

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXIV. No. 3

17th January 1964

SPIRITUAL YOGA

When the man... centres his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to Yoga. Of the sage of self-centred heart, at rest and free from attachment to desires, the simile is recorded, “as a lamp which is sheltered from the wind flickereth not.” When regulated by the practice of yoga and at rest, seeing the self by the self, he is contented; when he becometh acquainted with that boundless bliss which is not connected with objects of the senses, and being where he is not moved from the reality; having gained which he considereth no other superior to it, and in which, being fixed, he is not moved even by the greatest grief; know that this disconnection from union with pain is distinguished as yoga, spiritual union or devotion, which is to be striven after by a man with faith and steadfastly.

—*The Bhagavad-Gita*, VI. 18-23

Among the many Sanskrit words that have become popular in the vocabulary of the modern inquirer into the province of the occult, the word “Yoga” takes a prominent place; but, unfortunately, it is used by many without a clear comprehension of what it implies. Like many other sublime concepts of the ancient Eastern Wisdom, the truth about the philosophy and practice of Yoga has become obscured and has come to be degraded through misunderstanding and misinterpretation. For, wherever there are credulous believers, simple-minded inquirers, there cunning and crafty men, eager for prestige, power, or wealth, come forward and advocate practices under high-sounding names, promising quick results, and the people, understanding little about those practices, accept them, make use of them, and find out too late that the consequences, far from being beneficial, are detrimental to themselves.

There exist today publications purporting to be on Yoga philosophy, but which have nothing whatever to do with the right kind of Yoga, the Science of the Spiritual Life, for Yoga means union with the Spiritual or Higher Self. This true Yoga has nothing to do with postures, with breathing exercises, with concentration on the tip of the nose, or with any other such practices.

Those seekers after spiritual self-development who use physical means, who think that mere mortification of the body will produce soul-wisdom and spiritual emancipation, are known as Hatha Yogis. This lower form of Yoga practice has many schools, known under different names. One branch regards the body as unimportant. At the other extreme are those who make a veritable god of the body, who live for the body alone, to whom every headache or toothache is a terrible calamity and therefore they must use will power, thought power or any other kind of power to keep the body going. They are even greater slaves to the body than those self-torturing *fakirs* who, because they believe in the power of the Soul, at least show forth an endurance and a strength of will which most of the metaphysical healers, mind healers, Christian Scientists and all their like do not display.

The true Science of Yoga, the Kingly Science or Raja Yoga, regards the Spirit as the source of every power and the Soul as the rightful master of the personality it inhabits, as the trainer, the cultivator, the educator, the king of all that it uses as its instruments and faculties: the senses, the mind, the feelings and emotions, the instinctual expressions, the intuitive power, the inspirational energy.

Raja Yoga, the Kingly Way of the Soul, is a definite science, a definite philosophy, that recognizes the universality and the impersonality of the omnipresent divine Spirit, and lays down the fact of there being a ray of that Divinity in each human Soul. There is, therefore, no man so low, so degraded, that he cannot, by the power of his own Soul, unfold that Divinity in himself and know himself as an immortal King in the regions of the spiritual universe. So the first great proposition which Raja Yoga lays down is that, as there is no higher being than the Spiritual ruler within ourselves, the possessor of all powers and faculties, the method of the true Yogi is to look within himself for that inner Lord and to let him govern his life. This is the real meaning of "constant meditation," which the *Gita*, the book of Yoga *par excellence*, enjoins us to practise.

When we define true Yoga as spiritual union, we need to be clear as to who it is that unites himself with what. Or, when we say that Yoga is salvation, we need to understand what it is that is to be saved, saved from what and brought into what particular situation or position. Man, as all of us know by personal experience, is dual in nature and character — part bad and part good, part spiritual and part the reverse of spiritual. The spiritual being in us perceives all things in the manifested universe as proceeding from a single source; it makes no such distinctions as "thy Soul and my Soul," but has the vision of one limitless consciousness in which innumerable consciousnesses inhere. The material part of most of us, on the other hand, has fallen into the heresy of separateness. Everything is seen as divided when our vision is material; everything becomes unified when our vision is that of the single eye of which Jesus spoke. The single-eyed vision is the vision of the universe as a unified whole;

the recognition that there is nothing that any individual can do, in thought, by feeling, through act, which does not affect the whole of this unified universe, sometimes visibly and palpably, at other times invisibly and impalpably. A spiritual man is he who has this vision. There is no man so degraded, so uncultured, so uneducated, that he cannot catch a glimpse of that vision for himself.

That is the first step: to know ourselves as immortal, divine beings and to realize that the whole universe and its balance are affected every time we, as spiritual potencies in the universe, perform an action. Modern science has begun to learn of some of the many ways in which we affect the universe outside of us; as science progresses it will discover others. It will also discover laws of Nature which are at present unknown to it but which are known to the true Yogi who has realized himself as a spiritual potency possessing all powers. With the knowledge of those laws he can perform acts that might be acclaimed as "miraculous" by some, but which are nothing more than the operation of *natural* forces now unknown to science.

We as spiritual potencies have to subdue the lower, carnal nature; but it needs to be recognized that the latter need not always be bad and ugly. In the animal kingdom there are not only the ferocious beasts but also many useful and beautiful creatures; and so it is with our animal nature. The good and the noble in men draw our spontaneous admiration, in some cases even our reverence, but mere goodness does not make a man spiritual. The spiritual man uses the goodness in him to control and subdue the badness. There is a wrong philosophy abroad that there is no harm in compromising with the lower nature, in giving way to its weaknesses and passions now and then, until they wear themselves out. Among those who advocate this theory are so-called "yogis," "occultists," "theosophists." *True Yoga, Occultism and Theosophy*, however, advocate uttermost control of the evil in us with the help of the good and moral nature, and then the making of that good nature an adequate instrument, a positive channel for that which is spiritual.

When union with the spiritual power within us is achieved the Yogi can proclaim, as Jesus did, "I and my Father in Heaven are one." When the Son, having subdued, controlled and conquered that which is lower and carnal, begins to know himself as a direct emanation from the spiritual Father, he realizes his oneness with that Father from whom he had felt separated. It is the inner retreat of the separated consciousness to that particular state where it knows itself as that central consciousness from which everything emanates, where such pairs of opposites as good and evil, pleasure and pain, joy and sorrow, disease and health, have been transcended, where there is but one great universal Consciousness, as vast and deep as the ocean, into which have merged the myriads of drops, living entities which appear to be separate, but which together go to form the one mighty Ocean of Life. Those whom we call the Great Ones, the true Yogis, have had that vision, and so can we all have it,

To live according to that vision is a long practice, of years, nay, of lives. But some time we have to begin. We come back life after life to generate causes and to feel their effects, and in the process we forget that we are spiritual potencies above all causes, and that we need not be adversely influenced by any effects. The spiritual practice which subdues the evil in us by the power of the good enables us to know ourselves more and more as the spiritual Self that we are. Then the time comes when we realize that what we call birth, death, pain, pleasure, etc., are, in the true sense, non-existent; that only one thing really matters: the unfolding of the immortal and divine Soul through all these stages until it rises above the pairs of opposites to the plane of the universal Spirit; and, having realized the powers of the spiritual Consciousness, brings them down into the body. Each one of us has that potentiality of achieving union with the God within him, of becoming "God-taught," so that he in his turn may help others also to reach that stage.

I strongly advise you to give up all yoga practices, which in almost all cases have disastrous results unless guided by a competent teacher. The concussions and explosions in your head are evidences that you are in no fit condition to try yoga practices, for they result from lesions of the brain, *i.e.*, from the bursting of the very minute brain cells. I am glad you have written to me upon this matter, that I may have an opportunity of warning you. Also I advise you to discontinue concentration on the vital centres, which again may prove dangerous unless under the guidance of a teacher. You have learnt, to a certain degree, the power of concentration, and the greatest help will now come to you from concentration upon the Higher Self, and aspiration towards the Higher Self. Also if you will take some subject or sentence from the *Bhagavad-Gita*, and concentrate your mind upon that and meditate upon it, you will find much good result from it, and there is no danger in such concentration.

—W. Q. JUDGE

WHAT GOOD HAS THEOSOPHY DONE IN INDIA?

[The following article was printed by H. P. Blavatsky as the opening editorial in *Lucifer*, Vol. II, pp. 85-91, for April 1888.

—Eds.]

The race of mankind would perish, did they cease to aid each other. From the time that the mother binds the child's head, till the moment that some kind assistant wipes the death-damp from the brow of the dying, we cannot exist without mutual help. All, therefore, that need aid, have a right to ask it from their fellow-mortals. No one who holds the power of granting, can refuse it without guilt.

—SIR WALTER SCOTT

Several correspondents and inquirers have lately asked us: "What good have you done in India?" To answer it would be easy. One has but to ask the doubters to read the January number, 1888, of the *Madras Theosophist* — our official organ — and, turning to the report in it on the Anniversary Meeting of the Theosophical Society, whose delegates meet yearly at Adyar, see for himself. Many and various are the good works done by the 127 active branches of the Theosophical Society scattered throughout the length and breadth of India. But as most of those works are of a moral and reformatory character, the ethical results upon the members are difficult to describe. Free Sanskrit schools have been opened wherever it was possible; gratuitous classes are held; free dispensaries — homœopathic and allopathic — established for the poor, and many of our Theosophists feed and clothe the needy.

All this, however, might have been done by people without belonging to our Brotherhood, we may be told. True; and much the same has been done before the T.S. appeared in India, and from time immemorial. Yet such work has been hitherto done, and such help given by the wealthier members of one caste or religious community exclusively to the poorer members of the same caste and religious denomination. No Brahmin would have held brotherly intercourse even with a Brahmin of another division of his own high caste, let alone with a Jain or Buddhist. A Parsee would only protect and defend his own brother follower of Zoroaster. A Jain would feed and take care of a lame and sick animal, but would turn away from a Hindu of the Vaishnava or any other sect. He would spend thousands on the "Hospital for Animals" where bullocks, old, crippled tigers and dogs are nursed, but would not approach a fellow-man in need unless he was a Jain like himself. But now, since the advent of the Theosophical Society, things in India are, slowly it is true, yet gradually, becoming otherwise.

We have, then, to show rather the good, moral effect produced by the Society in general, and each branch of it in its own district, on the population, than to boast of works of charity, for which India has ever been noted. We shall not enter even into a disquisition upon the benefits

to be reaped by the establishment of a Sanskrit, or rather an Oriental and European library at Adyar, which, thanks to the indefatigable efforts of the President-Founder and his colleagues, begins now to assume quite hopeful proportions. But we will draw at once the attention of the inquirers to the ethical aspect of the question; for all the visible or objective works, whether of charity or any other kind, must pale before the results achieved through the influence of the chief universal, ethical aim and idea of our Society.

Yes; the seeds of a true *Universal Brotherhood* of man, not of brother-religionists or sectarians only, have been finally sown on the sacred soil of India! The letter that follows these lines proves it most undeniably. These seeds have been thrown since 1881 into that soil, which, for thousands of years, has stubbornly and systematically ejected everything foreign to its system of caste, and refused to assimilate any heterogeneous element alien to Brahmanism, the chief master of the soil of Aryavarta, or to accept any ideas not based upon the Laws of Manu. The Orientalist and the Anglo-Indian, who know something of that tyranny of caste which has hitherto formed an impassable barrier, an almost fathomless gulf between Brahmanism and every other religion, know also of the great hatred of the orthodox "twice born," the *dwija* Brahmin, to the Buddhist *nastika* (the atheist, he who refuses to recognize the Brahmanical gods and idols); and they, above all others, will realize, even if they do not fully appreciate, the importance of what has now been achieved by the Theosophical Society. It took several years of incessant efforts to bring about even the beginning of a *rapprochement* between the Brahmin and Buddhist theosophists. A few years ago the President-Founder of the Society, Colonel H. S. Olcott, had almost succeeded in making a breach in the Chinese wall of Brahmanism. It was an unprecedented event; and it created a great stir among the natives, a sincere enthusiasm among the "Heathen," and much malicious opposition, gossip, and slanderous denial from those who, above all men, ought to work for the idea of Universal Brotherhood preached by their Master — the *good* Christian Missionaries. Colonel Olcott had succeeded in arranging a kind of preliminary reconciliation between the Brahminical Theosophical Society of Tinnevelly and their brother Theosophists and neighbours of Ceylon. Several Buddhists had been brought from Lanka, led by the President, carrying with them, as an emblem of peace and reconciliation, a sprout of the sacred *raja* (king) cocoanut-tree. This actually was to be planted in one of the courts of the Tinnevelly pagoda, as a living and growing witness to the event. It was an extraordinary and imposing sight that day, namely October 25th, 1881, when, before an immense crowd numbering several thousands of Hindus and other natives, the Delegates of the Buddhist Theosophical Societies of Ceylon met with their brother Theosophists of the Tinnevelly Branch and their Brahmin priests of the pagoda. For over 2,000 years an irreconcilable religious feud had raged between the two creeds and their respective followers. And now they were brought once more together on Hindu

soil, and even within the thrice sacred, and to all strangers almost impenetrable, precincts of a Hindu temple, which would have been, only a few days previous to the occurrence, regarded as irretrievably desecrated had even the very shadow of a Buddhist *nastika* fallen upon its outward walls. Signs of the times, indeed! The cocoanut sprout was planted with great ceremony, and to the sounds of the music of the pagoda orchestra. After that, year after year, Hindus and Buddhists met together at Adyar, at the Annual Conventions for the Anniversary Meetings of the Theosophical Parent Society; but no Brahmin Theosophist had hitherto returned the visit to Ceylon to his Buddhist Brethren. The ice of the centuries had been split, but not sufficiently broken to permit anyone to dive deep enough under it to call this an entire and full reconciliation. But the impressive and long-expected and wished-for event has at last taken place. All honour and glory to the son of Brahmins — the proudest, perhaps, of all India, the Northern Brahmins of Kashmir — who was the first to place the sacred duties of Universal Brotherhood above the prejudices, as potent as they are narrow, of caste and custom. We publish below extracts from his own address, which appeared in *Sarasavisandaresa*, the Singhalese organ of the Buddhists of Ceylon, and let the eloquent narrative speak for itself.

But after reading the extracts let not our critics rise once more against the policy of the Theosophical Society, and take the opportunity of calling it intolerant and uncharitable *only as regards one creed, namely Christianity*, because facts will be found in this *Address* which speak loudly against its vicious system. No Theosophist has ever spoken against the teachings of Christ, no more than he did against those of Krishna, Buddha, or Sankaracharya; and willingly would he treat every Christian as a Brother, if the Christian himself would not persistently turn his back on the Theosophist. But a man would lose every right to the appellation of a member of the Universal Brotherhood, were he to keep silent in the face of the crying bigotry and falseness of all the theological, or rather sacerdotal, systems — the world over. We, Europeans, expatiate loudly and cry against Brahmanical tyranny, against caste, against infant marriage, and call every religious dogmatic rule (save our own) idiotic, pernicious, and devilish, and do it orally as in print. Why should not we confess and even denounce the abuses and defects of Christian theology and sacerdotalism as well? How dare we say to our "brother" — Let me cast the mote out of thine eye, and refuse to consider "*the beam that is in our own eye*"? Christians have to choose: Either they "shall not judge that they be not judged," or if they do — and one has but to read the missionary and clerical organs to see how cruel, unchristian, and uncharitable *their* judgments are — they *must be prepared to be judged in their turn*.

These are portions of an address delivered at the Theosophical Hall, Colombo, on January 29th, 1888, by Pundit Gopi Nath of Lahore:

I am a Kashmiri Brahmin; and Kashmir, as you know, is some three thousand miles away from Ceylon, so you may imagine it was not very easy for me to come here to see you. And the difficulty of the journey represents only a very small part of the real difficulty, for the barriers of caste and custom in India make it a serious matter to depart from the ordinary course of the life of one's neighbours. What was it then that gave me strength and courage to overleap those barriers, and to undertake such a long and weary pilgrimage? It was the influence of the Theosophical Society and of its teaching — that influence which led me to realize my brotherhood with you, the Buddhists of Ceylon, and put into my heart such an earnest desire to make your acquaintance. And now at last I am here among you; and, wonderful to say, though I am of another race and another religion, yet I feel as much at home here as I do in Kashmir. To what do I owe this happiness? I have again to thank the Theosophical Society — this great and noble organization — for this, and the magnificent work which it has done. My very presence here is a proof of that work, and I can testify that I have travelled through many parts of India, and everywhere found myself received as a dearly-loved brother by the members of this beneficent Association. Go to India, and you also will find it so — you will find that what was long thought the Utopian dream of universal brotherhood, is now being rapidly realized by the work of this glorious Society, to which India's greatest sons esteem it an honour to belong. I know that various Christian missionary organs have thought it expedient to attack the Society, and to vilify its revered founders . . . but in India we know better than to pay any attention to the nonsense and falsehood which emanate from such sources. They have said that Colonel Olcott is a strange sort of person, who tries to please everybody — that with the Hindoos he calls himself a Hindoo; with the Buddhists, a Buddhist; with the Parsees, a Parsee; with the Mohammedans, a Mohammedan. From my own personal knowledge I am happy to be able to deny this utterly, and to affirm that in whatever part of India Colonel Olcott may be, he always unhesitatingly proclaims himself a Buddhist. Therefore, my advice to you is, in this matter as in all others, not to mind what the missionaries say, but to stick fast to your own religion, and stand by those who are working so nobly for it.

It is the rule of the Theosophical Society that its members, whatever their creed may be, shall treat the religions of other members with deference; and its principle is that all religions have some truth underlying them — at least at first — for the founders of all faiths give out some truths, each in his own way, however much the followers may afterwards distort and depart from the original teachings. But between Brahminism and Buddhism we may have something much greater than mere toleration — we must have the deepest mutual esteem and reverence, for all learned people know that there is but little difference between our philosophies. Why, then, you may ask, was there such bitter opposition between them in India since long ago? I think recent history provides

us with the answer. For several years it happened that the Moharram Festival of the Mohammedans coincided with one of our great Hindoo festivals; and I am sorry to say that in consequence there were frequent quarrels between the rival processions, and quite serious rioting occurred. But who were the people who took part in this rioting? Always and exclusively the most ignorant and uneducated of both religions; never once the learned men or the real leaders on either side; for these always agreed in sincerely deploring all such illiberality and folly. So, surely, must it have been with Buddhism and Brahminism; since the learned men on both sides must always have known how slight the differences are between them, the quarrels must have been fomented only by ignorant and interested people. And for the fact that men of both religions are now beginning to realize this, and draw closer together in the bonds of mutual esteem, we have again very largely to thank the Theosophical Society and its noble Founders.

One thing has surprised me very much during my visit to Ceylon, and this is that I find so many good Buddhists called by purely Christian names. That shows of course that Christian influence has been at work among you, and I am informed that it is due chiefly to the tyranny of the Dutch and Portuguese governments of this Island. But now under the English Government this is quite unnecessary, and it should at once be changed. Do not for a moment imagine that you are more respected by the Europeans because you use Christian names or adopt the Christian religion — far from it. Indeed just the reverse is the fact, and I will relate to you some anecdotes from my own personal experience to prove what I say.

The Europeans sometimes denounce our caste system, but it seems to me — and I am speaking from observed facts — that they have a much worse kind of caste among themselves. Now I am a Kashmiri Brahmin, and every other Brahmin, no matter how poor he may be, or how ragged his clothes are, is my brother, and I could never dream of treating him otherwise; but among Christians this does not appear to be so. At the installation of the Maharajah of Kashmir, some time ago, at Jammu, I was present, along with many other native gentlemen, some few Europeans, and some half-caste or Eurasian men — what you, in this country, call Burghers. Of course the officers of the Maharajah treated all the guests alike, and set them down to one table; but the Europeans, headed by the Resident, refused to eat with the Eurasians, *though they were all Christians*, and these latter had to be driven away to another table.

I recollect another incident. When I went to the great exhibition at Jeypore, Rajputana, in the year 1883, I and some other students went to play cricket in the gardens. After a time a European gentleman came and asked if he might join us, and of course we were very glad to allow him to do so; but after a time, discovering from the name of one of our companions that he was a Christian Eurasian, the European at once left the game, saying that he was perfectly willing to join with Hindoo

gentlemen, but would not play with an Eurasian!

I once knew a leading Mohammedan pleader who was favourably impressed by Christianity, and, in fact, was about to become a Christian. But suddenly he broke off all connection with that faith, and retained his own religion. Upon my inquiring his reason for so sudden a revulsion of feeling, he told me that a few days before he had called upon a missionary, and been as usual hospitably received and offered a seat. But while he was there, an old and reverend-looking Mohammedan gentleman entered. My friend at once rose to yield him the place of honour; but he was much surprised to see that no seat was offered to the old gentleman, and that he was allowed to sit on the floor among the missionary's dogs! On asking the reason of this unseemly neglect, the missionary carelessly replied: "Oh! he is a Christian!" This opened my friend's eyes, and he understood that the respect paid to him now was only to induce him to become a Christian, and would cease as soon as its object was attained.

Again, in Madras a few days ago I entered a Christian church in order to see its services, and took a seat on a chair. An official at once came and drove me away, telling me that the chairs were only for Europeans, and that native Christians must sit on mats in another part of the building! You see, even in the house of their god they must have their distinctions; and surely this is worse than anything in our caste system.

So you see, if you think you will be respected by Europeans for becoming Christians, or adopting Christian names, you are very much mistaken. Quite the contrary; when you abandon your ancestral faith and become a renegade for the sake of gain, they despise you, and they are right in doing so. What would you think of an old servant of twenty years' standing, if you found he was ready at a moment's notice to abandon his old master in order to make a little more money in your service? Of course you would feel that you could place no reliance upon him; since if it suited him he would be equally ready to abandon you in turn. No; if you wish to be respected, first respect yourselves; if you wish men of other religions to respect your creed, first respect it yourself.

The missionaries often ask us why we should follow or obey our priests, since they possess no supernatural powers; yet we do not hear that the missionaries themselves possess any, though the founder of their faith specially promised that various wonderful signs should follow all who believed in him. We need never shrink from a comparison between our priests and those of the Christians; at least the former are not seen living like princes, and being guilty of all kinds of extravagance, as the latter are. . . .

Never be afraid to speak boldly in contradiction to falsehoods and to answer them. Remember you are now living under a Government which is impartial to us all. A few days ago when I landed at this harbour I met two Christians, who asked me where I was going. I told them that

I was coming to the Headquarters of the Theosophical Society to see Mr. Leadbeater. They thereupon asked who he was, and when I told them that he had been a Church of England clergyman, but had now embraced Buddhism, they at once said that he must have had some interested motive for giving up his old religion — something connected with money matters, perhaps. Knowing how absurdly untrue such a suggestion was, I became annoyed, and replied: "If that be your logic, then every native Christian must also have had interested motives in giving up *his* old religion." I do not wish to speak against Christianity; as a Theosophist it is not my business to speak against any religion; but I do speak against bigotry and selfishness, whenever and wherever they are to be found. Let every man defend his own religion — that is well and good; but the missionaries spend time, labour and money to bring other religions into contempt. What I say is not by way of attack, but simply as a defence.

I should like to say a word about the religious education of our ladies, which I consider a most important point. The child is influenced more by its mother than even by its father; if the mother be religious, then the child will be so too. The Christians know that well, and that is why they take so much trouble about their zenana mission, to teach our girls and women. Look at the primers they have prepared for use in their zenana missions, and you will perpetually find hints as to how cruel the Hindoos are to women, how they treat them like slaves, give female children fewer ornaments than the male, and so on; in every way endeavouring to make the girls hate their own homes and religion, and become Christians. My last and most special advice to you as your Indian brother is this: don't trust your ladies — don't trust your children in the hands of the missionaries. These foreigners do not come here and spend money for *our* benefit; no — they have one, and only one, great object always in view, and that is to make proselytes. However fair may be the outward appearance of their work, that design underlies everything they do, like a snake hidden under a flower, and for this object they will hesitate at no misrepresentation of your religion. . . .

This sincere and unpretentious address shows better than pages written by ourselves could, the work that the Theosophical Society has done in India, as also the reason why the missionaries in that country bear to us such a mortal hatred, hence — why they slander us. They degrade the pure ethics of Christ by their Jesuitical and deceptive attitude towards the natives; and we protect the latter against such deception by telling them: There is but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multicoloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal religion *can only be one*, if we accept the

real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say, "We are all brothers — by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality — *i.e.*, to the religion which suits each of us best — let us unite ourselves to form a practical 'nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR.' "

It is a matter for regret that, despite the anti-untouchability act, not much progress has been made in many parts of India to root out this evil.

A committee set up by the Maharashtra State Government to report on the progress in the removal of untouchability arrived at the conclusion that the enforcement of laws for its removal is "lukewarm." Officers entrusted with the enforcement "were not as keen in enforcing these laws as the others." (*The Times of India*, October 10th)

One reason why anti-untouchability measures have not made progress, the report states, is that this problem has been far too much mixed up with and eclipsed by the general problem of the welfare of backward classes. No special effort has been made to promote the educational and cultural growth of the weaker sections of the community, particularly of Harijan women.

The committee had received complaints that "Brahmins, although they carried out religious rituals and ceremonies in all the *varna*-castes, either expressed their unwillingness to attend the religious ceremonies of Harijans or put forward some excuse and thus dodged the Harijans."

The report also observes that the "radio is not being utilized for conducting propaganda against untouchability." The committee, therefore, suggest that All India Radio should include in its programme "regular items about this problem and educate the people in favour of the removal of untouchability."

Is not untouchability but an effect rooted in ignorance and superstition? Is it not the result of the false philosophy of life imposed on the Hindus by priestcraft? The problem of untouchability is not just a social or economic problem. The social and economic aspects of the problem cannot be divorced from its religious aspect. Substitute a religion of knowledge for that of mere belief and the force of unity, without distinction of caste or creed, will naturally arise.

DOGMATISM IN THEOSOPHY

[The following editorial article appeared originally in W. Q. Judge's *Path*, Vol. VI, pp. 297-99, for January 1892, and was reprinted in THE THEOSOPHICAL MOVEMENT for February 1935. It should be read in conjunction with Mr. Judge's speech published in our issue for October 1957 (Vol. XXVII, pp. 266-68).—Eds.]

The Theosophical Society was founded to destroy dogmatism. This is one of the meanings of its first object—Universal Brotherhood. And Col. H. S. Olcott in his inaugural address in 1875, at Mott Memorial Hall, New York, said that such was the object in view, citing the bad effect that intolerance had had in the past. That address was read by Mme. H. P. Blavatsky before its delivery, or its contents were communicated to her, so that it had her assent, for she was present when it was delivered.

In *The Key to Theosophy*, in the "Conclusion," H.P.B. again refers to this subject and expresses the hope that the Society might not, after her death, become dogmatic or crystallize on some phase of thought or philosophy, but that it might remain free and open, with its members wise and unselfish. And in all her writings and remarks, privately or publicly, she constantly reiterated this idea. Of this the writer has direct evidence as to her statements in private.

If our effort is to succeed, we must avoid dogmatism in Theosophy as much as in anything else, for the moment we dogmatize and insist on our construction of Theosophy, that moment we lose sight of Universal Brotherhood and sow the seeds of future trouble.

There is a great likelihood that members of the Society will insist on a certain orthodoxy in our ranks. They are already doing it here and there, and this is a note of warning to draw their attention to the danger. There is no orthodoxy in our Society. Even though nine-tenths of the members believe in Reincarnation, Karma, the sevenfold constitution, and all the rest, and even though its prominent ones are engaged in promulgating these doctrines as well as others, the ranks of the Society must always be kept open, and no one should be told that he is not orthodox or not a good Theosophist because he does not believe in these doctrines. All that anyone is asked to subscribe to is *Universal Brotherhood*, and its practice in the search for truth. For the efforts of those who are thus promulgating specific ideas are made under the sanction of the second object of the Society, which anyone is free to follow or to refuse to follow as he sees fit. One may deny—undogmatically—reincarnation and other doctrines, or may assert belief in a personal or impersonal God, and still be a good member of the Society, provided Universal Brotherhood is subscribed to and put into practice.

If a member says he must formulate a God, or cannot believe in Reincarnation, none other should condemn or draw comparisons, or point to the writings of H.P.B. or anyone else to show that such a mem-

ber is untheosophical. The greatest minds on earth are puzzled by great ideas such as these, and yet, holding them, can still search for truth with others in a perfect spirit of toleration.

But at the same time it is obvious that to enter the Society and then, under our plea of tolerance, assert that Theosophy shall not be studied, that the great body of thought and philosophy offered in our literature shall not be investigated, is untheosophical, unpractical and absurd, for it were to nullify the very object of our organization; it is a dogmatism that flows from negation and indifference. We must study the philosophy and the doctrines offered to us before we are in a position to pass judgment and say that they are not true or that they shall be rejected. To judge or reject before examination is the province of little minds or prejudiced dogmatists.

And as the great body of philosophy, science, and ethics offered by H. P. Blavatsky and her teachers has upon it the seal of research, of reasonableness, of antiquity, and of wisdom, it demands our first and best consideration in order that we may with fitness conclude upon its acceptance or rejection.

So, then, a member of the Society, no matter how high or how low his or her position in its ranks, has the right to promulgate all the philosophical and ethical ideas found in our literature to the best ability possessed, and no one else has the right to object, provided such promulgation is accompanied by a clear statement that it is not authorized or made orthodox by any declaration from the body corporate of the T.S. Our Society must be kept free and open, no matter if, because we refuse to formulate beliefs as a Society, we remain small in number, for we can always be strong in influence.

Realizing, as they do, the boundlessness of the absolute truth, Theosophists repudiate all claim to infallibility. The most cherished preconceptions, the most "pious hope," the strongest "master passion," they sweep aside like dust from their path, when their error is pointed out. Their highest hope is to approximate to the truth; that they have succeeded in going a few steps beyond the Spiritualists, they think proved in their conviction that they know nothing in comparison with what is to be learned; in their sacrifice of every pet theory and prompting of emotionalism at the shrine of fact; and in their absolute and unqualified repudiation of everything that smacks of "dogma."

—H. P. BLAVATSKY

SCIENCE AND OCCULTISM

A scientist begins by asking questions of nature. They are usually quite trivial ones, unlike those of the old philosophers who inquired into the nature of the first cause and into the purpose of existence.

For example, a long time ago scientists asked the question: "How do the amount, the space occupied and the temperature determine the pressure which a gas exerts in, say, a balloon?" They devised experiments to find the answer, taking each factor separately, and summarized the data accumulated in empirical laws: the pressure is directly proportional to the amount of gas and the temperature and inversely proportional to the space occupied. The next step was to imagine what a gas might be like that it should obey these laws. It was pictured as a cloud of atoms in violent motion, whose ceaseless impacts on the walls of the containing vessel were the cause of the pressure which the gas exerted. Each atom was a geometrical point and yet perfectly elastic so that after impact with the walls it would rebound with exactly equal velocity. It was calculated that such a gas would behave in a way similar to the real gases of our experience. It was forecast how a gas would behave under all kinds of physical conditions, and this was of immense use in the design of all kinds of practical applications of gas pressure. This means that we can never know the essential nature of a gas. Instead we create a conception of the gas on the basis of sense data which we believe approximate to reality. In *The Secret Doctrine* (I. 329-30) Madame Blavatsky puts it this way:

The pure object apart from consciousness is unknown to us, while living on the plane of our three-dimensional World; as we know only the mental states it excites in the perceiving Ego. And, so long as the contrast of Subject and Object endures — to wit, as long as we enjoy our five senses and no more, and do not know how to divorce our all-perceiving *Ego* (the Higher Self) from the thralldom of these senses — so long will it be impossible for the *personal* Ego to break through the barrier which separates it from a knowledge of *things in themselves* (or *Substance*).

To return to the concept of a gas: the calculated behaviour of such a gas differed significantly from the observed behaviour of actual gases; and the next step was to attempt to modify the concept suitably. The atoms were given a definite, if infinitesimal, size and were supposed to exert slight attractive forces on one another, in addition to bouncing off one another. In this way a better means of forecasting the behaviour of real gases was obtained.

Thus the scientist, on the basis of his observations and experiments and in order to obtain some insight into their meaning, creates concepts of what some part of the real world might be like, and then applies these concepts to increase his power over nature. Before attempting to evaluate the scientific approach to nature, one must consider the enormous increase

in physical power and wealth which it has brought.

Some other characteristics of this approach must be noted. The questions which a scientist asks determine to an important extent the answers which he receives, while the traditions and discipline of science help to shape, in their turn, the kind of questions he is capable of asking. For example, the first question a medical research worker is likely to ask is: "What organism is the cause of this disease?" Almost certainly he will succeed in isolating the guilty bacteria or virus. A psychologist, however, with a different training and different interests, may ask what emotional disturbance predisposes his patient to contract the disease. He, too, will probably succeed in isolating this. Each succeeds in finding a portion of the truth according to the questions which he asks of nature.

Conversely, it is highly unlikely that in the foreseeable future any orthodox scientist will succeed in tracing intelligence or purpose in any operation of nature, simply because his training and traditions cannot let him ask what intelligence and purpose are at work. It is not, strictly, that he denies these things, but he considers them useless to him as concepts. As he understands history, the tremendous scientific advances of the past few centuries only became possible when these concepts were abandoned.

It has been pointed out recently that if intelligent beings exist on other planets, their concepts of physics and chemistry might be entirely different from ours for no other reason than that they had asked different questions of nature.

Next, science is essentially analytical. Thus, in the example given — the factors determining the pressure exerted by a gas — the influence of each factor was first determined separately. First the temperature and amount of gas would be kept the same, and the volume altered, and the corresponding change in pressure observed. Then the amount and volume would be kept steady and the temperature changed, and so on. Only when the process of analysis was completed would an attempt be made at bringing all the factors together. Even with only three factors to consider, the task of investigating all three at once is enormously difficult. When there are more factors, it becomes impossible. Similarly every research into the structure of the atom is a process of analysis, an attempt to isolate some part of the atom from the rest so that it may be considered separately before the whole may be understood.

Intimately connected with the analytical approach of science is its specialization. Whether or not something is lost in the process we shall consider later. Meanwhile, it must be understood that from certain points of view it has made possible great advances of a kind.

Each specialized field of science tends to develop its own methods and its own concepts, but sometimes a concept may be used to link two or more fields together. In the course of his researches into the atom, Rutherford asked the question as to how far the emanation of radium would penetrate a very thin leaf of beaten gold. He saw intuitively that

if the atoms of gold were rather like a miniature solar, but with a central positively charged, nucleus round which orbited, at relatively great distances, negatively charged particles or electrons, then such gold in the path of radium emanation would behave as did the actual gold of his experiments. Subsequent mathematical deductions from physical measurements made in the experiments confirmed his intuition. Replace elastic collision between minute hard spheres with the mutual repulsions between two positively charged atomic nuclei and a single concept links the two fields, those of research into the behaviour of gases and into the structure of the atom. At the opposite extreme, the concept of the unconscious as used in psychology would seem to have little connection with that of the planetary-system atom in physics. Thus, as W. Q. Judge points out in his article "The Synthesis of Occult Science," science achieves synthesis only "incidentally or empirically" (pp. 9-10).

One further traditional feature of science is its public or international character. The foundation of all scientific thought or imagination is, or should be, physical observations which can be repeated and confirmed by anyone at any time. Similarly any process of logical deduction should be open to the critical onslaught of anyone at any time.

Before considering some of the features of Occultism as given in the writings of Madame Blavatsky and W. Q. Judge we should say something in general of attempts which are made from time to time to show that science has come closer to Occultism. Some of these certainly show a basic misunderstanding of science, let alone of Occultism. The very specialization of modern science means that it is difficult for anyone who is not a specialist in a particular field to understand its concepts or to appreciate its methods. Popularization of science can be entirely misleading. In an important respect the gap between the two is as wide as ever, for what was written by Madame Blavatsky in *The Secret Doctrine* (I. 477-78) is as true now as it was then. Scientists cannot unveil the mysteries of nature because they are limited by their five senses and cannot transfer their consciousness "into the region of noumena and the sphere of primal causes." Perhaps the one fundamental change in science, apart from the more abstract nature of its concepts, lies in the recognition that man is not observing the universe from outside. He is part of it, and every attempt at observation and measurement changes what is being observed or measured so that there is inherently a limit to the knowledge he can obtain by this means. Earlier, science recognized no limit. We leave it to our readers to decide if this change does bring science closer to Occultism.

In approaching the study of real Occultism we must consider very seriously, first, that the Occultist has developed faculties that in the ordinary run of humanity have atrophied over millennia, and, second, that the habits of thought inculcated by modern education are not conducive to the understanding of Occultism. The faculties referred to atrophied in the process of natural physiological development and through wrong choices made by ourselves in the course of that development. As

a result we are today creatures of our generation, mentally and physically. There are very definite limits to our perceptions and ideas, which are imposed by our temperaments and by the intellectual progress which a nation in its collectivity has attained. As explained in the *Transactions of the Blavatsky Lodge* (p. 96), the prototypes or ideas of things exist in the *Akasha* but are reflected reversed in the Astral Light, which latter also reflects on its lower individual plane the life of our Earth, recording it on its "tablets." It is from this Astral Light that we get so many of our ideas, and the would-be Seer must get beyond its illusive influence if he would see the truth, or look below the surface of things. The kind of discipline, the degree of dedication to the interests of humanity which this demands, is forcefully described by Madame Blavatsky in her articles on Occultism gathered together in the book *Raja-Yoga or Occultism*. It is a matter of initiation into perceptive mysteries. (*S.D.*, I. 326)

There is a sentence to be pondered on page 45 of Volume I of *The Secret Doctrine*: "Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the 'Eye of Dangma' toward the essence of things in which no Maya can have any influence." Then there is another passage on page 516 of the same Volume: "... Occult Science has its *changeless* traditions from prehistoric times. It may err in particulars; it can never become guilty of a mistake in questions of Universal laws, simply because that Science, justly referred to by philosophy as the 'divine,' was born on higher planes, and was brought on Earth by beings who were wiser than man will be, even in the seventh Race of his Seventh Round." Although these traditions had to be tested and verified by the "Wise Men" of the Fifth Race, their existence did mean that these Adepts were not subject to the same kind of limitation on their level as scientists are on ours. The latter are somewhat in the position of children whose outlook and habits of thought have been shaped by "other members of the gang" instead of by loved and wise parents, whose influence liberates the perceptions and the imagination.

The gaze of the Occultist can penetrate into the "soul of things" where the scientist can perceive "but the external work of form." It is important not to confuse this penetration with the facile visions of the psychic. Something of its true nature is shown by sentences here and there in *The Voice of the Silence*. The soul of things is called there *Alaya*.

Behold how like the moon, reflected in the tranquil waves, *Alaya* is reflected by the small and by the great, is mirrored in the tiniest atoms, yet fails to reach the heart of all. Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!

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.

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance. And she will open wide before thee the portals of her secret chambers, lay bare before thy gaze the treasures hidden in the very depths of her pure virgin bosom. Unsullied by the hand of matter, she shows her treasures only to the eye of Spirit — the eye which never closes, the eye for which there is no veil in all her kingdoms.

Here lies the crucial test of the capacity to look into the soul of things. Do we see compassion as an attribute possessed by rare human beings in a world of wars and class struggles and concentration camps, a world where there is a struggle for existence and survival of the fittest? Or is compassion as the Law of Laws and fitness of all things as real to us as bodily sensations are to the majority? It is because compassion is the nature of Reality (using the term in a somewhat different sense than the One Reality or Beness) that the supreme requirement of the would-be Occultist is the great renunciation of the Self, unconditionally and absolutely, in thought as in action. If we really appreciated what this means, it would be a terrifying prospect for most of us in our present state. It is because of this nature of Reality that the pursuit of Truth, as distinct from the speculation of science, and active and universal beneficence blend into each other. In fact, the very thought of the true Occultist becomes invested with power for good, begetting correlations upon correlations.

In conclusion we should summarize by saying that, while Occult Science, like modern science, is both experimental and analytical, and accepts no observation without confirmation from independent witnesses, there is yet a fundamental difference between them. As we have tried to show, modern science seeks synthesis, but it is a synthesis suggested to its limited imaginations by a knowledge of a small part of the total fact. Occultism is synthesis itself. Every process of differentiation is perceived as taking place from and in that World of Unity which is an actuality to the Occultist. Every phenomenal appearance is seen as merging into that Unity. Finally, every process is understood as a living movement, part of that universal movement of the evolution of beings who are themselves knowledge and wisdom and compassion incarnate.

The synthesis of occultism is the philosophy of Nature and of Life; the full — or free — truth that apprehends every scientific fact in the light of the unerring processes of Eternal Nature.

—W. Q. JUDGE

CONTROL OF MIND

Master, I am unable to understand what the mind is. And, when we speak of controlling it, I do not understand who or what controls it, or what control means. I should be grateful if you would tell me how to make these points clear to myself.

Friend, we get tied up in *words*. What are words? Simply sounds and letters or characters which convey ideas, either abstract or concrete, those we do not understand or those we do understand. The word "cup," for instance, brings to us the memory of a concrete object that we know and use; "aspiration" brings to us a feeling of upliftment; words such as "Absolute" and "Consciousness" we find it difficult to understand, for we have not experienced them.

But, Master, how can I "experience" consciousness or mind? Are they not both abstractions, spiritual concepts?

Friend, think, think, think. When you see me, are you not using the power of consciousness to perceive me through the medium of your eyes? Are you not "aware" of me? This awareness can be purely material; it can affect the emotions; or it can affect the will. Therefore your awareness or consciousness is of a threefold quality. Does not H.P.B. say that "Mind is a name given to the sum of the states of Consciousness grouped under Thought, Will and feeling"?

Thank you, Master. I begin to see that I am "experiencing" consciousness all my waking life. But so is an animal. It sees, it has feelings and will power, then how does my mind differ from the mind of an animal?

Friend, do all people react in the same way to perceptions? Do all dogs react in the same way to perceptions? We can easily see that there is a far greater divergence of individual reaction in the human kingdom than in the animal. The animal reacts differently within the limits of instinct. Man reacts according to his materiality or intellectuality or spirituality. What makes the difference?

That I can understand, Master, for Man is a spiritual being and his mind is but a ray of his own spiritual individuality. It is this ray of mind with which each man is concerned in his daily life, for it gives him the feeling of personal identity or "I-ness." It uses the senses and sense-organs to perceive the world in which he lives; it makes him aware of his emotional nature and of his ideas. Without it he would not be able to look forward to emotions which are pleasant, or backward to those which *were* pleasant. The same with unpleasant emotions. It is strange, is it not, that we seem to get as much "pleasure" in recalling

unpleasant things as pleasant ones! Otherwise, why should we wallow in the memory of unpleasant things or happenings?

Friend, here you have an example of Kama as an octopus grasping and controlling the mind and sullyng the otherwise pure faculty of awareness. For what is mind? It is colourless *in itself*, being merely "awareness," and is coloured by the modifications it constantly undergoes by reason of the limiting thoughts or feelings or ideas on which it is dwelling. Some of this colouring is brought over from past lives, but some is acquired in the present life. Hence we are told first to free the mind from Kama. *The Voice of the Silence* tells us not to let the senses make a "playground" of the mind.

Master, what frees the mind, what prevents the senses from making of it a playground? Here is my great difficulty.

Friend, consider carefully what it means to free the mind from Kama, to take the mind away from Kama. It is in the grip of Kama. How can it get free but by coming out of that grip? Therefore the *mind has to free itself*. It has to cease to be aware of Kama (evil emotions, desires, volition, etc.), which it will do when it realizes that it can free itself from the limitations imposed by Kama. It has to become aware of itself and ask the question, "Who am I?"

Let us look at Manas. Manas is the "conscious principle of the Monad," we are told; and the Monad is a unified triad, Atma-Buddhi-Manas. Therefore it has three aspects: the will aspect (Atma), the feeling or compassion aspect (Buddhi), and the thought aspect (Manas). Atma and Buddhi are reflected in Manas, however dimly. Manas Tajasi is Manas illuminated and activated by Buddhi. Manas flooded by Atma is Will, Spiritual Will in action.

Lower Manas is a ray of Higher Manas and is therefore also three-fold. When clothed in the three lower principles it reflects these lower three — *prana* (will), feeling, and sense impressions. Manas gets deluded by the information the senses bring to it. When the senses make a playground of it, it is bewitched; when it gets so enmeshed that it knows of nothing but the lower principles, it manifests as the lower will in action, obstinacy, brute force and selfishness. What is meant by the senses making a playground of the mind is that they "play," amuse themselves and strengthen their wishes by thinking about their reactions.

Hence the first stage of freeing the mind is to find out what mind is and what binds it. Once it realizes that it is bound, it can begin to free itself. A difficult task this certainly is, for passion will not let go of the mind, selfishness will not give up its plotting and planning to gain its desires. Lower Manas is that which gives the sense of "I-ness," of an entity, a being, to the personality. It is limited by its *skandhas*, but the *skandhas* are not it; it is modified by its thoughts and ideas, but it is not them; it is deluded by senses and sense-organs, but it is not these either.

It is a ray of Atma-Buddhi-Manas. When it unites itself with its higher aspect, the Higher Manas, the two become one. This union is prevented because of the colouring given to it by the lower vehicles. If we can tear ourselves from these until we become onlookers of them and then use them — that is to say, if that in us which is Atma-Buddhi-Manas can see itself as separate from them, then can it free itself.

While we think that Kama must let go of Manas we shall never succeed. But when we know that it is Manas which must refuse to obey Kama, we have a starting point. Then comes the next stage. The will aspect of Manas comes into play when we realize *why* we have to free the mind, *i.e.*, for the good of *all*. Then compassion and love take the place of feelings, and even the lower Manasic ray becomes Taijasi — shining.

Know Self as Master of the Chariot, and body as the Chariot;
 Know Soul as Charioteer, Mind also as the reins.

The powers, they call the horses, sensuous things their roads;
 Self — powers — Mind united — this, say the wise, is the Enjoyer.

He who is not full of knowledge, with Mind ever ununited;
 His powers are unswayed, like the charioteer's unruly horses.

But he who is full of knowledge, with Mind ever united;
 His powers are swayed, like the charioteer's well-ruled horses.

He who is not full of knowledge, with Mind unruled, ever impure;
 He gains not that Rest — he returns to circling birth and death.

But he who is full of knowledge, with Mind well ruled, ever pure;
 He gains that Rest wherefrom he is not born again.

He who firmly grasps Mind, the reins, like a charioteer full of knowledge;
 He gains the Path — that supreme Rest of the pervading Power.

Than the powers, the impulses are higher; than the impulses Mind is
 higher;

Than Mind, Soul is higher; than Soul is higher the great Self.

Than the great Self, the Unmanifest is higher; than the Unmanifest,
 Spirit is higher;

Than Spirit, none is higher at all; this is the end, the supreme way.

—*Katha Upanishad (Oriental Department Papers, September-
 October 1895)*

“THERE IS NO RELIGION HIGHER THAN TRUTH”

A century ago, when a good part of the world was steeped in orthodoxy, in superstitions and in the customs and conventions of the religions of the temples and the churches, when the priests of all religions held sway over the poor, ignorant masses who passively submitted to their authority without questioning, Sir Charles Darwin advanced his theory of evolution and shook the Western world. This theory revolutionized the ideas of those scientifically inclined to such an extent that they began to disbelieve in God, in the spirit in man, and in religion, and they went to the other extreme and became materialists. “Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet. It is time that Theosophy should enter the arena” (“The Great Master’s Letter,” reprinted in *U.L.T. Pamphlet No. 33*, p. 2). Thus, the time was ripe for a public proclamation of Truth to enlighten the mind of the race, and thereby to establish peace and concord upon earth and to bind humanity into one great family.

Madame H. P. Blavatsky was chosen as a Messenger of the White Lodge of Adepts and entrusted with the task of launching the great Theosophical Movement to give out the correct concepts of God, Law and Evolution; of Reincarnation and Karma; of Universal Unity and the Brotherhood of Humanity; of States after Death and the Sevenfold Constitution of Man, etc. The motto she adopted for her Society was: “There is no Religion higher than Truth.” It at once laid on religion a greater stress than that laid on it by the people, and gave to Truth a greater dignity and value than was given to it in ordinary life. It was in quest of Truth that she travelled through the length and breadth of the two hemispheres, bearing innumerable hardships; it was for the sake of Truth that she braved the rebukes, the criticisms and even the abuses showered on her from the four corners of the globe. As she stated at the very beginning of the Preface to her first book, *Isis Unveiled*, “Men and parties, sects and schools are but the mere ephemera of the world’s day. TRUTH, high seated upon its rock of adamant, is alone eternal and supreme.” She gave her all, not to gain something for herself, but only to relieve humanity of its suffering. The silence of centuries was broken for a world-wide proclamation of Truth.

What is Truth? It is that which does not change but remains ever the same, at all times, in all places, for all people. In the concluding section of *The Key to Theosophy*, on p. 302, it is stated: “Theosophy is synonymous with EVERLASTING TRUTH.” Its teachings had been checked, tested and verified by the great Seers and Sages, the Wise Men of the Fifth Race, those who had perfected themselves in all departments of life; therefore it cannot alter. It has remained in the custody of the torch-

bearers of Truth. Krishna begins the Fourth Discourse of the *Bhagavad-Gita* by saying:

This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat communicated it to Manu and Manu made it known unto Ikshwaku; and being thus transmitted from one unto another it was studied by the Rajarshees, until at length in the course of time the mighty art was lost, O harasser of thy foes! It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee because thou art my devotee and my friend.

It is the exhaustless doctrine of Yoga, secret and eternal, which at once explains why there is no religion higher than Truth. Yoga means union; religion also is a binding force; it unites not only human beings but all creatures. Once Truth is realized to some extent at least, and if more and more people adhere to it, then all conflicts over religions and creeds would cease. In order to realize Truth one has to cultivate a love of Truth and a devotion to Truth. Krishna taught Arjuna because the latter was a true devotee. Human beings long for peace and happiness, but they do not exert in the right direction because that seems difficult. They cling to the priests and their ceremonies and rituals, but they do not reach the desired end because it is not possible to do so by such means. Methods of education and ways of living as they are today are not conducive to the reception and practice of Truth. Belief in a Personal God, in heaven and hell as actual localities, in vicarious atonement and such other concepts acts as a barrier on the way to Wisdom and Truth. Therefore a complete change of inner attitude, a thorough self-purification, is essential in order to live up to the Theosophical motto: "There is no Religion higher than Truth."

Truth is both absolute and relative. Just as there is the immanent aspect of God which is rooted in the Absolute and the Transcendental, so also with Truth. It is stage by stage that one can realize absolute Truth within oneself. It cannot be obtained from any book or from any teacher. Ray after ray of the personal nature has to be transcended; the lower mind has to be purified and raised to the level of Buddhi-Manasic consciousness; then only can Truth be realized step by step. The Three Fundamental Propositions of *The Secret Doctrine* are familiar to all students of Theosophy, but in the measure of their application in daily life do they become self-realized facts and truths. Without practice they remain mere abstractions. So the value of any truth is enhanced through realization, and one comes nearer and nearer to absolute Truth.

An artist, a poet, a writer, intuitionally expresses truth unconsciously to himself. Keats said:

"Beauty is truth, truth beauty" — that is all
Ye know on earth, and all ye need to know.

In a single verse he expressed the metaphysics and ethics of true

living. The Greek philosophers made of the trinity of Truth, Goodness and Beauty their Three Fundamentals of Life. Their religion, philosophy, culture, were based on this trinity. Was not Tennyson giving the Three Fundamentals of Theosophy in a nutshell when he stated:

One God, one law, one element,
And one far-off divine event,
To which the whole creation moves.

Did he not glimpse the truth when he expressed:

I held it truth, with him who sings
To one clear harp in divers tones,
That men may rise on stepping-stones
Of their dead selves to higher things.

A note of hope and of encouragement is struck here for despairing humanity. A way out is shown so that men may progress through their own efforts. Light always shines in darkness, but how can darkness comprehend light? Truth exists in the midst of falsehood, but unless falsehood is removed, truth cannot express itself, much less be realized.

There was a Golden Age, *Satya Yuga*, in ages gone by when all practised truth and lived in close harmony with nature. In this *Kali Yuga*, the Dark Age, falsehood prevails; it seems to be the order of the day; and therefore Truth has become stranger than fiction. Human beings have themselves brought about this state and they alone can bring about a change for the better. Madame Blavatsky quotes from the Persian work *Javidan Khirad* in her *Key to Theosophy* (p. 59): "Truth is of two kinds — one manifest and self-evident; the other demanding incessantly new demonstrations and proofs." And she adds: "It is only when the two kinds will have become once more one, that all people will be brought to see alike." That is the aim and object of the Theosophical Movement — to point out the truths of the Wisdom-Religion to men and women so that they themselves can verify them through their own experience and make of it a living Religion.

Theosophy is Religion itself, a way of life according to the teachings of the Eternal Verities. It is the knowledge of the changeless Laws of Nature, the highest expression of which in the human kingdom is Compassion, the Law of Laws, Eternal Harmony. Theosophy is the Religion of Life that has to be lived daily and hourly, in all spheres, and not merely on certain days or special occasions. This simplifies life to such an extent that it is a wonder why people prefer outer formalities to inner realities. Ages of wrong living have gradually brought about oblivion of the latter. As infant humanity grew older it began to go astray and corruption set in; instead of believing in One Divine Power or God and instead of striving for union with It men began to worship the many outside powers; ideals changed into idols, and thus different religions came into existence. All of them are true in essence but differ in outer formalities. In course of time, the true essence was forgotten and undue

importance was given to the outward practices which have so often caused strifes and conflicts between different religions. Madame Blavatsky in a footnote on page 264 of Volume I of *The Secret Doctrine* says:

Phallic worship has developed only with the loss of the keys to the true meaning of the symbols. It was the last and most fatal turning point from the highway of truth and divine knowledge into the side path of fiction, raised into dogma through human falsification and hierarchic ambition.

If the sad state of the world today is the result of the wrong direction that human beings have chosen to take, then they alone can change the direction and bring about better and healthier conditions for the benefit of all. Madame Blavatsky indicates the way in *Isis Unveiled* (II. 635):

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church — the Temple of God within us, walled in by matter but penetrable by any one who can find the way; *the pure in heart see God*.

Each one has to live the Religion of Truth in daily life, so that he can have the guidance of the God within him and can make of himself a living Temple. Only the *pure in heart* can have real inner communion and express it outwardly, and can live up to the Theosophical motto: "There is no Religion higher than Truth."

I am confident that the spirit generated by truth is stronger than the force of circumstances. In my review no other destiny awaits mankind than that which, through its mental and spiritual disposition, it prepares for itself. . . . If men can be found who revolt against the spirit of thoughtlessness, and who are personalities sound enough and profound enough to let the ideals of ethical progress radiate from them as a force, there will start an activity of the spirit which will be strong enough to evoke a new mental and spiritual disposition in mankind. Because I have confidence in the power of truth and of the spirit I believe in the future of mankind.

—ALBERT SCHWEITZER

THE POWER TO COMMUNICATE

One of the problems that confronts the student-server today is how to convey to others what he knows to be the true principles of moral living. At all times men have exercised their powers and faculties trying to find a direct route to the hearts and minds of others. The measure of their success was often the measure of their genius.

Though in a sense man stands alone, his very manhood consists in his power to communicate with other human beings. He knows that his mind is sustained by the thoughts of others and that his heart feels the warmth or the despondency of those around him. He is himself a source of sorrow or of joy to others. Hence the importance of being accurate, not only in our efforts to spread the teachings of Theosophy, but also in the daily routine of our lives.

How many times have we not said to others or silently felt that we were misunderstood? There are in the world today many misunderstandings between nations, between religions, races, castes, classes and individuals.

What, then, is at the root of the trouble? It is selfish fear, irrational feeling and prejudice. A rational analysis of the situation reveals the real causes. The bargaining spirit of the age has to be given up and replaced by good will and trust. But to the student of Theosophy there are deeper causes, and a deeper approach to this problem. What is it then that can bring about a change of heart?

The power to communicate manifests itself at all levels of human activity. First and foremost we must look inward. Peace must be secured within ourselves at all costs. Distrust arises not because of other people's ill actions and misbehaviour but because of our own lack of reliance upon the Law. This should be perceived, dwelt upon and realized. The real avenues of communication are from within without. Dwelling on the faults of others, either real or imaginary, is fatal. It arouses the spirit of cold revenge and charges our simple words with a dynamite-like effect. We become destructive agents. Therefore all great Teachers of Mankind have enjoined us to cultivate *within* ourselves the spirit of real and genuine charity. Love is the only sustaining force. How can we really care for others, care to understand them and be understood by them, unless we love them? But such a love has to be born again and again in our inner hearts. Our power to know others and to communicate with them will depend on the quality, purity and universality of our love for all beings and creatures.

Having secured peace within ourselves, then, we can keep still and listen to the voice of the great Master within us, our Higher Self. That voice alone can dispel the clouds of prejudice, ignorance and suspicion. That Inner Ruler is our real Friend, the spectator, the admonisher, the sustainer, the enjoyer. He alone can teach us the direct route to the real hearts of others. Therefore the real path of communication with any other human being, be he friend or foe, lies in and through

our Higher Self. Krishna dwells in the hearts of all creatures. Those only who have built a permanent bridge between the two selves, the purified lower and the mighty higher, can convey to others the truths embodied in the heart of Life. They have found the Way.

One of the greatest of all sins to be guarded against is Doubt: doubt of the reality of Spirit, doubt of our highest ideals, of the true splendour, might and grandeur of our own Higher Self. That path of communication which we try painfully to build up will be kept whole, pure and undefiled if we remain true to ourselves and to our ideals.

To the real Occultists there are thousands of ways in which truth can be conveyed to others. His whole being has become a channel for it. He communicates truth to others not only through what he says but also by the way he lives his life. Peace and serenity radiate from him as sunbeams do from the sun. He conveys truth when he carries out his daily tasks. His is the power not only to speak but also to awaken in others the power to listen — listen not just to his own words but to the ideas found within their own hearts. The bridges that will gap misunderstandings must rest on the true foundations of the heart, on each side.

Perhaps a word of warning should be sounded. Let us not expect results. Results must come. The real work takes place on the inner planes of life, and silence, trust and joyful service will help to nurture the seeds entrusted to us.

To work for the Race and its future enlightenment, to serve the Great Ones with love and gratitude, is a very rare privilege. If we can keep the link between the world of Masters and the world of mortal men alive, then we may know that we have not failed to communicate the Theosophical Truths to the world.

The right kind of Theosophical talking comes only from practice. It is not merely the use of a facile vocabulary, but the possession of well-digested ideas that is necessary. These come only from constant study and application. Frequent reading of articles by W.Q.J. develops the tendency to present the right ideas in the simplest form, and these ideas become a mental storehouse which can be drawn upon at will. It is not so necessary that we understand the deeply metaphysical concepts of Theosophy, as it is to comprehend the fundamentals and be able to make an application of them to every problem of life. W.Q.J.'s articles will be found to contain "alphabet, grammar and composition," or, in other words, a basis for right ideas, right thinking and right application. A daily reading from his writings is advisable. One who does this cannot help but imbibe — absorb — the spirit of them, and become an exponent who is at once deep, simple and convincing.

—ROBERT CROSBIE

STUDIES IN "THE VOICE OF THE SILENCE"

III.—THE MIND OF THE RENOUNCER

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. X, pp. 173-74, for September 1940.—EDS.]

The guiding principle in the Probationer's life is Discrimination between the Real and the Unreal. But these terms take on a special meaning for him; not the ordinary discrimination, between soul and sense, between mind and matter, between Beness and Being, but discrimination between Selflessness and Selfishness as ultimate cosmic principles. If he is bent on Liberation his discrimination follows one channel; if on Renunciation, it cuts a different canal. In the former case the neophyte's aspiration is for freedom from the world of erring humanity and entrance into the state of spiritual bliss. On the Path of Renunciation his whole concern is with Humanity — not with his own realization of Bliss ineffable, but with bringing the bliss of enlightenment to the minds of men. The knowledge necessary for spiritual Self-Realization is limited; but that necessary for the service of other souls is vast and complex. Esoteric Philosophy, advocating for its votaries the treading of the Path of Renunciation, requires that they obtain the latter knowledge.

The first necessary step shown in the second fragment of our textbook, "The Two Paths," is that of the Buddhi-yoga of the second chapter of the *Bhagavad-Gita*, with one important difference. It not only recommends seeking asylum in mental devotion and doing one's duty without caring for the fruits of action, but also adds — "Gain Siddhis for thy future birth."

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain Siddhis for thy future birth.

To practise the most difficult art of doing good to others requires exceptional knowledge. It is not sufficient to gain "deliverance of mind from thralldom by the cessation of sin and faults."

Not cessation of sins, but something more; not suppression of vice but its elimination. The man who seeks and gains Mukti not only abandons humanity but leaves behind a particular set of his skandhas, which perforce must attract him back to incarnated existence, be it in another manvantara. Among the weaknesses and the conditions to be overcome by the future Adept are not only "desires for possession and power" but also "duties which, however honourable, are still of the earth earthy." Here is a subtle difference in the evaluation of Duty from that which is ordinarily made, a difference which the future Renouncer has to note. The development of right renunciation at the early stages and for the Probationer consists in the *performance* of duties; in not shirking them,

but discharging them. In discharging them, however, he has to learn the lesson contained in the performance and develop the power which goes with that performance. Liberation comes by the payment of our debts to all duties. But unless effort along a special line is made the powers which follow that performance will not unfold in his consciousness, and the treading of the Path of Renunciation will be impossible.

There are two kinds of Siddhis — the one lower and psychic, the other higher and spiritual. When the Probationer is told, "Gain Siddhis for thy future birth," it is the powers of the second type that are meant — powers belonging to Buddhi-Manas. In the performance of duty one should have not only detachment from the lower personal self and from the results of actions, but also attachment to the higher egoic self, so that the field of Dharma-yagna, sacrificial service, widens. He who desires liberation discharges his duties in such a fashion as to create no new causes — exhaustion of Karma is his method. But he who aspires to tread the Path of Renunciation performs actions in such a manner as to create new opportunities to serve an increasing number of human minds. Each sacrificial action of his, naturally unfolding from his congenital duties, Karma-Dharma, is like a pebble thrown in a lake — the circles of Karma made by it grow and grow. But, the aspirant is thrown back into his old sphere if, through lack of knowledge and because of limited perception, in serving he does not unfold the spiritual Siddhis. Each sacrificial deed deepens the spiritual insight, provided that both in motive and in method it is according to the teachings of the Esoteric Philosophy. Occultism teaches how to turn the forces of evil to good and unless the Probationer on the Path of Renunciation learns this and thus gains Siddhis his success will be very distant. Therefore this is said:

To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, search the eternal and the changeless SAT, mistrusting fancy's false suggestions. For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul.

The ordinary man has for his horizon his street; his insight is surface-deep and the points of his magnetic compass draw him to his appetites. He lives in his sense-created state, which looks to him like a real world but which is not any of the seven Worlds of Rest Eternal. His mind made subservient to his senses, and his senses to his appetites, he goes from death to death. The man who has begun to live, who recognizes that life being probationary, afflictions are opportunities, looks beyond his street. Modern education does give him some breadth of vision, but not the depth, and therefore the gap between his knowledge and his practice, between his mental and his moral life, between his sacred beliefs and his secular deeds. Theosophy educates the human mind to gain depth,

to see below the surface, to penetrate into the very kernel of form. When the horizon of the student is broadened, when the insight of the practitioner has deepened, and therefore he has begun to live, he must secure the magnetic compass of the higher life. In navigation, by means of the magnetic compass the directive force of Earth, the great magnet, upon a freely-suspended needle is used and it is indispensable. Equally indispensable, nay more so, is the corresponding instrument to navigate the ocean of Samsara. The depth of insight develops Viveka-discrimination, and for the learning soul, that aspect of it which enables him to select ideas and aphorisms which, under Karma and for his particular stage, are necessary. The points of his magnetic compass show him the way to Sat — Truth. It is for the human mind to maintain the breadth and the depth gained by not allowing desires and fancies to exert their power of suggestion and to draw him away to Maya's realm. This has to be achieved by the mind blending itself with the Soul.

Daily, nay hourly, from the sphere of memory the dust rises and settles on the mind, taking away its capacity to reflect the Divine Ideas of Akasha. Therefore daily and hourly the mirror of the mind has to be dusted and study of the Esoteric Philosophy does it. Sustained effort to reflect Divine Ideas polishes the mind, transforming the mirror and giving it the superior capacity to reproduce, more and more accurately, the Living Images of Devas and Dhyanis, Buddhas and Bodhisattvas. These reproductions are the real points that draw the Chela-Soul to the Vajrasattva, the "Lord of all Mysteries."

It is during the process of brushing away the dust of illusions, of blending mind and soul, of soaring into the sphere of Sat, that the choice to tread the Path of Renunciation is confirmed, because we see the hidden meanings and the occult implications of that choice. The Great Choice comes at the end, when the knowledge concerning the two Ways is obtained:

Thou hast the knowledge now concerning the two Ways. Thy time will come for choice, O thou of eager Soul, when thou hast reached the end and passed the seven Portals. Thy mind is clear. No more art thou entangled in delusive thoughts, for thou hast learned all. 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."

He, who becomes Pratyeka-Buddha makes his obeisance but to his *Self*. 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.

A SAVIOUR OF THE WORLD is he.

Behold! The goal of bliss and the long Path of Woe are at the furthest end. Thou canst choose either, O aspirant to Sorrow, throughout the coming cycles!

OM VAJRAPANI HUM.

The student will do well to make use of *The Theosophical Glossary* and to reflect upon the terms (1) Pratyeka-Buddha; (2) Vajrapani; (3) Vajrasattva; and (4) Vajradhara.

Question.—Shall we... assist all our fellow-men indiscriminately in their *worldly* affairs; shall we occupy ourselves with their national and individual Karma, in order to help them to improve the "world" and to live happily *in* it; shall we strive *with* them to realize socialistic problems, to further science, arts and industries, to teach them cosmology, the evolution of man and of the universe, etc., etc.—or... shall we... only work for those who are willing to get rid of all individual existence and yearning to be delivered from all selfishness, from all strivings, who are longing only for eternal peace?

Answer by H.P.B.—As the undersigned accepts for her views and walk in life no authority dead or living, no system of philosophy or religion but one—*namely, the esoteric teachings of ethics and philosophy of those she calls "MASTERS"*—answers have, therefore, to be given strictly in accordance with these teachings. My first reply then is: Nothing of that which is conducive to help man collectively or individually, to live—not "happily"—but less *unhappily* in this world, ought to be indifferent to the Theosophist-Occultist. It is no concern of his whether his help benefits a man in his *worldly* or *spiritual* progress; his first duty is to be ever ready to help if he can, without stopping to philosophize. It is because our clerical and lay Pharisees too often offer a Christian dogmatic tract, instead of the simple bread of life, to the wretches they meet—whether these are starving physically or morally— that pessimism, materialism and despair win with every day more ground in our age. Weal and woe, or happiness and misery, are relative terms. Each of us finds them according to his or her predilections; one in worldly, the other in intellectual pursuits, and no one system will ever satisfy all. Hence, while one finds his pleasure and rest in family joys, another in "Socialism" and the third in a "longing only for eternal peace," there may be those who are starving for truth, in every department of the science of nature, and who consequently are yearning to learn the esoteric views about "cosmology, the evolution of man and of the Universe."

—*Lucifer*, October 1889

EXTRACTS FROM UNPUBLISHED LETTERS

You must learn to live within your heart's bright shrine. Ideation and Imagination will cut a canal for the future. Leave that to Those you are serving with sincerity. No one likes isolation. Even a false pietist of bewildered soul seeks companionship. On the other hand, the Masters are of a Fraternity. We may speculate and conjecture, but Karma has its own way to strike and to uplift. Karma never downs us; but we men and women have the capacity to down ourselves to *Avitchi*. There is loneliness there if anywhere.

Do not let things upset you. Remain cool, collected, calm — three C's to produce the fourth, Conquest. We conquer error, decay, disease and even death by the three C's. Remember that. Best *not* to enter into discussion; keep still; look on and smile. Much unpleasantness and evil are avoided that way. Another factor: never hasten; take your time. Time always manages; it is often a master manager. May our Great Ideas, the memory of our Great Teachers, and your own Inner Ruler guide and protect you!

Ever avoid impulsive action; take everything calmly; there is time always and what is done deliberately need not be demolished. What is not done today can be done tomorrow; what is impulsively done today may have to be undone tomorrow.

Make it a rule never to act in a hasty or rushy manner. There is time enough. Always think, and think leisurely, before you act. Your *chief* need is calmness within. Avoid unnecessary and uncalled for acts. Give yourself time. Take time. Make time. You can if you calmly ask — "Necessary?" Do not act till you have asked that, thought over that and got your answer on that. You ought to be able to do all with ease and without rush. Do not hasten to finish but aim at gracious thoroughness. Do things one at a time and with dispassion and discernment.

Preserve your energy for real work and save yourself from small things. Go easy and you will be able to do more and better work. Do *not* rush. If you remain calm and do your duties in calmness, bodily health will follow.

I myself desire that you should grow spiritually, but as I have pointed out so often, emotionalism is not spirituality: rest, repose, calmness, silence, softness and sweetness, these are the marks of spirituality, but these are to proceed from within to any thing and to all people, not to some things and some particular people. You do not live within; mainly the difficulty with you is that you want to do, to do. Reading, reflection, silent brooding, etc., are inner practices. You do not give yourself a chance. You must learn to restore yourself inwardly. This cannot be done if your attitude is — I must be busy doing things from 9 to 9.

You spend forces unwisely and in consequence not only do you suffer, but the work also suffers. I do hope you will take all I am saying in the helpful spirit in which I am writing. I do want to help you, but like a doctor I have to prescribe treatment which is often not pleasant to the patient.

Those who live in their personal emotions cannot see clearly, and without sight how can action be? Well, you may receive other opportunities, but these will come when you are least expecting them and from quarters unsuspected by you. Are you at all calm? Even for two or three hours a day? I don't mean happy, I mean *calm*. Keep your mind and heart calm and affectionate and your work for the day will go as it should.

Without calmness nothing, *nothing* you do will be good, let alone perfect. You may be worried about —; that will not help you and will certainly hinder her. It is a hard saying of Jesus — “He that loveth father or mother more than me is not worthy of me”; but from the Occult point of view it is 100 per cent right. I do not say you should not feel love and tenderness for —, but your upset astral is *no* help to her. You are adding to her burden while worsening your Karma. So give yourself time for study and meditation; every morning read and reflect about calmness, from which come accuracy, etc.

May great success and prosperity come to you in the forthcoming examination! In these last days before you sit for the examination you will need inner calm and courage. If in your Heart you are detached from the mundane and so attached to the Inner Guide, the great Triad, you cannot but succeed. He is on the side of Wisdom, of Masters, and for the triumph of the Great Cause; and so He will bring you perception and strength. Further, as you have dedicated yourself to the greatest of all services, treading the Path of Probation and serving through the channel of the U.L.T., the Masters and H.P.B. are on your side. Confidence in Them means confidence in the Inner Ruler. With this dual Force ready at hand, make adequate use of it. You must succeed. During these days do not think of anything else but your study and the success it must give you. Take care of your bodily health. Sleep well and sleep sweet. Throw all care, all concern, away and breathe in from *Akasha* that dauntless energy which finds its way to triumph in this your noble endeavour. Think of the Blessed Holy Ones. Where thought can pass They can come. May Their Blessings be upon you!

If you eat well, sleep soundly, and be calm, Work will not only protect you but also energize and strengthen you. You derive but little benefit for your own soul from your labour of love, and that is bad, from the inner point of view. Pennies saved in rest and leisure yield pounds of time! Work will go smoothly if energy is conserved, both in speech and in body motions and movements.

You know how it is said: "Abandon hope, all ye who enter here." The message is to cultivate higher resignation; to be carefree but to possess deeply a sense of responsibility.

One must develop more and more the Higher Resignation and let the Lords of Nature who are Karma direct our deeds. At times this looks most difficult; the personal nature accustomed to go its way assumes direction and goes astray. The suave nature brings us suavity if we are truly resigned.

Do not regret about the past but plan in the present for the future. In doing so, forget your own self; think and consider only the Great Movement. Courage and Patience make a pair, but without sufficient Detachment you will not be able to express Patience and the dauntless Energy for comprehending and speaking the truth will not evolve. Do not mistake weakness for kindness or compassion; nor bravado for strength and courage. You have created handicaps out of your opportunities; now turn round and take the opportunity that every hindrance brings. You lack calmness, and without knowledge and meditation you will not have it. This sounds like preaching; it is not; but suppose it *is* — what is right or wrong with and in it? So dear —, think.

Turn within; purify yourself; gain some mental devotion and steadfastness, and your life will be a blessing to the Movement. May the year bring you inner satisfaction because in the Inner Soul you have stored Truth and Attention and Bliss!

The repose of the Sage is not what the world calls repose. His repose is the result of his mental attitude. All creation could not disturb his equilibrium: hence his repose. When water is still it is like a mirror . . . and the philosopher makes it his model. And if water thus derives lucidity from stillness, how much more the faculties of the mind! The mind of the Sage, being in repose, becomes the mirror of the universe.

—CHUANG TZU

IN THE LIGHT OF THEOSOPHY

To those engaged in the comparative study of religion and philosophy there is much of interest in the present-day position of Buddhism. It is significant to note that, after centuries of obscurity in the land of its origin, Buddhism has during the last decade experienced a resurgence. On the other hand, Hindu orthodoxy, which had been responsible for this obscurity, is on the decline.

According to the booklet *1961 Census — Religion* just issued by the Registrar-General of India, over three million Hindus have accepted Buddhism between 1951 and 1961, in what is called "a mighty wave of conversion." The conversions have mainly occurred in Maharashtra, increasing from a mere 2,500 in 1951 to 2.8 million in 1961. The population of Buddhists in the entire country has increased by 1,671 per cent during the period under survey, from 181,000 to 3.25 million. The Hindu population, on the other hand, has increased by only 20.29 per cent during this period, from 303.575 million to 366.502 million. The total population of the country is put at 439,234,771.

Of the followers of other religions, Christians, Muslims, Sikhs and Jains have slightly improved their population figures, in proportion to the total population; there has, however, been a decline in the strength of other religions.

It is significant, the booklet notes, that Buddhism is capable of expansion in India as late as the middle of the 20th century, in a secular era. This trend also underlines the desire in many areas to cease to be known as members of Scheduled Castes despite the legislative and constitutional safeguards and the economic incentives and privileges that the Scheduled Castes are assured.

The operations of Karma are deep and many-sided, and those who wish to understand the forces at work behind the present-day religious trends would do well to familiarize themselves with what is going on in the organized religious bodies under the impact of conflicting ideologies, and to study the picture thus presented in the light of H.P.B.'s *Isis Unveiled* and *The Secret Doctrine*.

While space travel and landing on the moon are being talked of glibly at the lay level, there has been an increasing realization among scientists of the fearful problems and dangers that men on the moon will be up against. Albert Q. Maisel, writing in the November *Reader's Digest* (Indian edition), draws timely attention to some of the problems involved in landing a man on the moon:

Scientists have long known that the barren surface of the moon is uniquely inhospitable. But only as telemetered instruments on satellites and space probes have brought vast quantities of new

data have they realized how intense and formidable the perils are. . . .

One major problem . . . is how to protect a spaceman against the all-but-total vacuum on the moon; its low gravity — only one-sixth that of the earth's — cannot prevent such light gases as oxygen and nitrogen from drifting off into space. . . . Sturdy metal space capsules can withstand the tremendous "suck" of such a vacuum. But to develop a flexible one-man pressurized space-suit that can do so is incredibly more difficult. . . . It seems possible — perhaps likely — that any substantial tear in a space suit would cause death by explosive vaporization of all the explorer's body fluids. . . .

Another lunar hazard is the meteorites that constantly bombard both earth and moon. Our atmosphere protects us against all but the biggest of these objects. But, with nothing to impede their fall, meteorites plunge on to the moon's surface at velocities as great as 100,000 feet per second. . . . Data gathered by space-probing satellites indicate that every square yard of the moon may be struck by as many as 60 micrometeorites a minute. . . . An explorer's space suit will be pierced by micrometeorites. . . . If the spaceship itself were penetrated by a meteoroid, the crew could be severely — if not fatally — injured. . . .

Another problem is presented by the sun, which glowers upon the airless moon with a deadly malevolence. Even during the sun's so-called "quiet periods," there streams from its corona a continuous barrage of intense X-rays, gamma rays, neutrons, protons, and electrons. At frequent intervals, sun-spots eject vast additional streams of far more intensely energetic particles at speeds often exceeding 1,000 miles a second. During these solar outbursts, radiation levels on the moon's surface often soar more than a hundred-fold. . . . Whenever they land, the astronauts will be up against fantastic extremes of heat and cold. . . .

Many space scientists fear that still another hazard — a layer of fine dust — may make any safe landing on the moon incredibly difficult if not impossible. . . . "If the moon's surface is actually covered by a deep layer of this cobweb-like material," NASA's Dr. Homer Newell recently told a U.S. Congressional space committee, "the first lunar spacecraft attempting a landing might well sink out of sight."

Students of Theosophy might find it profitable to correlate these warnings with the following from *The Secret Doctrine*:

The moon is *dead* only so far as regards her *inner* "principles" — *i.e.*, *psychically* and *spiritually*, however absurd the statement may seem. Physically, she is only as a semi-paralysed body may be. She is aptly referred to in Occultism as the "insane mother," the great sidereal *lunatic*. (*S.D.*, I. 149 fn.)

Imagine the six fellow-globes of the moon — æons before the first globe of our seven was evolved — just in the same position in relation to each other as the fellow-globes of our chain occupy in regard to our Earth now. . . . And now it will be easy to imagine further Globe A of the lunar chain informing Globe A of the terrestrial chain, and — dying; Globe B of the former sending after that its energy into Globe B of the new chain; then Globe C of the lunar, creating its progeny sphere C of the terrene chain; then the Moon (our Satellite) pouring forth into the lowest globe of our planetary ring — Globe D, our Earth — all its life, energy and powers; and, having transferred them to a new centre becoming virtually *a dead planet*, in which rotation has almost ceased since the birth of our globe. The Moon is now the cold residual quantity, the shadow dragged after the new body, into which her living powers and “principles” are transfused. She now is doomed for long ages to be ever pursuing the Earth, to be attracted by and to attract her progeny. Constantly *vampirized* by her child, she revenges herself on it by soaking it through and through with the nefarious, invisible, and poisoned influence which emanates from the occult side of her nature. For she is a *dead, yet a living body*. The particles of her decaying corpse are full of active and destructive life, although the body which they had formed is soulless and lifeless. Therefore its emanations are at the same time beneficent and maleficent. (*S.D.*, I. 155-56)

In *Tomorrow* for Autumn 1963 Dr. Ruth Borchard discusses what she calls “The Watershed Between the Natural and the Occult” from the point of view of the modern scientist. Students of Theosophy would take exception to the premise she starts out with, that to believe in the occult is to believe in the “supernatural” or the “miraculous.” The viewpoint she puts forward, that phenomena usually regarded as supernatural can be explained naturally and rationally, is also the viewpoint of the true Occultist and of the Theosophist.

The author surveys some of the more common so-called “supernatural” phenomena, which she divides into five main groups, and in each case gives the scientific interpretation.

(1) In the first group are included spontaneous phenomena such as premonitions, auditory or visual hallucinations, death apparitions, warning and prophetic dreams; and induced phenomena like divination or dowsing. The main factor involved in the scientific explanation of these is the power of what is called “unconscious observation.”

(2) Another group of phenomena the scientist attributes to “unconscious memory”; *e.g.*, there are on record astonishing stories of quite uneducated persons speaking foreign languages which they have no con-

scious knowledge of ever having learnt. We might add that a satisfactory solution of some of these phenomena involving "unconscious memory" is hardly possible unless reincarnation be accepted as a fact.

(3) Another faculty responsible for a large range of phenomena the scientist calls "unconscious ratiocination"; *e.g.*, people nowise outstanding in intelligence are sometimes known to pick up a few fragments of information and to elaborate them into mental output which is utterly beyond their normal powers. Those also who have had mystic experiences, and artists, writers and thinkers who have worked under inspiration, agree that their "unconscious" productions are often vastly superior to anything that their conscious intelligence and will could accomplish.

(4) The well-authenticated cases of "lightning calculators," infant musical and mathematical prodigies, and the well-nigh infallible time sense possessed by some, the scientist ascribes to "an innate sense of time, mathematic, and harmony quite beyond the capacities of any conscious mind." Again, one is left wondering how this innate sense can be understood save and except by means of the explanation which reincarnation offers.

(5) To the last group of phenomena that Dr. Borchard discusses belongs "the influence of the unconscious over the body as shown under hypnosis, in psychogenic disorders, and in cases of faith healing." It is well established that physical strength can be heightened to an astonishing degree; and that each one of our senses can be incredibly sharpened (hyperacuity).

What is this "unconscious" as the scientist understands it today? Writes Dr. Borchard:

Willy-nilly, the scientist arrives at the conception of an unconscious of astounding capacities and dimensions which, in truth, does not seem to differ much from the "Power Within" which the occultists through the ages have been trying to contact by their practices. On the religious level, this latent power of the human personality is mobilized by confident and single-minded prayer, and proves the "faith which can move mountains."...

Inside Man there is, indeed, a vast territory hitherto uncharted by Western science. As William James said: the limits of the powers of the human personality are unknown.

This "vast territory" within Man, and the powers that belong to it, were once known to ancient Occult Scientists and are still known to those who follow in their traditions. To the scientific inquiring mind of the present day, however, the powers and faculties man possesses in what is called the "unconscious" state suffice to divorce a very large range of phenomena from the realm of the "supernatural." But, as stated above, neither does true Occultism believe in the "supernatural."

Occultism has never believed in anything, whether animate or inanimate, *outside* nature. (*S.D.*, II. 194)

The command and the guidance over his own psychic nature, which foolish men now associate with the supernatural, were with early Humanity innate and congenital, and came to man as naturally as walking and thinking... "there is such a thing as knowledge of the Secrets of Nature"... But they have become "Secrets" only in our race, and were public property with the Third. (*Ibid.*, II. 319)

The word "supernatural" implies *above or outside* of nature. Nature and Space are one. Now Space for the metaphysician exists outside of any act of sensation, and is a purely subjective representation; materialism, which would connect it forcibly with one or the other datum of sensation, notwithstanding. For our senses, *it is fairly subjective* when independent of anything within it. How then can any phenomenon, or anything else, *step outside of or be performed beyond that which has no limits?* (*Ibid.*, I. 555 fn.)

An article by Professor F. A. Brown of Northwestern University, Illinois, in *Discovery* for November 1963, describes experiments which demonstrate that simple creatures like snails and worms have a capacity to "know" and respond to small changes in the magnetic field of the earth.

In the experiments, such changes were produced artificially by iron magnets and the responses of the creatures observed. These varied also with the time of day and the phase of the moon even when the creatures were shielded from the light of the sun or of the moon, thus demonstrating also their innate perception of solar or lunar time, independent of visual perception.

The earth's magnetic field varies over the surface of the earth according to position relative to the poles and according to the influence of different geological strata. It also changes in any locality according to the cycles of the sun, of the moon, of the seasons and of sun-spot activity. The earth's magnetism, says Professor Brown, "virtually talks"; *i.e.*, to those with ears to "hear" it tells the story of the changes in these natural phenomena. It seems that these creatures can "hear" and that this may be the basis of their sense of time and of migrating creatures' ability to navigate.

To demonstrate that they do "hear" is one thing. To explain how they "hear" is another. This distinction is brought out clearly by the author. The last of the Ten Items of *Isis Unveiled* springs to mind.
