. The Atheist, my Lord Primate, is the bastard son of the Church.

But this is not all. The churches have never taught men any other or higher reason why they should be just and kind and true than the hope of reward and the fear of punishment, and when they let go their belief in Divine caprice and Divine injustice the foundations of their morality are sapped. They have not even natural morality to consciously fall back upon, for Christianity has taught them to regard it as worthless on account of the natural depravity of man. Therefore self-interest becomes the only motive for conduct, and the fear of being found out, the only deterrent from vice. And so, with regard to morality as well as to God and the soul, Christianity pushes men off the path that leads to knowledge, and precipitates them into the abyss of incredulity, pessimism and vice. The last place where men would now look for help from the evils and miseries of life is the Church, because they know that the building of churches and the repeating of litanies influence neither the powers of Nature nor the councils of nations; because they instinctively feel that when the churches accepted the principle of expediency they lost their power to move the hearts of men, and can now only act on the external plane, as the supporters of the policeman and the politician.

The function of religion is to comfort and encourage humanity in its

lifelong struggle with sin and sorrow. This it can do only by presenting mankind with noble ideals of a happier existence after death, and of a worthier life on earth, to be won in both cases by conscious effort. What the world now wants is a Church that will tell it of Deity, or the immortal principle in man, which will be at least on a level with the ideas and knowledge of the times. Dogmatic Christianity is not suited for a world that reasons and thinks, and only those who can throw themselves into a mediæval state of mind can appreciate a Church whose religious (as distinguished from its social and political) function is to keep God in good humour while the laity are doing what they believe he does not approve; to pray for changes of weather; and occasionally, to thank the Almighty for helping to slaughter the enemy. It is not "medicine men" but spiritual guides that the world looks for today — a "clergy" that will give it ideals as suited to the intellect of this century as the Christian Heaven and Hell, God and the Devil, were to the ages of dark ignorance and superstition. Do, or can, the Christian clergy fulfil this requirement? The misery, the crime, the vice, the selfishness, the brutality, the lack of self-respect and self-control that mark our modern civilization unite their voices in one tremendous cry, and answer — NO!

What is the meaning of the reaction against materialism, the signs of which fill the air today? It means that the world has become mortally sick of the dogmatism, the arrogance, the self-sufficiency and the spiritual blindness of modern science — of that same Modern Science which men but yesterday hailed as their deliverer from religious bigotry and Christian superstition, but which, like the Devil of the monkish legends, requires, as the price of its services, the sacrifice of man's immortal soul. And meanwhile, what are the Churches doing? The Churches are sleeping the sweet sleep of endowments, of social and political influence, while the world, the flesh, and the devil, are appropriating their watchwords, their miracles, their arguments, and their blind faith. The Spiritualists — oh! Churches of Christ — have stolen the fire from your altars to illumine their séance rooms; the Salvationists have taken your sacramental wine, and make themselves spiritually drunk in the streets; the Infidel has stolen the weapons with which you vanquished him once, and triumphantly tells you that "What you advance has been frequently said before." Had ever clergy so splendid an opportunity? The grapes in the vineyard are ripe, needing only the right labourers to gather them. Were you to give to the world some proof, on the level of the present intellectual standard of probability, that Deity — the immortal Spirit in man — have a real existence as facts in Nature, would not men hail you as their saviour from pessimism and despair, from the maddening and brutalizing thought that there is no other destiny for man but an eternal blank, after a few short years of bitter toil and sorrow? — aye; as their saviours from the panic-stricken fight for material enjoyment and worldly advancement, which is the direct consequence of believing this mortal life to be the be-all and end-all of existence?

But the Churches have neither the knowledge nor the faith needed to save the world, and perhaps your Church, my Lord Primate, least of all,

with the millstone of £8,000,000 a year hung round its neck. In vain you try to lighten the ship by casting overboard the ballast of doctrines which your forefathers deemed vital to Christianity. What more can your Church do now than run before the gale with bare poles, while the clergy feebly endeavour to putty up the gaping leaks with the "revised version," and by their social and political dead weight try to prevent the ship from capsizing, and its cargo of dogmas and endowments from going to the bottom?

Who built Canterbury Cathedral, my Lord Primate? Who invented and gave life to the great ecclesiastical organization which makes an Archbishop of Canterbury possible? Who laid the foundation of the vast system of religious taxation which gives you £15,000 a year and a palace? Who instituted the forms and ceremonies, the prayers and litanies, which, slightly altered and stripped of art and ornament, make the liturgy of the Church of England? Who wrested from the people the proud titles of "reverend divine" and "Man of God" which the clergy of your Church so confidently assume? Who, indeed, but the Church of Rome! We speak in no spirit of enmity. Theosophy has seen the rise and fall of many faiths, and will be present at the birth and death of many more. We know that the lives of religions are subject to law. Whether you inherited legitimately from the Church of Rome, or obtained by violence, we leave you to settle with your enemies and with your conscience; for our mental attitude towards your Church is determined by its intrinsic worthiness. We know that if it be unable to fulfil the true spiritual function of a religion, it will surely be swept away, even though the fault lie rather in its hereditary tendencies, or in its environments, than in itself.

The Church of England, to use a homely simile, is like a train running by the momentum it acquired before steam was shut off. When it left the main track, it got upon a siding that leads nowhere. The train has nearly come to a standstill, and many of the passengers have left it for other conveyances. Those that remain are for the most part aware that they have been depending all along upon what little steam was left in the boiler when the fires of Rome were withdrawn from under it. They suspect that they may be only playing at train now; but the engineer keeps blowing his whistle and the guard goes round to examine the tickets, and the brakemen rattle their brakes, and it is not such bad fun after all. For the carriages are warm and comfortable and the day is cold, and so long as they are tipped all the company's servants are very obliging. But those who know where they want to go are not so contented.

For several centuries the Church of England has performed the difficult feat of blowing hot and cold in two directions at once — saying to the Roman Catholics "Reason!" and to the Sceptics "Believe!" It was by adjusting the force of its two-faced blowing, that it has managed to keep itself so long from falling off the fence. But now the fence itself is giving way. Disendowment and disestablishment are in the air. And what does your Church urge in its own behalf? Its usefulness. It is *useful* to have a number of educated, moral, unworldly men, scattered all over the country, who prevent the world from utterly forgetting the name of

religion, and who act as centres of benevolent work. But the question now is no longer one of repeating prayers, and giving alms to the poor, as it was five hundred years ago. The people have come of age, and have taken their thinking and the direction of their social, private and even spiritual affairs into their own hands, for they have found out that their clergy know no more about "things of Heaven" than they do themselves.

But the Church of England, it is said, has become so liberal that all ought to support it. Truly, one can go to an excellent imitation of the mass, or sit under a virtual Unitarian, and still be within its fold. This beautiful tolerance, however, only means that the Church has found it necessary to make itself an open common, where everyone can put up his own booth, and give his special performance if he will only join in the defence of the endowments. Tolerance and liberality are contrary to the laws of the existence of any church that believes in divine damnation, and their appearance in the Church of England is not a sign of renewed life, but of approaching disintegration. No less deceptive is the energy evinced by the Church in the building of churches. If this were a measure of religion, what a pious age this would be! Never was dogma so well housed before, though human beings may have to sleep by thousands in the streets, and to literally starve in the shadow of our majestic cathedrals, built in the name of Him who had not where to lay His head. But did Jesus tell you, your Grace, that religion lay not in the hearts of men, but in temples made with hands? You cannot convert your piety into stone and use it in your lives; and history shows that petrification of the religious sentiment is as deadly a disease as ossification of the heart. Were churches, however, multiplied a hundredfold, and were every clergyman to become a centre of philanthropy, it would only be substituting the work that the poor require from their fellow men but not from their spiritual teachers, for that which they ask and cannot obtain. It would but bring into greater relief the spiritual barrenness of the doctrines of the Church.

The time is approaching when the clergy will be called upon to render an account of their stewardship. Are you prepared, my Lord Primate, to explain to YOUR MASTER why you have given His children stones, when they cried to you for bread? You smile in your fancied security. The servants have kept high carnival so long in the inner chambers of the Lord's house that they think He will surely never return. But He told you He would come as a thief in the night; and lo! He is coming already in the hearts of men. He is coming to take possession of His Father's kingdom there, where alone His kingdom is. But you know Him not! Were the Churches themselves not carried away in the flood of negation and materialism which has engulfed Society, they would recognize the quickly growing germ of the Christ-spirit in the hearts of thousands, whom they now brand as infidels and madmen. They would recognize there the same spirit of love, of self-sacrifice, of immense pity for the ignorance, the folly and the sufferings of the world, which appeared in its purity in the heart of Jesus, as it had appeared in the hearts of other Holy Reformers in other ages; and which is the light of all true religion,

and the lamp by which the Theosophists of all times have endeavoured to guide their steps along the narrow path that leads to salvation — the path which is trodden by every incarnation of CHRISTOS or the SPIRIT OF TRUTH.

And now, my Lord Primate, we have very respectfully laid before you the principal points of difference and disagreement between Theosophy and the Christian Churches, and told you of the oneness of Theosophy and the teachings of Jesus. You have heard our profession of faith, and learned the grievances and complaints which we lay at the door of dogmatic Christianity. We, a handful of humble individuals, possessed of neither riches nor worldly influence, but strong in our knowledge, have united in the hope of doing the work which you say that your MASTER has allotted to you, but which is so sadly neglected by that wealthy and domineering colossus — the Christian Church. Will you call this presumption, we wonder? Will you, in this land of free opinion, free speech and free effort, venture to accord us no other recognition than the usual *anathema*, which the Church keeps in store for the reformer? Or may we hope that the bitter lessons of experience, which that policy has afforded the Churches in the past, will have altered the hearts and cleared the understandings of her rulers; and that the coming year, 1888, will witness the stretching out to us of the hand of Christians in fellowship and good will? This would only be a just recognition that the comparatively small body called the Theosophical Society is no pioneer of the Anti-Christ, no brood of the Evil One, but the practical helper, perchance the saviour, of Christianity, and that it is only endeavouring to do the work that Jesus, like Buddha, and the other “sons of God,” who preceded him, has commanded all his followers to undertake, but which the Churches, having become dogmatic, are entirely unable to accomplish.

And now, if your Grace can prove that we do injustice to the Church of which you are the Head, or to popular Theology, we promise to acknowledge our error publicly. But — “SILENCE GIVES CONSENT.”

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The days of external ceremonial religion which can co-exist with a deceitful paganism are over. Men are asking for reality in religion. They want to penetrate to the depths of life, tear away the veils that hide the primordial reality and learn what is essential for life, for truth and righteousness. The decay of dogmatic, mechanical religion led to the rise of a number of substitutes, of modes of escape, but they do not show an adequate appreciation of the natural profundity of the human soul. Secular wisdom is not a substitute for religion. . . . Religion is not a creed or a code but an insight into reality. If we confuse it with an intellectual view, we will justify the ancient practice of armed societies fighting for different versions of God’s nature. The founders of religions, the saints and sages, have all been prophet-souls, who had direct acquaintance with spiritual reality, in and behind that which our senses perceive.

—S. RADHAKRISHNAN

## H.P.B.'S MISSION

H.P.B.'s mission was a manifold one, yet a unity exists throughout all she said or did. Just as we can unravel the secrets of Nature from one *point* if we know the laws of geometry, and from one *number* if we know the laws of mathematics, so if we know one part of her mission we can appreciate all its other aspects provided we use the law of analogy and apply it with strict logic. In the use of logic the sequence of things leaves no gaps. If a gap is found there is a mistake in our logic, for unity is the basis of all life.

We are told in one place, for instance, that her mission was ethical and moral. Again we are told that she tried to engender a new vision in the heart, and lead man to recognize his own divinity. Further, she had to convince him of his spiritual energy. Having done these things, she tried to make him utilize this energy and transform himself into a self-reformer before he tried to become the reformer of others.

With respect to the new vision referred to above, what relation has the heart to visions or to daily life? Vision could here refer to "that on which the heart is set," or the "line of life's meditation," and every one of us knows that we have some kind of an ideal towards which consciously or unconsciously we direct our steps in life. It is to the realizing of this vision that H.P.B.'s efforts were directed. If our vision is that we are animals, born today and dead tomorrow, then our life will be on that pattern and apathy will take the place of energy. It was for this reason that she pointed all the time to man's divinity. Man is the supreme Brahman; he is "God"; he is spirit; he is the Ego. Krishna is "the Ego seated in the hearts of all beings," and therefore, logically, everything in the universe is a vehicle of the Divine. Man, she tells us, is indeed the vehicle of the one indivisible and absolute Omniscience and Intelligence in the universe is a vehicle of the Divine. Man, she tells us, is indeed the down to matter and to time — both of which are illusory. Though man has heard this through all the ancient philosophies and religions, he has not yet *recognized this as applying to himself*. But at the present stage of evolution he is at the point where he can begin to recognize this. The mind of the race is beginning to see the unity underlying Nature and getting to the point where it is possible, with effort, to grasp that all, save Spirit, is matter, matter-vehicles of that Spirit, at different grades of evolution or emanation.

If we can sense this vision, especially as given in the *Gita*, how shall we next sense our position *in* the vision? How shall we try to recognize our divinity in this respect? There is no other way than by thought, by application, by aspiration. When we turn to the application aspect, we know that we are dealing with energy, for without it nothing can be accomplished. Not having thought of the recognition of divinity and the need to bring the heart vision into being, we have forgotten that energy is ours to use on any plane. On the material plane we are familiar with the fact that we can achieve nothing without energy being used. Now,

we have to convince ourselves that we have energy on the other higher spiritual planes and we can use it. With the vision of our divinity, the *recognition* of the vision and the *conviction* that we can bring the vision to actuality we have the necessary background for our future growth.

The next part of H.P.B.'s mission was to make man *utilize* these energies and not let them lie fallow. To let them lie fallow means apathy, death, destruction. To utilize them is to transform the user and others. But she tells us that we must be self-reformers before we set out to reform others. Only when we know the difficulties of self-reform can we appreciate the difficulties of others in their self-reform and be able to help them.

In our endeavours to reform ourselves we need to understand that the heart in which the new vision is to take shape stands in the physical body, from the point of view of analogy, for the higher nature, and the distinctive quality of the higher nature is universality. Therefore we can think of the vision of the heart as a universal vision, that of Buddhi or of intuition. A universal vision unites the isolated facts given us by the mind into one Whole so that the Whole is seen as "an immense chain, whose links are all connected" (*S.D.*, I. 604). Separate one of these links, H.P.B. tells us, by breaking the chain, "and all passes into annihilation" (*Transactions of the Blavatsky Lodge*, p. 138). In other words, each "must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind." (*Ibid.*)

The majestic reach of this idea opens the mind to a condition beyond "head-learning." But without it we can only reach head-learning, great intellect. The function of the mind is to understand "facts"; that of the heart or of soul-wisdom is to see the links between the facts, making each fact a part or portion of the chain of facts which is the Universe. When the mind dwells on a fact or on many facts but forgets these links it becomes isolated and leads us astray. Hence it is that without soul-wisdom we cannot understand facts rightly or put them in their right place in the chain of the Whole. This is what happens at the destruction of the world. Odd "facts" or beings, unlinked to the Whole, fall apart and are annihilated, just as facts which we learn later are not true facts vanish from our mind with the further knowledge we have gained.

Facts come to us through our senses; and sense impressions, as *The Voice of the Silence* tells us, we cannot trust. Which shall we believe today, the vision of the heart, man as divine, linked to all, or what we see, an isolated being during life or a dead body with life departed and nothing left? But even in a dead body life is there, for it is present in the atoms of the body, and so the cycle of life in one form or another goes on and on. So it is with intelligence and heart qualities also. That we do not see these still acting is immaterial, for logic tells us that if all is one Whole, then intelligence and heart must function again the

vehicles of matter until they are able to blend themselves with the Whole, having forged more and more strongly the links between themselves and the Whole. As an English writer, Claude Houghton, lately put it: "As parts we must perfect ourselves that, as a reunited whole, we may be perfect."

Head-learning can become that "great intellect and too much knowledge" which are a "two-edged weapon in life and instruments for evil as well as for good." Hence in our own life we have to watch what intellectual facts we recognize without testing them for their universality. No fact given us today by any kind of science should be accepted even as a working hypothesis unless it fits, logically, into those known universal facts which Theosophy offers to us. In practical life no student of Theosophy who is earnest should accept and live by any ideas which do not have this universal appeal. And universal here means not only all material units but also those units of time which exist in duration. That is to say, universality in respect to time is duration, a knowledge that the time element is only a part of the one Universal Duration, and any fact which is limited to "our" time is not Universal and therefore not correct, however much our reason, unlit by universal intuition, tells us the contrary.

Our knowledge of reincarnation helps us to view present-day problems in the light of other incarnations and not merely in the light of this one, and it is this continuous vision of the heart which we must not let die or be dimmed by "expediency" in terms of present-day difficulties.

This mental attitude takes root in the attitude we have towards our own reformation. In our own life do we act with a universal background or a one-life background? Do we act as individuals interested in Theosophy or as "pupils" of the Messenger of the Masters, H.P.B.? We need self-reform to bring our ideals into objectivity.

This we can do if we remember that each of us is "an emanation from divinity on its return path thereto" (*The Key to Theosophy*, p. 214); and if we take to heart the following warning: "Not one of its [Humanity's] Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature" (*S.D.*, II. 446). For, the universe is "a whole balanced by the exquisite adjustment of parts." (*Isis Unveiled*, II. 542)

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A man can have no better surety of his union with the immortal Ego, and Higher Self, than the presence in his mind of spiritual thoughts, noble ideals, and unselfish motives, which do not belong to the nature of the lower Kamic mind.

—*The Vahan*, April 15, 1891

# SORROW'S CAUSE

## I

All existence produces sorrow; this is a fundamental tenet of Lord Buddha's Philosophy. Desire and selfish thought are the cause of sorrow, the Great Ones have taught. The Buddha's teaching on the cause of pain is well known; it might be summed up thus: Desire is the cause of existence; Desire is Want; Want is suffering. So simple, so evident! When has anyone ceased desiring completely and continued to exist?

That selfish thought is the cause of sorrow is evident; and all selfish thought has its root in desire. Selfish thought is peculiar to the human kingdom, while desire is universal and is present in rudimentary form in all beings.

All should be interested in reducing the incidence of pain. Since pain and suffering are caused by thought, all should be interested in devising ways and means of recognizing the presence of a selfish thought; this recognition, in some instances, would decide the manner in which the ensuing act would express itself. In fact, such recognition, if properly acted upon, might even mitigate many undesirable effects. This is possible because thought is an energy which can be directed in different ways, depending upon the intent and understanding of the creator of the thought.

While the recognition, control and eventual elimination of selfish thought should be a desirable practice for all persons, it is a *must* for the serious student; it is the first as well as the continuing problem for the latter. This enterprise has to be undertaken not for one's gratification, but to enable one to become a reliable and effective co-worker with Nature. The investigation of one's personal thought reactions is an important field of experiment. One must acquire considerable experience through experimentation before one is able to be of much assistance to others.

One can understand that the Teachers presented Theosophy to the world to a great extent in terms of Fundamentals. It is quite necessary to make strenuous efforts to apply these Fundamentals in daily living. Daily life constitutes the "laboratory" for the committed student, the objective being to apply the Teachings in all directions. The starting and continuing endeavour would seem to be experiment and close observation of the various mental functions. This requires study and an attempt to convert the results of the study into assimilated knowledge. The "laboratory" will provide ample opportunities and "case studies" in the area of immediate interest to oneself. Almost without exception we shall be called upon to understand, experiment with and modify the generally uncontrolled ebullitions of Kama-Manas. Only such procedure will bring us knowledge as distinguished from information.

The life of the serious student of Theosophy, then, necessitates, primarily, an attempt to apply the relevant Fundamentals to the mental plane. Next, a serious effort must be made to modify or change Kama-

Manas to conform with the dictates of reason based upon the student's knowledge concerning the function of the various "principles" of man. Thus one becomes fit, "by study and otherwise," to become an important link in the Work of the Elder Brothers who are responsible for helping mankind, especially during these days of *Kali Yuga*.

The problem of the cause of sorrow and of the means of effecting its cessation is, therefore, of the greatest importance to all people. Pain, physical, emotional, mental, interrupts or obstructs the accomplishment of our objectives in all fields of activity. Ordinarily we manage to dull our awareness of this impediment by our constant round of activities and divertive tactics of one kind or another. These we continue to employ to the extent of our capacity, that is, to the degree we can tolerate suffering. But close observation of our moods and feeling tones will demonstrate the presence of these impediments at some level of our consciousness at all times.

If we are inefficient, we usually strive to correct our shortcoming with higher efficiency. Very often in trying to become "perfectionists" we fall into one of the awful afflictions of modern society, which demands constant change, if only for the sake of change. "Improve the package, never mind the contents," is rapidly becoming a world-wide policy. Surely there is no excuse for inefficiency, but let us learn to find the "happy medium," the Buddha's "Middle Way."

Maybe we cannot attain complete equilibrium; individuals can, however, attain a state of balance with controlled tolerance, which eventually will bring the peace "which passeth all understanding." Meanwhile we need much understanding, information and the ability to apply these unremittingly. "Desire, in a limited way, with regard to the personality is the cause of all sin, sorrow and suffering," says Robert Crosbie. The problem is certainly clear enough. The cause of suffering is selfish thought; so the remedy for suffering is unselfish thinking. So the question arises: How does it happen that, though all people wish to avoid suffering and can do so by thinking unselfishly, yet everyone seems to continue to suffer? Do we enjoy selfish thinking more than we dread suffering?

This may be one reason why we are not always equal to the demands of the task involved here. Over the centuries, we have established deep grooves in our Kama-Manas. These are habit-patterns. To fill or erase these is a difficult task calling for painful effort. To check deliberately the normal flow of Kama-Manasic activity calls for not only strong resolution but also specific knowledge of the subtle, rationalizing potential of the lower nature. Another factor is that the pain or discomfort aroused by blocking the normal action of Kama-Manas is felt immediately, while the pain or discomfort flowing from the effects of selfish thinking is generally not felt until a later date. So we can assume that it is not that people want to indulge in selfish thinking with its unfavourable effects; it simply is that they do not know how to recognize and overcome their rationalizations.

Then, too, there is every encouragement given to self-centred thought today. In the fields of social life, business activity, religious beliefs, etc., people seem to place a premium on pain-producing emotional thinking. No country or race offers any exception. Just as with the individual, so with the nations the effects are cumulative. The world is rapidly approaching the point at which the effects of distorted emotionalized thinking accumulated over many years are about to be released. The extent of these disastrous effects is yet unforeseen, but there are those, no longer blinded by self-interest, who can closely predict the forthcoming dislocations and consequent readjustments.

The extreme seriousness of the universal practice of thinking emotionally, selfishly, is demonstrated in all its hideousness when we consider the suffering present and impending in world affairs. All confusion and hate, jealousy and strife, are made possible, as we know, only by the terribly selfish nature of the thinking of individuals. If the results of such thinking were to be confined only to the person originating the evil force, it would be bad for him but not tragic for others. Man, however, is not an isolated being; he has universal ties; his thinking affects family, associates, community, country, race and finally mankind generally. Further, the stronger and more knowledgeable a person, the wider the effects his thinking produces. So we can see why the control and conversion of Kama-Manasic forces and action is of prime importance for the student.

We are "playing for the highest possible stakes." Meanwhile, we have to counteract, in our own nature, strong forces, built and modified over the centuries, the traditions of our society, often the sacrifice of friends. For, when we resolve to practise honesty of purpose and of thought, we become distinct individuals, and, as such, challenge many of our associates, if only by example. This will cause resentment and our popularity rating is apt to fall somewhat. This, however, is only temporary; eventually we shall work through to the more positive aspects of our nature, at which time our company and our services will be in great demand. There are, of course, exceptions to this procedure, but this is the general course which must be pursued. So we have the toilsome work with our own natures, and at the same time have to tackle difficulties originating outside of ourselves. H. P. Blavatsky's statement, "Woe to those who live without suffering," begins to have considerable meaning for the serious student.

*(To be concluded)*

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## THE HIGHEST MOTIVE

It is well from time to time to assert to ourselves what our motives are, in our quest for knowledge. Motive governs thought. Motive is at the very core of our hearts. What a man thinks depends greatly on what he feels. Motive is essential. Without it there can be no motion, no initiation of works, no will. In *The Theosophical Glossary* we read:—

Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE. Says the *Rig Veda*, "Desire first arose in IT, which was the primal germ of mind, and which the Sages, searching with their intellect, have discovered in their heart to be the bond which connects Entity with non-Entity," or *Manas* with pure *Atma-Buddhi*.

The heart of man is a mystery to himself as it is to others. The disciple enters the Path with a passionate heart. Through sufferings he learns dispassion and ultimately embodies compassion. These are the three stages of real discipleship. The potentialities of each one of these three states are infinite. From the heart radiates an infinite number of rays of light; each human heart is a Cosmos in itself. Were that not so, how could man ever know and love all creatures and beings? The quest begins and ends within our own hearts. When we shall have solved the mystery of our own hearts, then the Book of Life itself will lie open before us.

Then shall we, we who are only beginners, despair? It is wise to test our hearts cyclically by retiring in the innermost chamber, and in peace and silence reflect, search and formulate clearly to ourselves our motivation. If we are to be honest with ourselves we must admit that our motives are of a mixed nature. Were our motives absolutely pure and untainted by any selfish desire, then we should already be far advanced on the Path of Wisdom and Power. But we have also to formulate to ourselves the highest motive. This can be done by meditation and practice.

The Buddha showed us the Way. His heart was moved to search the cause of human misery by the sight of a sick man, of an old man and of death. Though he was a King's son, lived in the greatest luxury, loved and was loved by his beautiful wife and by all about him, his heart remained discontented. Why? Because real happiness or joy is to be found not in the outside world but within the heart itself. To live, *i.e.*, to feel and think on the plane of the heart, is to live in communion and harmony with the sacrificial action of the whole Cosmos. "Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal," says *The Voice of the Silence*.

The real core of life is not selfishness, but sacrificial action. In every human heart there is a genuine desire for real love and sacrifice. Maladjustments in all human relationships are the outcome of the imperfect expressions of that inner desire. This spark which burns in man's heart cannot be extinguished unless he destroys himself. Though a spark, it has in itself the potentialities of the Infinite and Absolute Life as it partakes of the essence of the Divine Life. Selfishness comes about through the limitations we impose upon ourselves, and suffering is the immediate consequence of that sense of separateness. All the perverted forms of sacrifice, of devotion to unworthy causes, are fed and sustained by that desire. Krishna dwells in the hearts of all beings and not only in the hearts of the Wise and Perfected Ones.

The root of all evil for each one of us, therefore, lies in the limitations we fasten upon our aspirations and loves. Can we conceive of a Brotherhood which will exclude certain members of the human family? In their conceit, pride and ignorance, men do this. Mr. Judge was called the friend of all creatures and his motto was: "Cast no one out of your heart." The real heart of man longs for an all-embracing love and friendship. The art of living is to bring to birth that real heart of ours. We must also remember that even Nature spits the lukewarm ones out of her mouth. This may explain the sudden conversion of passionate hearts and great sinners who ended their lives honoured as saints.

It is through the practice of meditation, by looking deeper and deeper into the real heart of life, that we can arrive at an understanding of our own hearts and get a glimpse into the greatest of all mysteries, embodied in the lives and the works of the great Renouncers, the Christs, the Buddhas and their disciples.

The next step is practice. If we are to be true to our vision and perception of Truth our first step will be to seek for the friends who have the same aim and purpose in order to establish that nucleus of Universal Brotherhood, already born in our hearts and minds. This demands humility and self-surrender. It is written: "The first step in true Magic is devotion to the interests of others." There we shall have the opportunity to test the strength and purity of our motives in countless ways and numberless times. We shall also realize that such a nucleus has meaning and purpose only if it feeds and sustains the whole of the body. Therefore if Brothers to our companions we want to be, brothers to all men we must become.

Then we have to devise ways and means to fit ourselves to be the better able to help and teach others. This may appear at times a gigantic and hopeless task. We regain courage, however, when we realize that the real problem lies not outside ourselves, but within. These difficulties and the efforts assumed to overcome them shed a ray of light upon the meaning of our devotional books and the writings of those who have preceded us on the path. Once the task has been commenced, it cannot be forsaken. The light our search and earnest devotion have lit cannot be extinguished; it is a pure Buddhi-Manasic

ray, of the nature and quality of Divine Charity.

At the outset we have to formulate a positive Buddhi-Manasic motive, *i.e.*, to work in silence and to care for the welfare of all creatures. We have entered into the noblest of all partnerships — a partnership which unites and binds together noble souls. To be true to it is to live; to be unfaithful is to experience the emptiness of death. If we have put our trust in the Law, the Law of infinite Compassion, then can there be any room for doubt and despair?

At the very end of the Path comes the final test and trial. Says *The Voice of the Silence*:—

Unveiled stands Truth and looks thee sternly in the face. She says:

“Sweet are the fruits of Rest and Liberation for the sake of *Self*; but sweeter still the fruits of long and bitter duty. Aye, Renunciation for the sake of others, of suffering fellow men.” . . . The Bodhisattva who has won the battle, who holds the prize within his palm, yet says in his divine compassion:

“For others’ sake this great reward I yield” — accomplishes the greater Renunciation.

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Let your aim be to find God; your motive, to know yourself for the sake of Theosophia and humanity; your desire, to help humanity, and the true Will will be developed, the heart opened and you will not only control the Astral body but all in the Astral. You must seek beyond the Astral for powers, but it is not wise to desire the acquisition of powers. Let your aim be beyond that, and the powers will grow of themselves. If the strong-willed or sick depress you, seek to aid each in some way; forget that you are depressed, *forget your self*, and they will not affect you. The life of the Occult student is full of sorrow, anguish and depressing influences. These go to make him a student in the Occult. A portion of his training is to become aware of these only in so far as they affect others. As to their affecting his own personality, he does not know they exist. If you desire to help humanity, then you possess the true motive. If you use your will in this cause, wisdom, peace and all the powers will be given.

—W. Q. JUDGE

## A SYMBOL OF SERVICE

The sun was the chief, exoterically, of the twelve great gods, or zodiacal constellations; and, esoterically, the Messiah, the Christos (the subject *anointed* by the Great BREATH, or the ONE) surrounded by his twelve subordinate powers, also subordinate, in turn, to each of the seven "Mystery-gods" of the planets. . . .

"His breath gave life to the seven," refers as much to the sun, who gives life to the Planets, as to the "High One," the *Spiritual Sun*, who gives life to the whole Kosmos. (*S.D.*, II. 23)

It would seem that the sun represents a type of impersonality that the planets do not represent. It is a centre around which the planets revolve. Thus it sacrifices a circling entity to become the hub of our wheel, the neutral centre around which the planets may dance. The sun asks no questions regarding the use or misuse of its energy, but simply gives it out for each planet to feed upon according to that planet's intrinsic ability and its distance.

From another and wider point of view we can make the observation that the sun also revolves around a still higher Centre, carrying its brood of planets with it. This should be an intimation to us that the sun is not the be-all or end-all as an example of impersonal sacrifice, of disinterested generosity; that even more inclusive than the sun is that higher Centre which perhaps feeds it as it in turn feeds us.

The inference might be made as we study this hierarchy of service that we too are, or may be, suns to those around us, that our "giving" should flow from a motive that asks no questions and puts no tests of worthiness. Whatever example our life might be or become should be freely given, to be used or misused by men *as they themselves see fit*. Otherwise, if we ask men to accept our "view," rather than to experience for themselves from their own particular vantage point, we are asking them to follow us, to subordinate their will to ours. From this mistake we fall into sorcery rather than service, for each must be free to discover his own distinct "next step" on the Path. Each person, left to his own vision as a groundwork of "choice," can really learn as the experience pyramid that accumulates is his and not a vicarious one.

Even a wrong choice teaches by elimination as a right one does by fulfilment. The unwise man becomes jolted by the effects of his own mistake. If he persists, the jolt is increased, not by an angry god, but by the natural growth of a multiplied mistake. This last path would seem to be the one man has travelled from the bow and arrow to the atom bomb.

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## FEEL FOR THE CAUSE

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. VII, p. 152, for August 1937.—EDS.]

Are we just to our grand philosophy? How many among us take due care to pay our debt to Theosophy? We speak of it as the most beneficent influence in our lives and the more we speak of it and the more we proclaim ourselves devoted students, the more we are apt to draw to ourselves the observing eye and the pointing finger of the non-theosophist. Adverse criticism, because of a proper observance of our principles in our daily living, there is bound to be; we are not referring to that. But how often are our slips and errors, in speech and in action, permitted to cast their dark shadows on the Movement that we say we love and desire to serve? While no student of Theosophy need worry about the opinions of the worldly, and while he should constantly endeavour to judge himself by the light of the Inner Self, it is well to remember the advice of a Master:—

Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism. (*U.L.T. Pamphlet No. 22*, p. 10)

Do we always take precautions not to give a just handle to non-theosophists and anti-theosophists to speak against our philosophy because of some non-theosophical action of ours?

On the other hand do we really have the good of the Cause at heart? Do we *feel* for it? We say we do. But how often are our mistakes proofs positive that such a feeling does not exist? Do we always think of the Cause when we act — within or outside the precincts of the Lodge? Are we not trying to get as much as we can from Theosophy and its body, the United Lodge of Theosophists, rather than to give as much as we can? To use them rather than to use ourselves in their behalf?

“To feel for the Cause” — make that the subject of reflection. To give time, money and work for the Cause is excellent; but these without right feeling are not vital and alive. The mother who loves her child does not have to make conscious effort — very naturally and appropriately she does for her babe whatever is to be done and does not think of how she is helping it to grow and of what sacrifices she is making in its behalf. Right motherly feeling enables her to do this. When one feels for the Cause, one does not stop to consider oneself; there is no thought-effort or action-effort; whatever has to be done gets done, without calculation and without ado.

It is necessary, then, to develop this right *feeling* for the Cause, which is as impersonal as it is universal.

Impersonality is not a negative quality; it is a positive virtue and its sure growth brings a cosmopolitan outlook. Centred in the personality we cannot practise Universal Brotherhood; and unless our mind and heart become impersonal we cannot become cosmopolitan. To abolish

in ourselves the five distinctions of race, creed, sex, caste and colour, mentioned in the first of our three objects, is to become impersonal and cosmopolitan. Right feeling for the impersonal and universal Cause cannot arise unless we ourselves become real cosmopolitans, but trying to feel correctly for the Cause will help the much-needed impersonality and cosmopolitanism to grow. And when the right feeling is born in us we shall not speak or act in a manner which would injure the Cause. We say we love the Cause, but let us make sure that we do.

How to become a real cosmopolitan? By freeing the mind from the notions, opinions and ideas which stick to it like barnacles to a ship. The lower mind attracts its knowledge, information, and memory-pictures from outside. In this its action is exactly the opposite of the higher mind which ideates creatively from within without. The lower mind — like a newspaper reporter — is on the lookout for something to happen and according to his personal tastes and requirements of the day boils down or writes up an event; and irrespective of fact and verity swears by his own write-up. The higher mind is a creative poet and sees in the ephemeral and transitory forms of matter the power and potency of Spirit; for the poet forms of matter symbolize aspects of Life and Deity. Our Personality, the false-I, is a bundle of notions acquired at school, of habits acquired at home, of customs acquired from community, of manners acquired at the club and so on. We acquire them fancying they are right and we fancy that they are correct because others have adopted them — teachers and parents and kinsmen and friends. The first step is in questioning our beliefs, our habits, our customs. “In our home it is this way,” “in our community we do not do this but only that,” “in our country we eat in this way which is the right way — not as you do” — these and like expressions are children of the lower mind. The Ego does not belong to any particular class, creed, community or country; it does not even wholly belong to this humanity. It has One Divine Feeling — Compassion which it derives from Alaya’s Self. Real compassion understands and is at home in every country, appreciates every aspect of life. To be a cosmopolitan we must have real compassion and then we will feel for the Cause of Theosophy which is impersonal and exists because of and through compassion.

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Genuine unselfish LOVE combined with WILL, is a “power” in itself.

—*Lucifer*, May 1888

# STUDIES IN THE "TRANSACTIONS OF THE BLAVATSKY LODGE"

## III

UNIVERSAL MIND WAS NOT, FOR THERE WERE NO AH-HI TO CONTAIN IT.

—*The Book of Dzyan*

A distinction has to be made between the Absolute Mind, which is ever present, and its reflection and manifestation in the Ah-hi, celestial beings or Dhyān Chohans, who, being on the highest plane, reflect the Universal Mind collectively at the first flutter of *Manvantara*. Universal Mind is absolute consciousness eternally. During *Pralaya* it remains as a permanent possibility of mental action. During *Manvantara* it becomes relative consciousness periodically.

"When the hour strikes" the law comes into action and the Ah-hi appear on the first rung of the ladder of manifestation. They are like the flame from which the rays stream forth, becoming more and more differentiated as they descend into matter and transforming themselves as they go into the whole host of spiritual beings, including the Egos incarnated in human forms. Madame Blavatsky suggests what cannot be described, for it lies outside the province of legitimate speculation: the law which necessitates this periodic manifestation. Yet from a study of this law in active operation one supreme fact emerges.

A graphic description of the awakening of the host of spiritual beings is given on pp. 275-76 of Vol. I of *The Secret Doctrine*:—

Having sprung into being under the quickening influence of the uncreated beam, the reflection of the great Central Sun that radiates on the shores of the river of Life, it is the inner principle in them which belongs to the waters of immortality, while its differentiated clothing is as perishable as man's body.

The great Central Sun is the Unmanifested Logos. As it is outside of space and time its radiation is called the uncreated beam, sometimes the dark ray. An equally graphic description of the first stirring which precedes the dawn of manifestation occurs in Stanza III of the *Book of Dzyan*:—

The last vibration of the seventh eternity thrills through infinitude. . . . The vibration sweeps along, touching with its swift wing the whole universe, and the germ that dwelleth in darkness: the darkness that breathes over the slumbering waters of life.

In connection with the former description, note Madame Blavatsky's definition of Kamadeva in the *Glossary*, in which she writes:—

Kama is the first conscious, *all embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the con-

sciousness of the creative ONE FORCE, as soon as it came into life and being as a ray from the ABSOLUTE.

If this is the very first feeling can we not begin to understand that "Compassion is no attribute. It is the Law of LAWS — eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal"? This feeling shows itself in an instinctive form in a bird tending its young; in a still particular but more conscious form in a mother nourishing her child with her milk and with her love; in an individual form in the teacher calling his pupil to a fuller intellectual and moral life; in a more embracing form in a Buddha who cries:—

"Wife! child! father! and people! ye must share  
A little while the anguish of this hour  
That light may break and all flesh learn the Law";

in the most universal form conceivable by us in the desire that all beings everywhere may reach to union with the ALL while "continuing in full possession of Paramartha."

It is said of the Ah-hi that they have no free will, that they are obliged to act simultaneously, for the law under which they must act gives them the impulse. Free will can only exist in a man who has both mind and consciousness which act and make him perceive things both within and without himself. Consider a simple example of the law of necessity or of compassion. A doctor who is also a man of compassion receives a call in the middle of the night after an exhausting day. Has he any free will? Does he exercise a painful choice after balancing his own needs and desires against the need of another, or is his response instantaneous? It is not an impulsive and emotional act of charity which we describe but one in which there is imagination, faith and will. It is not suggested that the action of the doctor more than remotely resembles that of the Ah-hi but only that the first step on the long path towards an understanding of the latter is an awakening to the fact that obedience to the law of the fitness of all things does not allow the choice that usually precedes our acts of charity, or even the most fleeting thought that any need anywhere is apart from us. The personality of the accepted chela must disappear and he must become a mere beneficent force in nature. (*Vide, Raja-Yoga or Occultism*, p. 32)

At the bottom of p. 26 of the *Transactions* Madame Blavatsky explains that while the Ah-hi may perhaps be regarded in their primary essence as a unity, in strict truth they only proceed from unity, and are the first of its seven rays. She then asks: "Are not the prismatic rays fundamentally one single white ray? From the one they become three; from the three, seven; from which seven primaries they fall into infinitude."

Speaking scientifically, white light is one vibration in which the seven colours exist potentially. They only manifest after the white light has passed through a prism. It is not a mixture of colours like, say, a fruit

cake in which many of the ingredients are still discernible although the cake as a whole has its own flavour. This seems such an important analogy that it may help some of us to describe the corresponding behaviour of sound.

Any musical note will awaken a response in the string of another instrument if that is tuned to it. The sound vibrations spreading outwards pass around and through the string causing it to vibrate and emit the same note without itself being touched. But it is not only that string which can respond, without being touched. Others can, also, if only they are tuned to one of the harmonics of the original note, *i.e.*, to a note of different pitch to that of the fundamental, but standing in a simple mathematical relationship to it. These strings could not sound unless these harmonics were present potentially in the original note. We say potentially because they are not audible to us until they find a vehicle in which they can manifest. The original note with its harmonics forms *one* vibration of recognizable pitch and quality. It is the quality which distinguishes, say, middle C sounded by one instrument from that sounded by another. The pitch which we hear is that of the basic note or fundamental. The quality is determined by the combined potentiality of the fundamental and its harmonics. White light becomes many lights in the appropriate vehicles. One sound becomes many sounds in the appropriate vehicles.

In the simple phenomena of life around us are reflected spiritual realities. Yet while we use them as analogies they remain in the back kitchens of our mental world, *i.e.*, we see and understand in the light of the prevailing mechanistic views of nature. But they have a rightful place in our inner chambers, *i.e.*, they must be comprehended in the perspective of a living nature.

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In the exploration of the unconscious we come upon very strange things, from which a rationalist turns away with horror, claiming afterwards that he did not see anything. The irrational fulness of life has taught me never to discard anything, even when it goes against all our theories (so short-lived at best) or otherwise admits of no immediate explanation. It is of course disquieting, and one is not certain whether the compass is pointing true or not; but security, certitude and peace do not lead to discoveries.

—C. G. JUNG

## EXTRACTS FROM UNPUBLISHED LETTERS

About *Devachan*: Please look up *Vernal Blooms*, p. 162. H.P.B.'s words are quoted by Judge: "All workers for the Lodge, no matter of what degree, are helped out of *Devachan* if they themselves permit it." Applying them to yourself, as you are a worker for the Great Lodge of Masters, never mind for the present of what degree, you will be helped out of *Devachan* if you yourself will permit it. On Their side the condition is that you are a worker, and also They must have your sanction. Now, to be a worker has to be understood in its proper context and background. There has to be the quality of one-pointed devotion which not only enables but compels the aspirant from within to serve the Cause of Brotherhood, *i.e.*, the Brotherhood of Humanity, which is exemplified, focused, in the Lodge of Brothers who all think, feel, teach and act out of One United Will or One United Spirit of Life. The transcendent Lodge labours for human brotherliness on earth. An aspect of the Lodge becomes immanent in the human kingdom on earth by direct incarnation, as in the case of H.P.B., or by the indirect influence of disciples living and labouring on earth. So to be a "worker for the Lodge" implies something very definite. It means living and labouring for and according to the Great and Sacred Knowledge of the Lodge. Therefore it implies that the worker is a strenuous labourer convinced of the Lodge and the Masters and that his own faith is of this particular substance-essence. I am stressing this point because H.P.B.'s words are apt to be taken lightly by all and sundry. Next, the desire-aspiration must be formulated in incarnated existence. The feeling must arise, "I want to serve." This implies numerous kinds of sacrifices; among them, the renouncing of the repose, joy and assimilation of *Devachan*. In its turn this implies an *inner* clarification of the aspiration in terms of the knowledge of why and what is *Devachan* and how to facilitate its renouncing. The faculty-virtue of adaptability is necessary. Quick reincarnation implies that one must become more and more ready to deal with any type of body and environment. This power (adaptation in modern science) has to be developed by study and exercise. Register — it is an inward process. We are not to verbalize casually: "I am developing adaptability for I am going to renounce *Devachan*." The Centre within must be formed and It must repeat to itself this resolve and this process. This achieved, one can become ready for the very difficult task of *not* going to *Devachan* at all and then we need not be pulled out. See Judge's letter, No. 11, on p. 39 about "extraordinary help," etc. I hope you will get at least something satisfying in the above.

To turn to the philosophic question about *Devachan*: Who can be called a worker for the Great Lodge? One who recognizes the existence and power of that Lodge; what type of influence it exerts; what the nature of its cyclic labour is. Our mode of service undergoes a radical change with this knowledge and recognition. What do the Masters want? See *U.L.T. Pamphlets Nos. 22, 29 and 33*; these are Their words and

convey not only Their Motive but also Their Method. If one labours for Them he is bound to come to love Them; if one's devotional nature begins to aspire to love Them, soon he will come to serve Them. There is also the important pamphlet which deals with the subject: "Let Every Man Prove His Own Work." This surely distinguishes between a political reformer or a social servant on the one hand and the student-server of the Wisdom-Religion.

Next point — about permission to be helped out of *Devachan* — which you raise: The fundamental principle of occult kinship is respect for human free will. Masters never influence that will; They ever and always respond to self-determination; the right kind of soul-determination always brings a response. Through his earnest and attentive study of the Esoteric Philosophy the student learns how life after death affects, through Karma, his future lives. So his devotion and knowledge lead him to perceive the facts about *Devachan*, its dream state, etc. So, it is on *this* side of death that the present-day servant of Theosophy must determine and resolve, intelligently, that he would like to be helped out of *Devachan*. The after-death condition is subjective. Resolution and action in its support must be taken in embodied life and waking consciousness.

To be pulled out of *Devachan* is distinct from not falling into the sleep of *Devachan*. Think out what is implied in not entering *Devachan* during the process of the death of the body. This process is by analogy and correspondence in the lower what the Great Renunciation is in the higher. To have a good insight into this subject you will have to examine *de novo* the whole process of bodily death and post-mortem states. "Unfulfilled aspirations" get fulfilled in waking life by the "self-induced and self-devised ways and means" of discipline and service. Then, there is the factor of exhaustion and renovation and renewal of spiritual stamina. Finally, the astral body undergoes a change; see Judge's "Culture of Concentration." What is to be done and how is a vast and deep subject.

Renouncing of *Devachan* is not only for chelas. H.P.B. says that every earnest and sincere server for the Lodge is pulled out. Doing without *Devachan* is a much more difficult thing; one has to stay in self-consciousness till Masters use our Karma to arrange the suitable environment. This staying in objective waking condition without falling into the sleep of *Devachan* is not only difficult but has its perils. One must have genuine aspiration to serve all human souls and this aspiration must find expression in the service of the Great Lodge of Adepts. This is the first, the basic requirement. Next, we must have adaptability, which implies *Vairagya*, to be where required, and capacity to grapple with the new environment in which not only life is to be lived but service to human souls is to be rendered.

You should not wait but begin to work on the idea *now*. Developing adaptability is good for other reasons than *Devachanic* preparation. You

are going on with your own Theosophical study, application and service; therefore you are bound to become more and more fit. "Time is no object with me," said Master once. We need not stop to consider when to begin, but must begin now. How? According to the best we know. Increase of knowledge will reveal new ways and modes. Don't you worry about being fagged out. If you proceed in the right way, a superior quality of *Prana* will flow into you. On this item there is something valuable in *U.L.T. Pamphlet No. 29*. Motive, ideation, imagination change the quality of *Prana*. Those who are capable of waking us and pulling us out of *Devachan* know when to do so. If our devotion to the guru is deep and complete we will say, "Do what you like with me." Is it not that which Krishna refers to in the 18th chapter of the *Gita*? Keep on renewing and increasing and raising your spiritual stamina by right endeavour day by day. What does it? Devotion does it.

Is not Karma teaching us and unfolding in us the quality of adaptability, slowly, very gradually? We are but hastening the process of mastering our environment. Ordinary human life has its own speed; for candidates, neophytes and chelas the speed increases. One such may be, often is, called upon to go anywhere and do pieces of work there. New physical surroundings raise obstacles and without the virtue of adaptability failure and frustration result. Quick rebirth implies the same astral which has become accustomed to certain conditions; it requires these; a new environment makes it not only uncomfortable but useless. Therefore adaptability is most valuable and becomes necessary.

The formation of the Inner Centre is the most important thing. And adaptability can be developed by our watching and rightly accommodating ourselves to our environment. From within without is one factor; necessity is another; and above all the how of it requires knowledge. Patience within implies obtaining with our own impatience suitable conditions. To work *with* the Law is different from working with others; it implies working with others, but according to the principles of the Sacred Science. In developing adaptability we acquire some knowledge of practical occultism.

It is *not* an easy task to adapt ourselves to persons and to environment. You require love which understands, for persons; and a personal application of the Aphorisms on Karma to environment. Love which understands is not blind love which grows to cupidity; it expands, unfolding compassion. Again, to adapt ourselves we need that Higher Indifference or *Viraga* of which Judge and the *Voice* speak. To develop adaptability our own inner attitude to life needs to be considered. Most people have no definite attitude. As *Light on the Path* puts it, each man is a philosopher and this springs from his attitude, but there is no consideration of it; its very existence is not recognized or suspected. Change of attitude implies mental adaptability and so also to our own character.

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## IN THE LIGHT OF THEOSOPHY

One of the most indefatigable workers for peace in the world today is the 90-year-old philosopher, Bertrand Russell, who has led the forces in Britain that demand an end to nuclear testing. In his article, "To Avoid Nuclear War," in the November *Atlantic Monthly*, he expresses the view that such a war is not only possible but probable. The danger of a nuclear war, he believes, can no longer be viewed with an easy-going optimism. Many people have been persuaded that a war fought with modern weapons would be so horrible that both sides would shrink from it. There is much expert testimony tending to disprove this argument.

Richard Fryklund, in *100 Million Lives*, which Lord Russell considers to be the most authoritative book on American strategy, says that the argument of the "Great Deterrent" will work only if five conditions are fulfilled. These, as given by Lord Russell in his article, are:—

1) that all with fingers on the trigger will remain rational; 2) that there are no accidents; 3) that there is no miscalculation of enemy intentions on either side; 4) that there is no growth from small wars to world war; 5) that there is no Russian defence against missiles. He does not think it likely that all these conditions will be fulfilled, and I think we should agree with him.

As every straight-thinking person knows, the mutual enmity that now exists between the two power blocs is futile and cannot lead to any result which either would welcome.

The world at present is spending on preparations for war more than \$112 billion a year. It is easy to imagine how much benefit to mankind would accrue if this sum of money were spent on peace and not on war. The world's hungry and deprived millions would have more food, better houses, better facilities for education, and science could be devoted to improving human welfare instead of to the invention of increasingly expensive methods of mutual slaughter. As Lord Russell writes:—

By the help of modern techniques, the world could enter upon a period of happiness and prosperity far surpassing anything known in previous history. All this is possible. It requires only a different outlook on international affairs and a different state of mind toward those nations which are now regarded as enemies. This is possible, I repeat, but it cannot be done all at once. To reverse the trend of affairs in the most powerful nations of the world is no light task and will require a difficult process of re-education. . . .

There are some initial steps which could be taken without great difficulty. The first and most obvious is the stopping of tests. . . .

A second step which should be taken is to prevent the spread of nuclear weapons to powers which do not at present possess them. . . .

Another thing which should not be very difficult to achieve is the

diminution of hostile propaganda on both sides and an encouragement of social contacts between East and West with a view to lessening the habit of viewing the opposite side as composed of melodramatic villains rather than of human beings very like ourselves. Disarmament by stages, which is immensely important, has not hitherto been achieved because it has not been approached in the right way. . . .

When there is talk, for example, of a war for freedom, it should be realized that a nuclear war would involve a complete end to freedom through the necessity of coping with havoc, disease, and famine. It is not by war that freedom can be preserved or extended, but only by a growing feeling of security and a diminution of the fears which promote intolerance. If this lesson could be learned on both sides, the world might soon become a happier place.

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A series of talks on "The Meaning of History," given over Bavarian radio, has been printed in book form because of the lively interest that it aroused. The seven participants, all noted scholars and historians, include Arnold Toynbee, and others — such as Thomas Mann's son, Golo Mann, and Theodor Litt — who represent the main trends of thought among the Germans. This book does not purport to provide a key to the deeper understanding of history, but it brings to the careful reader an intuitive flash. Even when this flash has passed, the knowledge remains that there is in fact a meaning in history, and that it pays to seek it, with an open mind. The number of hopeful seekers is increasing while the number of agnostics ("We will never know") and of the indifferent ("Why do I have to know?") is on the decrease.

One of the contributors to the book, Professor Karl R. Popper, sides with the neo-Kantian Theodor Lessing. Lessing asserted that man *can* learn from history and found in man's will to improve himself a strong motive for a philosophy founded in history. Professor Popper says that the will to self-liberation through knowledge bestows on man the power to free himself of false conceptions, to achieve a balance between his own beliefs and tolerance towards those who think differently. The conceptions of a will to spiritual self-healing and of intellectual self-liberation are valuable weapons in our struggle to overcome the past and in the conflict with materialist-dialectic thinking.

The basic fact of history is that of continuity. All races, all nations, all classes, all persons, are but integral parts in the scheme of evolution, and humanity will rise or fall in the ratio of increasing recognition of that fundamental verity. There is a regular ebb and flow in the tide of history, which is the tide of human progress; periods of mental and moral light and darkness succeed each other as day follows night; cycles run their appointed rounds. Along with the physical cycles are those of the spiritual evolution of the world.

The division of the history of mankind into Golden, Silver, Copper and Iron Ages, is not a fiction. We see the same thing in the literature

of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The one affords material for the analyzing and critical intellect of the other. (*Isis Unveiled*, I. 34)

The cyclic movement is ever upward and man grows towards perfection not in isolation but in the company of his fellows. While it is true that individuals make history, it is also true that the corporate urge of humanity creates individuals who make history. The individual cannot outrun the race completely, however great he may be in his achievements.

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The entire October 1962 issue of *Folklore* (Calcutta) is devoted to rainmaking in Indian folk culture through the ages. Just as the weather-makers of today are experimenting to evolve some method by which they can control rain and make artificial rain whenever necessary (*vide* THE THEOSOPHICAL MOVEMENT for April 1962, p. 239), so the unsophisticated people in India and elsewhere have performed from ancient times and even now perform rites and ceremonies for the same purpose.

Shri Sankar Sen Gupta, the Editor of *Folklore*, writes in his Introduction that some cultural anthropologists and folklorists have made a comparative study of the socio-magical rites of people all over the world. As rain plays a dominant part in agriculture, ceremonies for invoking and for stopping rain abound in the world. Shri Gupta describes some of the rain-compelling and rain-stopping rites prevalent not only in India but also in countries such as Russia, the Americas, New Britain, Greece, Japan, Nepal and Pakistan.

In India, the presiding deity of rain is called Varun — in some places, Indra — and the common people are eager to propitiate this deity. The worship of Shiva, of Krishna and other gods and goddesses is also believed to make rain. Shri Gupta suggests that an attempt to connect these gods and goddesses with the socio-magical rites of rainmaking and rain prevention, which are more secular than religious, can be a subject of research.

These rites and ceremonies may be dismissed as superstitious by the modern mind. "What is 'Superstition'?" Shri Gupta asks, and answers, quoting the social scientist E. O. James:—

Superstition is very loosely used in popular parlance, even among the folklorists. Derived from *Super* "above," and *Stan* "to stand," the Latin *Superstito* signifies a "standing over" or "survival," describing an irrational or a credulous attitude towards magico-religious beliefs and practices in a modern civilized community long after these primitive ideas and customs have been abandoned by the more sophisticated section of society. In the interval that has elapsed the superstitions as isolated relics have ceased to have any specific meaning and purpose in the existing social structure and its machinery, and for the most part taken over the character of unedifying excrescences.

### Shri Gupta adds that

these superstitions are often contradictory and indeterminate in character because they are an inorganized collection of survivals of cults, customs and beliefs which have survived long after the practices and ideas on which they are based have dropped into the background and been either forgotten or disowned.

No doubt some beliefs and practices closely allied to these superstitions, however, have been incorporated in the life and thought of the folk culture and become an integral element in the religious and social organizations of modern society and of her higher civilizations, thereby acquiring a permanent significance.

We are not told how often the rainmaking rituals are followed by actual rain and how often they fail to produce the desired result. Rain *can* be produced artificially, not by any miraculous process or super-human power, but by a knowledge of the intimate connection between man and the conscious and semi-conscious powers in nature, and by faith, based upon a tradition and experience of success, to set in motion those forces which bring about results ascribed to "divinity" by the ignorant. Such ceremonials — and effective ones — are of immemorial antiquity, but in the present age neither the Orient nor the Occident retains sufficient conscious contact with the unseen impersonal consciousness of nature to make "sacrifice to the gods" *wisely* effective.

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"During the past 20 years or so the adjective 'immature' has been more and more often used to describe all kinds of human behaviour which in the past were regarded as uncontrolled, stupid or simply wicked." This is the opinion of an unnamed psychiatrist who spoke on the subject of "Psychological Maturity" over the British Broadcasting System.

Babies are completely selfish and antisocial, he said. A person who has grown up physically, but who has retained the emotional characteristics of an infant, is, according to him, either insane or at least dangerously antisocial. "Have we any idea of what a mature person is really like?" he asked, and answered:—

By definition, a mature person must be someone who no longer displays any childish characteristics. . . . The list of good qualities which we might all agree are those of maturity could be almost indefinitely extended. But such a paragon as the completely mature individual has, of course, never existed.

I am not certain, as most people conceive it, maturity is even a very satisfactory ideal at which to aim. . . . When one describes this condition of maturity, life itself escapes. There are certainly some people who, by middle life, seem to have stopped developing. They have reached a kind of stability, and one knows that they will never change. But the price of their stability is ossification. They have be-

come impervious to new experiences, and they tend to talk in clichés, for their life has become stereotyped. They have reached some kind of goal, but it is a dead end. . . .

Just as a child can never grow up properly unless it is accepted for what it is, so none of us can live happily unless we can accept ourselves for what we are; and this must include the child within us which is always developing but which never completes its development.

There is another angle from which maturity and immaturity can be viewed. The achievement of maturity, the main mark of which is universality of outlook, is, in a sense, the goal of evolution. In the East as in the West, great minds and hearts, such as Buddha and Shankara, Pythagoras and Plato, have taught us how to achieve self-regeneration so that maturity may come to birth. This is missing in modern knowledge.

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The Press and Information Service of the Federal Republic of Germany published recently the report of a lecture by Dr. Hoff on the widespread mania for medical drugs of all kinds. Within the body, he said,

two parties are fighting, the illness-causing bacteria or viruses and their antibodies. Of course, you will know that this is so. You will go to the chemist and swallow a drug, and you will feel well again. The disease-causing bacteria and viruses will be killed, *but the antibodies will have been weakened as well.*

The report continues:—

Instead of supporting inherent powers, which, perhaps, may cause them to feel ill for two days, 92 per cent of all patients entirely depend on the therapeutic effects of tablets. When the next illness or disease will hit them, they can offer even less resistance; again tablets are the cure. The intervals become shorter, and the vicious circle has closed: The thoughtless patient has become one of the best customers of the pharmaceutical industry.

But after a short while the first therapeutic damages will occur; frequent headaches, increasing insomnia and hypernervousness are the alarming indications, the cause of which patients will hardly ever recognize in time. And again they will take recourse to drugs: "I cannot work with that headache every day." But their suffering becomes only worse. Hardly any patient knows that therapeutic damage is one of the most frequent causes of all health trouble. During recent years scientists have ascertained that one substance, phenacetin, amongst other detrimental by-effects causes a serious damage to the kidneys. This aniline derivative is contained in numerous pharmaceutical preparations, swallowed by many people in all the world. . . . Damage to the nervous system, tremor, disturbances of memory and in cases of long-term use even decomposition of the blood are the dangerous consequences of this drug. . . .

“Be healthy,” “Stay healthy” and “You are as young as you feel,” these are slogans that are to bring home to the twentieth-century man, by posters and living examples of medicine, what the products of the pharmaceutical industry, fashion and cosmetic branches can “do for him.” Striving for efficiency and success in their vocational as well as in their private sphere, many people seem to justify the use of stimulants. In bathroom cabinets and on bedside lockers there are heart stimulants and strengthening medicines, side by side with sleeping pills, slimming tablets, sedatives, laxatives and vitamin extracts. Anyone suffering from gall stones, headache or stage fright will find a rich choice of antidotes in the next chemist’s shop. Many people do not find a way out of this danger: For the free sale of so many drugs constitutes a vicious circle without end.

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Inaugurating in New Delhi a Vidyapeeth for higher studies and research in Sanskrit and Indology, the Union Education Minister, Dr. K. L. Shrimali, described Sanskrit as one of the most powerful bonds of cultural unity in India (*Deccan Herald*, October 10th). The Vidyapeeth, sponsored by the All-India Sanskrit Sahitya Sammelan, is affiliated to the Darbhanga Sanskrit University in Bihar.

Though Sanskrit had suffered an eclipse during the past 200 years or so, with the cultural renaissance of India it was once again coming into its own. Dr. Shrimali welcomed this trend and said that, in his view, the education of an Indian was incomplete without the study of Sanskrit. It is now universally recognized that the study of the classics gives purpose and perspective to life. A people that neglected their classics might well lose their moorings and feel rootless, Dr. Shrimali said.

In this connection, we would draw the readers’ attention to the following note that appeared in the Supplement to *The Theosophist* of June 1883:—

The reformation and regeneration of a country depend largely if not solely upon the education of the people. The greater, therefore, the number of such institutions where the descendants of the Aryans shall be taught a language which at present conceals from the uneducated the sublimest teachings of the ancient Aryan lore, philosophy, religions and sciences, the brighter will be the future of India and the nearer will approach the day of her regeneration.

The “coming into its own” of “the language of the Gods” was one of H.P.B.’s hopes; and Mr. Judge wrote in his *Path* (Vol. I, p. 58, May 1886), in an article entitled “Another Theosophical Prophecy,” that “the Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life.”

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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration,"

I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

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

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