

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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LOOK WITHIN

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Man is triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity.

—H.P.B. (*Isis Unveiled*, II. 588)

Divinity is always acquired. It is not an endowment. It does not exist of itself. If we could be *made* good, if we could be *made* to turn around and take a righteous course, life might seem very much easier to us. But there is no escaping the law; no one can get us “off” from the effects of our wrong-doing; no one can confer knowledge on another. Each one has to see and know for himself. Each one has to gain Divinity of himself, and in his own way.

—ROBERT CROSBIE (*The Friendly Philosopher*, p. 223)

THE SUPERSTITIONS foisted on the people by priests and fostered by the credulous have been acting as a catalytic agent in many minds. Large numbers, in the West especially, have awakened to the reality of mental and spiritual exploitation to which they have been subject. Modern science has done a yeoman service in freeing the human mind from thralldom to popes and priests everywhere. The same good effect is not yet seen in the realm of politics. People are not able to perceive that political exploitation is only one remove from religious exploitation and that there is little difference between a Pope and a Dictator. But while science has helped in overthrowing religious exploitation, it has acquired, in some measure, the vice of its conquered enemy: Occultism explains how through hate the victor acquires by osmosis the bad quali-

ties of the vanquished. So also modern science has acquired the vice of dictating and exploiting the human mind. In the name of science numerous superstitions and malpractices are being fostered. All the same, the spirit of enquiry and quest is energizing an increasing number of men and women who

prize the doubt

Low kinds exist without,

Finished and finite clods, untroubled by a spark.

These honest doubters who with courageous motive and vigorous action seek truth from wheresoever it comes are the salt of the earth.

One of the main purposes for which H.P.B. inaugurated the Theosophical Movement of our cycle was not only to free the mind and the soul from fetters of blind belief and credulity, but also to carry forward the work begun by science, to supply knowledge which science unaided could not obtain, and thus stop it from adopting the same evil course as religions. But even in the Theosophical Movement the human weakness of other-dependence and the temptation of the ambitious to take advantage of it have manifested themselves.

As a reaction against blind belief in priestly authority and spiritual dictatorship, we see today, in the world as in the Theosophical Movement, the bad influence of the other extreme. As zealous and as enthusiastic for the authority within, people are blundering like their fellows who believe in authority without. People who have suffered exploitation from self-styled "occultists" and "arhats" and "successors of H.P.B.," are shouting, "No outside authority, no guidance from without." And they are so taken up with this one idea that they do not pause to examine it or even to ascertain what it actually means. With the evil which they have been trying to throw out of their systems they have also thrown out the good faculty of reason and judgment; their freshly-acquired liberty has become licence for some, a lowering of standards of mind-life for many. Neither study nor meditation is valued, and on every occasion and at every turn they childishly indulge in bravado — "No outside authority, look within."

What is authority? What is looking within? What Self-Dependence, Other-Dependence and Inter-Dependence are is not understood. The very simple and the very obvious fact is not recognized, or when recognized is glossed over. Within man is good and evil, god and devil, Buddha and Mara. What their origin and how they act, in universe or in

man, seems to be of no concern to them. How can a man be true to himself by looking within and coming upon Kama-lust and Krodha-wrath and Lobha-greed? How can a man be true to himself by noting the urge of some noble aspiration? Above all, how can a man looking within and finding virtue and vice, ambition and aspiration jostling each other within himself learn to be sure to be directed by the noble and not be insidiously influenced by the ignoble? Nature unaided fails and the Unity of Life operates in the human kingdom and the Law of Brotherhood functions. Its expression in the department of knowledge can be overlooked by any mind at its peril.

Theosophy, ancient and constant, immemorial and consistent, is a body of knowledge. Its help and its guidance is more valuable to the human mind and more necessary than the aid which secular knowledge gives to us. It is more absurd to say to an aspirant to spiritual life, "Don't bother about books and philosophy, only look within," than to say so to a school-boy or a college-girl preparing for the serious business of life. Conflicts of duties within ourselves are not resolved, look as intently as we may at them; light of knowledge, taught by those who have experienced and resolved the conflicts, is necessary. Not a blind acceptance of that knowledge, but a calm study and consideration thereof and then its application to our own conflicts. No boy at school ever learnt the multiplication table by looking at it or at himself; nor can any man learn the mathematics of life and soul by looking within. Every man, every woman looking within, if honest and earnest will say with Paul, "What I would, that do I not; but what I hate, that do I. . . . to will is present with me; but *how* to perform that which is good I find not. . . . I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. . . . Who shall deliver me from the body of this death?" The answer is given by Krishna when Arjuna asks, "By what is man propelled to commit offences, seemingly against his will and as if constrained by some secret force?"

Ordinary men and women may look within and they will come upon this "law of sin," this "secret force"; but unless they fight it they will not come to the Law of Christ or Krishna. But how can they fight? One and only one way there is — Right Knowledge applied with calmness ever present. To acquire knowledge one must study and go to books; to practice one must make sure that what is learnt is fact, not fiction, and must possess the energy to make daily effort. Let us not

talk of looking within, without some understanding of the process. Before we come upon the Divine in us, Krishna-Buddha-Christos, there is work to be done. *The Voice of the Silence* gives us the steps:

1. *Shun ignorance,*
 2. *And likewise shun illusion.*
 3. *Avert thy face from world deceptions;*
 4. *Mistrust thy senses, they are false.*
 5. *But within thy body—the shrine of thy sensations—seek in the Impersonal for the “Eternal Man”;*
 6. *And having sought him out, look inward:*
 7. *Thou art Buddha.*
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Q.—I am very much interested in Theosophy and should like to help the Society. What work can I do?

*W.Q.J.—*This is a Theosophical business question. Service is rendered in many different ways: by work in the Branches, by spreading literature, by explaining the doctrines and doing away with misconceptions, by contributing money to be used in the work, by constituting oneself a loyal unit if ability and time be lacking; and chiefly always by acquiring a knowledge of Theosophical doctrines so as to be able to give a clear answer to inquiry. One could also procure some inquiring correspondent and by means of letters answer questions as to Theosophical literature and doctrines. These are all general answers, while the question requires almost a personal examination. Any work that is sincerely done in the Society with good motive and to the best of one's ability is good Theosophical work.

—The Vahan, August 1891

ABLE TO HELP — WORTHY TO TEACH

Nor stony tower, nor walls of beaten brass,
Nor airless dungeon, nor strong links of iron,
Can be retentive to the strength of spirit.

—SHAKESPEARE (*Julius Caesar*)

THE U.L.T. welcomes to its association all those who are in accord with its declared purposes and who desire to fit themselves, by study and otherwise, to be the better able to help and teach others. A mere desire to acquire knowledge is not enough. When anyone signs the form in which he records his desire to be enrolled as an Associate, he by that act tacitly accepts the proposition that he will equip himself for two purposes which would be paramount. Once equipped by study and the other means available to him, the Associate is expected to aid and to teach. It is thus that he can discharge his obligation to the Lodge for leading him on to the right Path and for giving him access to the Teachings in their original exact form. Gratitude can offer no less and pay no better homage.

The aid which the Associate is expected to offer is special and so is the Teaching he has to promulgate. Both constitute two avenues of expression but have one purpose only, namely, that the Associate lead his neighbour on to the right path. To the Associate, his own advance is secondary. Each of these avenues demands discrimination of a high order. Sentimental aid has been known to produce harmful effects in the long run. Adulterated teachings have been the cause of frustration, and often of misshapen lives. On the other hand, where special care is not taken, the act of promulgation may build a personal following and induce the dangerous state of self-incense. It is dangerous because it is agreeable and it may succeed where other allurements have failed to shake the aspirant. Where aid is motivated by any consideration which is not impersonal, there, instead of gratitude, there spring up distrust and fear and antagonism. It is the death of Brotherhood.

There is a bond which binds the Associate to the U.L.T., to all other Associates as well as to all true Theosophists the world over. That bond is the common aspiration to serve humanity on the lines laid down by the great Founders of the Movement. This aspiration must find its channel of expression in the Associate's life. Service means work, and most often hard, unrequiting work. It tires, it produces strains. Often, one worker does not see eye to eye with another. Being human, there

still lurk germs of jealousy, pride and combativeness. Is the aspirant strong enough to wade through these when they appear in himself or when they confront him through his own co-workers, the brethren of his own Theosophical household? In the world outside, there are persons who claim to be Jesus; others who claim successorship to spiritual thrones; and others still who offer salvation for a fee. Since organizations for the spreading of Theosophy get their recruits from the outside world, the Associate has to be prepared to meet such claims both from without and from within, and remain unruffled and undiverted from his task. He has to preach and popularize a knowledge of Theosophy in the only way which H.P.B. showed. There is no other road to service for students of the Wisdom-Religion.

The study required for Theosophical service may at first sight appear drab and dull and uninspiring; but it is nevertheless a study that reveals men's Souls. This type of study is qualitatively different from study undertaken for self-advancement or for the mere acquirement of learning. What knowledge best equips one for service? The answer must be that any knowledge which helps the learner to ameliorate the suffering of humanity or which enables one to bring comfort and strength to the harassed mind is the knowledge essential for service. Here again the distinction is qualitative. Large hoards of knowledge that deal with the material and perishable aspects of man and nature are not of any great help in the service which the U.L.T. Declaration contemplates. The intent with which the aspirant seeks for his knowledge determines whether he seeks it as an Associate or as a student. It is true that in his efforts at enlightenment he will come across knowledge that is arcane and which is so potent that in the hands of the unscrupulous and the ignorant it may become productive of great harm. Such knowledge is not for passing on. When it does dawn upon the aspirant, it has thereafter to return into silence and secrecy, but nevertheless into a hidden force that colours his life and ennobles it, that suffuses his service and makes it warm and sympathetic and creative of lasting good.

Books and sermons can at best be aids to the development of that faculty which makes the acquisition of knowledge possible. True knowledge comes from planes for which the physical has neither eyes nor ears. When it does come, it brings in its train a deep satisfaction, a repose, a strength and a spontaneous urge to help and to bless. Without it, they only play at blind-man's-buff who think they are promoting brotherhood. The knowledge that transmutes service into sacrifice comes from

on high. To obtain this, the devotee has to retire into the closet, lock the door and pray to the Father which is in secret. It is a formula which antedates Jesus. The aspirant has to isolate himself from all sights and sounds, internal as well as external. Then, as the yearning of the questing soul reaches its peak, there springs into being the light of knowledge—a knowledge moreover that is the need of the hour, for the "Father knoweth what things ye have need of, before ye ask him." This inner communion is impossible to the man so long as he carries around him an atmosphere of discord, suffering and sin. Virtue has its importance and rationale in this context.

The method of pursuing studies so as to evoke the inner light has no parallel in earthly institutions that impart knowledge. The modern student of Theosophy has to go it alone. Once inside his place of holiness, he has to lock the door so that no friend may enter nor any enemy. Even when he seems to succeed, he may falter and fail if he does not fix his gaze on the impersonal. Unless he has irretrievably dedicated himself to the Cause of human Brotherhood, unless he seeks and obtains an ever-widening concept of the Self, he is liable to sink back into the old ruts and find that, where he expected bread, he had worked for a stone. Teachings imparted in worldly centres of learning do not require nor aim at the surrender of one's personal humanity. They in fact laud rivalry even to the point of unbrotherly behaviour. Strange as it may seem, they glorify him who through his researches aims to devise ideas, engines and instruments that become productive of fratricides, genocides and men from whom their soul has fled. As he delves deeper into his studies, the student comes to realize that, for the true service of humanity, he has to adjure for ever the use of all weapons of offence and defence and therefore all weapons of mind and heart and brain.

On all planes of consciousness where thought struggles to be free, there must the engines of aid be ready to the Associate's hand. These engines and equipment are not provided by study alone. Introspection provides one more kind; the struggle against one's lower nature, another; the inculcating of a spirit of charitableness towards the weaknesses of others, a third. But even all these could be of no great avail unless there is added to them a rapport—a sense of harmony between the Teacher and the pupil, the donor and the beneficiary. It is the prerogative of the devoted Associate that he draw out of his listeners or correspondents faith, hope and dedication. An unfortunate inflection of

sound, a reluctant or even hesitant approach, a holier than thou attitude may repel a person who otherwise would have been an appropriate subject for help and assistance.

Experience shows that quite a few of those who volunteer for service seem to feel that they have attained the ultimate in their effort to qualify for service. In consequence, one finds that a mistaken idea or phrase becomes endlessly repetitive; the same hesitation shown in identical areas of presentation where further research in knowledge is indicated and the repetition of the same mannerisms that by generating a feeling of tedium take away much from the merit of the work being done. When actors present a play, they have got to be more than word perfect. Their poise and postures, their inflections of tone, their gestures and facial expressions are all studiously thought out and regulated to suit the theme and the occasion, as well as the intelligence level of their audience. Speakers sometimes lower their voices till they are no longer audible — a failing rarely met with on a dramatic stage. Devotion to the interest of others demands and insists that one give of one's best. That best comes only through a critical review of the work done. Sensitiveness to criticism is a great handicap in this effort. So is indifference to the reactions of others.

The endeavour to give help and assistance, the presenting of the Teachings through lucid and convincing expositions and the building of a feeling of oneness and solidarity among co-workers require the fairy touch which comes only through the living of the life. Where harmony between word and act is established, there an aspect of spirituality is vitalized and calmness pervades the atmosphere.

OUR DESTINY is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the programme and refuse to become dogmatic or to give up common sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H.P.B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish."

—W. Q. JUDGE

LO HERE! AND LO THERE!

[This article was first printed by Mr. Judge in *The Path* for April 1889.—EDS.]

OCCULTISM is becoming quite the fashion, and mysticism is fast replacing materialism. The credulous and the scoffers often meet face to face. The prophets of the new *régime* send forth oracles from every molehill, and the imagination of the ignorant converts the molehills into the delectable mountains of truth. As a matter of fact, all this has come about since the founding of the Theosophical Society. Previous to that time, phenomenal spiritualism contended single-handed with materialism and the waning power of the old religions. Such philosophy as existed was of a materialistic type, and consisted in the effort to transfer material existence to the spiritual plane. It is true that with a higher class of minds, the writings of men like Swedenborg and A. J. Davis had considerable influence, and these had already become dissatisfied with phenomenalism and had begun to see that all true revelations of spiritual things come from within rather than from without. Since the founding of the T.S., and the appearance of *Isis Unveiled*, all these conditions have changed. Among spiritualists there had been some preparation for the new *régime* by works like *Art Magic* and *Ghost Land*, and if any had the patience and the hardihood to wade through the writings of P. B. Randolph, they might have discovered, amid the ravings of sexual insanity, lucid passages that were indeed food for serious thought. *Isis Unveiled*, that cyclopædia of occultism, entered the arena at this point. The work was the wonder of the curious, the scorn of the phenomenalist, and the ridicule of the materialist. This great work ran rapidly through many editions, and has been read by thousands of curious investigators. It would be a herculean task, indeed, to write a correct history of the past decade, and the changes that have occurred in the spiritual life of the race. A more critical and scientific spirit has entered the camp of the spiritualists, and fraudulent manifestations have frequently been exposed by the spiritualists themselves. These *exposés* have so often occurred that the real value of physical manifestations, even when genuine, has been seriously called in question; and the result has been an increase in the number of students of the higher philosophy of spirit existence and spirit communion among avowed spiritualists.

Every earnest student of theosophy proper ought by this time to

have learned that little is gained to the cause of truth by either argument or invective, and that nothing is gained by denunciation. To explain, to illustrate, and to unfold a principle of philosophy, or a law of nature, is, however, quite another matter. There is no abomination known to man that has not been proclaimed in the name of the Lord, and marshalled in the cause of truth. The unwary have been thus entrapped, and the ignorant imposed upon. Glimpses of deeper truths and broader philosophies have in later times been derived from the materials at hand, and many persons have in consequence posed as teachers and prophets. Like satellites, these pseudo-prophets have missed entirely the true orbit, and are prone to erratic curves and tangents. Ambitious of a circle of their own, with satellites to reflect their own borrowed light, these self-intoxicated and self-deluded orbs have posed as true suns, unmindful of the source of such light as they have derived, and that they must soon become blind leaders of the blind. Making haste to repudiate the source whence their borrowed splendour has been derived, they have thus voluntarily cut themselves off from any renewal or further supply. Mystical mutterings are put forth as true philosophy, under the vain conceit that the less the meaning the more the truth; and that the more occult a thing is, the less the common sense that is to be derived from it, and the less can it be applied to the uses of common everyday life. These pseudo-prophets imagine that, when they have caught the sounds of a language, they are already familiar with its real meaning and true genius. It is not our present purpose to name either the true or the false, but rather to point out some signs by which they may each be known, everywhere and at all times.

From pure ignorance of the nature of man and of the spiritual history of the human race, one may imagine that he is the first to discover a principle or law in spiritual science or in ethics. He may be ignorant of the fact that the old dreamers and speculators of the Aryan race have traversed the spiritual nature of man, as conquering armies have tramped over the old world. He may never have heard of the Wisdom-Religion, or of the Ancient Mysteries, the signs and symbols of which are alike found in the Zodiac, in the figure of *homo* in the latest almanac, and engraved on the oldest monuments of man; and while he is himself entirely ignorant of the true meaning of these ancient symbols, he may imagine that this archaic and universal language is equally unknown to everyone else. It would be but natural, under such circumstances, that one should magnify himself and the

value and novelty of his own discovery, and in equal proportion belittle all the rest of mankind; nor would it be a profitable undertaking for one familiar with the records of antiquity and with the Wisdom-Religion to undertake to enlighten such an individual. Such an one is very likely to pose as a prophet, or a high-priest of a new philosophy or a new religion, and in time may gather around him followers even more ignorant than himself. Now two principles will enter into the new oracle; these are the discovery itself, and the individual proprietorship regarding it. Efforts will be made to promulgate the new doctrine, and coupled with this effort will be the demand that people shall not forget the existence, magnitude, and proprietorship of the prophet. The value of the new oracle turns solely on this personal equation. The personal equation is regarded as of the first importance, and is allowed to remain, is sedulously guarded and magnified till, like the dragon that it is, it swallows all the rest. This personal equation they struggle at all hazards to preserve.

Just here, then, is the test of all new doctrines and new oracles. Nothing so blinds one to truth as egotism, and as a rule it is safe to conclude that, where the egotism is apparent and prominent, the truth is infinitesimal. If the reader will try the great religions and the great discoveries by this test, he will very soon be convinced of its efficacy. One who has really made a great discovery feels overwhelmed and belittled in the presence of the revelation, and he is apt to exclaim, "What am I, O thou All Bountiful, in the presence of thy greatness!" This is, indeed, the true sign that one has gazed, even though but for an instant, on the light behind the veil of self. The true initiate ever veils his eyes in the presence of the nameless and the ineffable.

Lord Buddha left his kingdom to seek a remedy for the woes of man. John the Baptist received this answer when he asked, Is it He?: "He heals the sick, raises the dead, and preaches the gospel to the poor." By these signs may we know them.

One says, "This is *my* doctrine. I made this great discovery, and all others are frauds. I have patented this process and am prepared to protect my rights by law." It is enough! such have saved us even the trouble of investigating their claims, for judgment has already been pronounced from their own mouths. Truth belongs to God and nature, and is the birthright of man, and she flees the touch of him who would make merchandise of her and barter her for gold, or who would retain her in his selfish embrace. *She is not there.*

It is our privilege, and may be our duty to examine many things,

and the thing examined may be measured by itself, and judged by its own standards. The real animus will appear through all disguises, and when it has been the most carefully guarded, and most cunningly concealed, it is then most apparent.

Such things need not be condemned, for they condemn themselves; and it is folly to denounce them, for that only keeps them alive. It is a subterfuge of our own egotism to denounce another, under the plea of protecting the ignorant and innocent from imposture. If the ignorant are attracted to such things, experience is the necessary schoolmaster, and these ignorant ones need just the lesson in discrimination and unselfishness that is in store for them. It is enough for us to place truth in its best light by both precept and example, and thus all who are really in search of the truth will recognize it by kinship with the truth in themselves. Error will thus fall away from truth as the veil from the chiselled marble. Who will look at the veil when once the statue is revealed? People are then looking up and not down.

There is nothing more remarkable about the theosophic movement than its freedom from controversy. Volumes have, indeed, been written to ridicule and denounce it, and not always because it has been misunderstood. It has been the custom under these circumstances to restate the issues, define again the position of theosophy, and then to go ahead with the work in hand. The founders of the society have been abused and vilified beyond measure, and this abuse has been the most personal and villainous known to the modern secular press. For every argument attempted against the issues raised by Mme. Blavatsky, there has been a volume of personal abuse. She has generally demolished the argument, and passed the abuse in silent contempt, or with a word of scorn. In this way the adversary has attempted to withdraw public interest from the real issues. The tactics at this point are like those of the schoolboy who, when unable to contend with his adversary, contented himself with making faces at his rival's sister! All such efforts have signally failed in dislodging the issues raised. The slogan of the T.S. has gone around the globe, "THERE IS NO RELIGION HIGHER THAN TRUTH." This motto today supplements the religions of the world as Zerubabel supplemented the riddle of Darius the King, and the Almighty Power of Truth is appreciated today as it has not been for centuries. But here comes a strange thing. The heroic soul in a sick body, who has thus stood in the breach of the beleaguered city, and turned the tide of battle, taking the arrows of hate in her own tortured body, sensitive as

only woman can be, proclaiming at every utterance, "I am nothing, but the servant of those Great Souls who have sent me as their messenger" — this sister of humanity has had to face ingratitude and suspicion even from those who have professed themselves Theosophists, and who should have turned with scorn from the vilifications of the common enemy. This has, indeed, been the unkindest cut of all. Some of these seem to have entirely forgotten the source whence they have derived all that they profess to place so high, and have imagined that they could draw off from the main body of workers and still receive the heavenly manna. These have coveted the gift while scorning the hand that bore it. Verily, these are entitled to their mess of pottage, though they are ignorant of the fact that egotism is a plague of darkness, and that the Great Cause of humanity *moves on*. Those who have derived their first and only light from the Theosophical Society, may foolishly imagine that it all originated within themselves. Theo-Sophia is by no means a new thing under the sun. The record made by the Society in a single decade will not soon be effaced, and those who have received its blessings and returned them by schismatic efforts which tend to hamper and impede the work must take the consequences of their own acts. The egotism and innate selfishness of such cases are apparent, and cannot long be concealed from any. It is indeed a golden opportunity to help a noble cause in its struggles against overwhelming odds, and every unselfish endeavour in this direction brings sure reward. Individual effort may, indeed, seem insignificant, but if the Society works as one man for the elevation of the whole human race, then every worker becomes in truth the whole Society, heir to its hard-earned laurels, and to its filial triumphs; for such is the law of harmony under the reign of Universal Brotherhood.

Every inquirer must, indeed, judge for himself, and we have indicated the criterion. We cannot close our eyes to these patent signs, though we may refrain from specific condemnation.

In the absence of any creed, in the absence of all personal claim for infallibility, the leaders of the T.S. have endeavoured to set forth the truth for the benefit of man.

The second volume of *The Secret Doctrine* is prefaced by this motto: "*My doctrine is not mine, but His that sent me*"; and it might be said to all cavillers within, as to all haters without the Society: "If this be egotism, make the most of it!"

—HARIJ

THE IMPULSE TO IMPROVEMENT

THE MUSCLES, by use, training and regular exercise, develop strength and are led to greater power or refinement of control. For example, a great runner, or a talented painter or musician, develops, the first, strength and stamina; the second, accuracy of delicate control in hand or voice, in eye or ear. The physical tools and instruments we use are *will-formed*. A man *creates* his own body by his way of living. The muscles, under training, may feel the strain and the ache, and report this to the "centre of consciousness" — but, the dominant determination, the power of the vow made to achieve a chosen goal, overrides this; and the muscles are forced to work, in spite of the strain on them, until they, in self-defence, change, strengthen, improve, become able to stand up to the increased strain, become indifferent to it.

This enables us, perhaps, to illustrate other things. When we are in emotionally painful or distressing circumstances, when the impact of doubt, fear, worry is acutely felt as an inner sensation, either we become confused, confined, restricted, involved by this feeling-emotion, or we decide, at some point, to take positive, active steps to resist it, to try to understand it, to get detached from its oppression. We might then say that we "step aside" from this interior pain. This enables us to seek the cause of our anxiety, to analyse the circumstances that now limit us, and, perhaps, to start asking how to change them, thus improving our future. The principle seems, then, to be that, while at all points we receive impressions which are restrictive, the only way to change these is to become active and to induce corrective action based on sound considerations. We also begin to suspect that "we" are something other than the discomfort-pain. We sense that it, as "feeling," will in time pass, but "*we*" continue.

Just as, to meet the greater demands made on it, muscle fibre, at its level of awareness, seeks sustenance from its environment (the body), in the form of increased intake of fluids, usage of nutrients, excretion of waste matters, etc., so also the feeling nature in us, the psychic being, seeks increased nourishment. It bathes in the fluids of sensation and of the mind; it seeks to improve its intake of ideas, its usage of the memory of its experiences, and its output of impulse to control its environment, wisely and virtuously. If, for it, the process of strengthening is one of learning, of understanding, of transforming itself into a more efficient being, with a wider base of experience to ensure stability, then the

aims of living become attuned to co-operative adjustment, conscious and cautious, with its fellows. It perceives itself as one among a grouping of other "selves," all with the same potentials, but each currently limited to its own inner attitudes, perception and experience.

The mind can be seen to be closely linked with the emotion-sensation aspect of ourselves; and, receiving the impact of these, it may, for a while, be stunned into inaction — into a passive state. Here, too, the power of our determination, the vow to live, to grow, to improve, works on our attitude of mind. Here, too, the mind is found to start a dialogue with itself, with a Self that is inner, that does not change — the permanent Ego, which some call the "intuitive Self," or the "Higher Self." It is curious that all men, when pushed to the necessity for mental investigation, either perceive that there has to be some inner, transcendent source of their own perception, their own awareness, their own consciousness, or they set up for themselves a wall, a limit they call "pass-not." This limit may be defined in terms of discomfort, pain, fear, doubt, ignorance; but, essentially, it is a refusal to act (bodily, emotionally or mentally), a condition of passivity, of inactivity. There is, then, a clinging to straws of argument, or to self-imposed limits of consideration. Such persons are like the one in a vast hall, such as the Egyptian hypostyle, where they stop going forward and root themselves to a spot between the vast pillars where the receding columns serve to hide the fane ahead and the entrance behind. The pillars, in their overlapping vastness, serve, in this illustration, to give them the familiar assurance, when looking back from their present position, that there is a continuity with the past; and intellectually they try to spare themselves the anxiety of the uncertainties of open ground in the future, of having to explore further. When asked why they do this, they generally say they are satisfied with "things-as-they-are," and are willing to cope with the future as they are thrust against it by the waves of life and its circumstances. The main point is that they are not preparing for the future, nor truly building up the strength needed to handle it when it comes. Like an unused muscle, atrophy sets in on the inner planes of mind and of sensitive consciousness.

It is a self-imposed, psychological impediment that holds one's consciousness and perceptions within the limits of past experience, whether physical, emotional or intellectual. But, such barriers, preserved for a while, crumble. The "inner mover," the *real* man, the experiencer and re-order of life's passage, does not stay immobilized in one place. He deter-

mines, he vows, he moves ever forward. In the process, his vehicles — muscles, feelings, mind — are subjected to strain and stress. The collective consciousness of these, focused in what we call “myself” as an *intelligence in a form*, finds itself, then, under the compulsion to grow, to move on. Even the universal phenomenon of death, or change, does not limit our aspirations, our interests, our will to live, to experience to the full all that our lives may hold for us. It is intuitively sensed that there is a permanent, formless part of “ourselves,” that it continues, that it survives, that in it are the records of all our yesterdays, of all that we have undergone. Are we then going to root ourselves in a corner of the pillared hall and circumscribe our life, or shall we move on to newer vistas, perhaps to meet the ultimate secrets of life, the purposeful cause — somewhere, somewhen?

Fear, we are told, “kills the will and stays all action.” The power to determine, the impulse to improve, the will to evolve and to grow — all these are dynamic, are energies of life’s processes. They are aspects of the life-force in action. It is subtle, detectable as an effect, understandable as a necessary force; but it cannot be defined and is not limited by time or space. The impulse to improve is the force of Life. It is universal, impersonal and *real*. It is reflected, is inherent in every form — since a “form” is of necessity a screen of reflection made up of a type of passive substance (that forms a barrier) on any plane of substance and of perception. To illustrate this, let us say that the muscle senses the limitations of its own material, wherein a portion of the universal energy is focused; its work is to oppose the strain imposed on it from without, and to overcome its own limitations, so as to become a more perfect muscle. The emotions sense that they are representatives only of a subtle strain of feeling, that their impact on us in their more sensitive screen throws up image after image of probable cause and anticipated effects. These many feeling-images seize the attention of the mind’s eye and may confuse it, and effort is needed to stop this bewilderment of uncertainty. Again, the Perceiver within, the *real* man, has to use his will to control his feeling-involved mind, to limit its wandering involvements, to select a subject and to develop understanding of it on the plane of mind-thought now made placid by control.

The Perceiver alone *is*. It uses the instruments, and develops in them, through usage, intelligent replicas of itself. No “form” is ever completely done away with. Its components may be dispersed, but the

subtle links of attraction, of common unity, remain. They are ever and eternally a part of Nature as a whole, every being standing as a small image of the grand whole, apparently a unit, yet always conjoined at all points with others. Each being, then, stands midway on the path of its evolution, and this evolution links it to others. It progresses in company with its fellows, high or low, near or distant, equals or not — each an emanation of the ONE, each with the potentials of Life as a unit. The purpose of life, then, is to learn, to experience, to understand, to penetrate into the kernel of matter, to detect the soul-of-things there — the synthesis of the ALL.

THE SOUL cannot be defined in words, though it can be known. It can be known directly; but not all those who know it thus can preserve their priceless knowledge. It can be dimly sensed in moments of great silence, when its voiceless melodies surge through the inner chambers of the heart and break down all barriers between our own and other lives.

It can also be known by contrast, by discrimination, by comparison. For the soul is unwearied, is serene, sure and stable, and august in its compassionate power. The turmoil of the world and the strife of contending forces reach it not: spectator of innumerable events, it sees them in relation to the eternal and gauges them at their true value.

There are those who turn to it for comfort when they are driven by suffering and despair. But the heart that would feel its tenderness and would gain its guidance must have done so often before — when neither guidance nor tenderness seemed necessary and when joy, not sorrow, prevailed. Man's senses require constant use if they are to be of service in an hour of need; and it is the same with that hidden sense which enables us to perceive the presence of the soul.

If we turn to it now, turn to it daily and hourly, turn to it both in gladness and in pain, we can never then lose touch with our one immortal friend.

—*Free Translation from the Chinese (The Path, October 1897)*

“LET US EXAMINE A FEW WORDS”

II.—ASPIRATION

“IT is my great desire and privilege to give to all sincere inquirers whatever information I may possess, and certainly there can be no greater pleasure than to further the internal progress of any real student and aspirant.”

So writes Mr. Judge in *Letters That Have Helped Me*, and how characteristic it is of that great Servant of Theosophy that “any real student” should meet with such ready response and be accorded the worthy title of an “aspirant”!

What is it to be an aspirant?

The very sentence just quoted gives the answer. It is to be one who yearns for internal progress away from the mundane and the transitory, from the petty claims of the lower self so that the Higher may find fulfilment and life become what it was meant to be, a state of spiritual evolution instead of a brief sojourn in that temporary dwelling-place, the body.

“The mere fact that a man appreciates these truths and feels these aspirations is proof that he is on the right road,” says Mr. Judge (*Ibid.*, p. 10), for the instinct that prompts them pertains to the Real and therefore must, if developed, find fulfilment. What matters is to make a start, even if the first step be taken from what may seem a discouragingly low level, and in this respect he cites the example of a friend of his who desired to become a chela — a high aspiration and not necessarily one for all, but the friend’s viewpoint is the right one: “He held that a disciple should always think and act towards the highest possibilities, whether or not he had yet attained these, and not merely confine himself to that course of action which might be considered suited to his lower class or spiritual estate.” (*Ibid.*, p. 55)

Accordingly, we must make the initial effort, and if the age we live in, the Kali Yuga, appears peculiarly unfavourable to it, Mr. Judge, as always, has a word of cheer. “To aspire ever so little now will bring about greater and more lasting effects for good than at any other time.” because Kali Yuga is “crammed four times as full of life and activity” as former ages (*Ibid.*, p. 103). And the very fact that it is the dark age implies more need for spiritual aspirants, especially if, in accord with the basic teaching of Theosophy, our aspiration “has for its object the enlightenment of oneself for the good of others” (*Ibid.*, p. 75). So,

"accept the words of a fellow traveller; these: Keep up the aspiration and the search." (*Ibid.*, pp. 41-42)

To aspire comes naturally to real students of Theosophy, for, as Mr. Judge observes, "sincere interest in Theosophic truth is often followed by sincere aspiration after Theosophic life" (*Ibid.*, p. 58). Surely few could attend Theosophic meetings, read the books and take up the studies emerging from them, without realizing how far short we fall of our spiritual potential and how, dismissing all vague longings and idle dreams, our purpose and effort must be "serious in respect to the clearness and brilliancy of those rays of Truth which we wish to reach us" (*Ibid.*, p. 50). Such Truth can be painfully self-revealing, but only our lower self will suffer from it; the Higher will welcome the beam of its native light. Mr. Judge puts it thus: "The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly." (*Ibid.*, pp. 90-91)

There we have the meaning of aspiration in a nutshell! But the achieving of the end in view is not so simple. Its stages are set forth on page 25 of *An Epitome of Theosophy*, that small, profound treatise written by Mr. Judge in 1887 as a presentation of the doctrines of the Wisdom-Religion. Stating that the essence of the process of spiritual development "lies in the securing of supremacy, to the highest, the spiritual, element of man's nature," he indicates "four lines, among others," along which this is to be attained, and presents them thus:

(a) The entire eradication of selfishness in all forms, and the cultivation of *broad, generous* sympathy in, and effort for the good of others.

(b) The absolute cultivation of the inner, spiritual man by meditation, by reaching to and communion with the Divine, and by exercises of the kind described by *Patanjali*, *i.e.*, incessant striving to an ideal end.

(c) The control of fleshly appetites and desires, all lower, material interests being deliberately subordinated to the behests of the spirit.

(d) The careful performance of every duty belonging to one's station in life, without desire for reward, leaving results for Divine law.

Now that we see what aspiration involves, does the prospect dismay

us? Then how fortunate that we have a friend and guide like Mr. Judge who both encourages us to persevere and at the same time makes no pretence that it is easy. "I regret exceedingly," he writes to a correspondent, "all your troubles and difficulties. They are all, it goes without saying, matters of Karma, and must right themselves in process of time" (*Letters That Have Helped Me*, p. 130). This is a point the *Epitome* deals with (p. 24). "Karma is not all exhausted in a single life . . . for some may be held back by various causes. The principal cause is the failure of the Ego to acquire a body which will furnish the instrument or apparatus in and by which the meditation or thoughts of previous lives can have their effect and be ripened." So any of ourselves to whom this may apply should pay particular attention to this sentence from the same letter: "In the lives of all who aspire to higher things there is a more or less rapid precipitation of old Karma."

However, the effort is not in vain. "Every aspiration higher brightens up the road connecting the higher and lower self" (*Letters*, p. 10). And we have Mr. Judge's word that "if you will look for wisdom you will get it sure" (*Ibid.*, p. 136), an aim which derives its value in great part from the fact that "the more wise one is the better he can help his fellows" (*Ibid.*, p. 134). So, if we meet hindrances we should view them differently than if this light had not been cast on them, view them as something that *must* come, no matter how it affects our present body, so that the next we acquire may be free of them and better fitted for spiritual development. We must just "keep up the aspiration." Says Mr. Judge, "We must aspire ardently, and blessed is the one who, after the first aspiration, is wise enough to see the Truth." (*Ibid.*, p. 3)

In warning us that we thus carry within ourselves some inevitable impediments to fulfilling our aspiration he also throws out a challenge by declaring that "We do not live up to our highest possibilities. All that prevents our reaching up to the high thoughts of the far past is our own weakness" (*Ibid.*, p. 19), and this must be overcome simply by renewed aspiration. He points out the first step, the bottom rung of the ladder, by which, says *The Voice of the Silence*, the candidate ascends — the ladder whose foot rests in the deep mire of our sins and failings — in these words from *The Heart Doctrine* (p. 53): "If we are trying to follow the rule of doing our actions because they ought to be done we will at last do only that which is right to be done."

This is a firm standpoint from which to aspire, and turning again to the *Letters* (p. 120) we find something more to aid us, whether our

aim be "conscious communication with one's Master" or the humbler one of achieving a little further progress spiritually: "Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane, and also they secure for the student help which is unseen by him, for devotion and aspiration put the student into a condition in which aid can be given to him, though he may, as yet, be unconscious of it."

The use of the word "humbler" is merely for comparison, conscious communication with a Master implying great spiritual ascent. In another sense Mr. Judge does not in the least wish that we should be too humble. "We ought," he says, "to set up a high ideal at which to aim, for a low one gives a lower result at the expense of the same effort. We should not put before us an aim less than the highest merely because it seems that our success will not be as great as we think it ought to be" (*Notes on the Bhagavad-Gita*, p. 70). This is sound advice. And there is a key-word in it, closely linked with aspiration. Outwardly unlike, they go hand in hand. That key-word is "effort." Mr. Judge never shirks it. It rings like a bell-note through all his writings. For him aspiration is no equivalent of idealistic day-dreams. "He who would live the life or find wisdom can only do so by continued effort," he tells us plainly.

Finally, we aspire towards a limitless horizon. "The path still stretches on and ever upward," and as we tread it in our present life, "attempting to erect the four pillars of Sincerity, Devotion, Determination of Purpose, and Integrity" on our way, we carry with us, like a talisman, some wondrous words from Mr. Judge's *Echoes from the Orient* — "Devachanic life is development of aspiration." (p. 48)

So much for the future, the boundless future, but on our present plane he lays this charge on us, "to live as mch as possible in the higher nature, and each to crush out the small and trifling ebullitions of the lower nature which ordinarily are overlooked" (*Letters That Have Helped Me*, p. 115). He also sets before us an aspiration than which none, however ambitious, need seek a greater: "Let us meditate on that which is in us as the Highest Self, concentrate upon it, and will to work for it as dwelling in every human heart." (*U.L.T. Pamphlet No. 12*, p. 15)

JANUARY

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IT WAS Goethe who said that Nature was the only book with a great lesson on every page. A page on January was written in Rome at the very beginning of her history. The topic is about Janus and Vesta, the first and last deities invoked at all times in Roman religious custom.

Janus, originally *Iao*, a mystic name for Dionysos, was sometimes called Consivius, the Sower. He was the god of good beginnings which ensure good endings, and the idea of a good ending was connected with Vesta, the goddess of the hearth or home. Janus opens the gates to heaven and he opens the year; he is guardian of all gates and for that reason circumspect, able to face both ways. The two most important and sacred parts of the house are the door and the hearth. Hence the names *Ianua*, *Ianus* and *Vesta*.

The old Roman schools thought of Janus as a sun-god and his name as the masculine form of Diana (the moon). He was also thought of as *mundus*, the heavens or the atmosphere. In other words, originally he was conceived to be a nature-god, as the consivius, and not a god of the home, social affairs, war, as later.

It is as a nature-god described in the Roman book that he is of interest to us. The page to read is written by Nigidius Figulus, the Pythagorean mystic. It was he who learned on the Inner Ways that Janus was related to Diana : *Janus, Jana — Dianus, Diana*. This being so, we find Janus and Diana to be two sides of the universal life of the Great Mother. If we therefore

“Go forth under the open sky, and list
To nature’s teachings”

and do not fear the dull, leaden sky or the barren and dreary landscape, but follow the frostbound roads, or tramp across the crystal-laden grass in the meadows, we shall soon discover that January is the month for head-people, for those high-minded souls who think and who make their beginnings by thought. January is especially a revelation of that subtle something we call Thought.

It is easy for anybody to look beautiful when dressed up in clothes made by others, and it is charming to indulge in summer’s fancies, but only few can stand forth without fear as the trees do in winter and in January, revealing their true contour.

How many dare call out with Southey: "Come, Melancholy Moralizer, come!" The birch dares do it; its gentle delicacy proves a fine and deep interior. The oak, too, can proudly show its rugged grandeur and point to perseverance as an element of attainment. The elm can vie with the birch and the oak and enjoy its beautiful ramification and suggest courtly grace. These trees are thought-forms which the Great Mother can best show in winter. When the leafy dress is removed the truth is shown.

How pensive is not the spruce; it is not asleep or sunk below the threshold of consciousness. Like thought, it enjoys the clear cold air of bracing January. Even if "Janiveer freeze the pot upon the fier," as the English country people say, the spruce and all its relatives are wide awake and ready to tell us that they saw light before any of the leafy trees and that their office is to show the eternal life of thought.

Capricorn and Aquarius divide January between them, and they are, some occultists say, the knees and ankles of the Great Mother, which signifies usefulness.

The mother's symbol of usefulness in January is the little moss. It is by means of the mosses that she makes soil in January. When the rocks crack for one reason or other, the mosses which hold the melting snow let the stream into them, and when the water freezes there, it breaks off small particles of rocks, the first elements of future soil. In among these fragments come the bacteria and they make it porous. Bacteria also dig down when Jack Frost has loosened the top layers of the soil; by so doing they make the soil porous and airy. Mother Nature thinks of all such things in January, though men call it a "dead season" and cry about "sore times." Let us learn that the Great Mother keeps the doors open to her museum of nature all winter and that even freezing showers and black frost are her blessings.

Let us go out and learn to lift "the wintry veil of maiden white." She will let us lift it, even if she does not show us all her beauty. "Aefter-Yule," as the Saxons called January, is full of light, even if it streams coldly; it is full of thought and is an excellent judge of character. Indeed, January is a good month for beginnings. It is full of first and fundamental truths or Metaphysics. A beginning made in January reveals the hearth as the meaning of February. The two are Castor and Pollux as much as Janus and Diana are two faces of the same god, one looking forward, the other watching results.

THEOSOPHY IN THE HOME

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—Eds.]

THEOSOPHICAL principles to be vital, must be lived from within, outwards. They should pass uninterruptedly from the state of intuitive ideas into that of objective activity. Pure intellect, analytical and agnostic in attitude, delays this process. While it searches the content of the heart in the spirit of a customs officer examining suspected luggage, much of the force of that heart's spontaneity is lost. We are dealing with questions of Force, and, from that aspect, intuitive ideas are deadened the moment they are intellectualized.

It imports much for the progress of Humanity that individual men shall at the present juncture learn to *trust* the heart-impulse lying at the back of Nature; that they shall transmute the potency of the Ideal into the Real in action, and so make Theosophy a living power in the Life.

In the daily practice of our philosophy we need a thread of light to guide us to that living heart of Nature whence Life, upspringing, wells forth to animate all lives. Shall this clue be found in the sad and labyrinthine homes of men, too oft abodes of the "living dead"? To live in conditions opposed to the laws of Life evolves activities of that separative order which conserves only to paralyse, which destroys with destruction in view as an end, and not as a means of building afresh. Could we discard the fatal habit of viewing acts and conditions as final and complete in themselves, could we see each interlinked with the whole plan of Nature, we should in that broader aspect regain a sense of proportion, of relativity, of interaction of states of Being, to which the minds of men today are either strangers, or wholly averse.

In respect of the Home, it would appear that the necessary clue may be found by regarding the Home in its true, its essential light. Life is full of false lights, false reflects from the falser Self; the homes of men are in the main unwisely viewed; they are regarded as centres of self-conservation. To most minds the function of the Home, of the Nation, of all organizations is, primarily, to establish a distinction between the life of that centre and other similar centres; to mark off a portion of Life for individual purposes. This is partially true, this use of centripetal force; but let not the centrifugal be omitted; neglect not the uses of interaction. The Home is a place where are gathered together

the results of the personal life, a place where we garner all the accretions of a life pursued for the purposes of self; we maintain there the same unyielding central motives and plans, resisting all that opposes them. Home! It is a Kama-lokic treasury where the personal self takes its ease in a mirror-lined domain, seeing on all sides itself in its multitudinous hopes and fears. *My home, my children, my religion, my plans*: So runs our dreary creed. The man or woman who has even changed the personal accent, so that it shall read *my home, my children, my religion*, has taken one step towards the Actual, has glimpsed a possible alteration in the tenor of life. Our homes, that should be causes, are results. Let us make them causal and final.

To do this, to elevate the Home in the scale of Power, we must recognize that it is, in essence, a sphere of action, a centre of Force. It imports much and continuously what forces we originate in our homes. The Home is a sphere of Life, not a centre of static or mechanical Force; it is an atmosphere where divine breaths are playing. All who come to it take from its energies and none can depart without having contributed to them, for each has brought and has taken away Life and the experiences of Life. Each contacts there a certain mode of Force whose impress has made for or against evolution. Every Home has a spirit which it unconsciously expresses; from this spirit men may learn, whether it be wisdom or foolishness, but that which is helpful alike to the dweller and the stranger within the gates is that spirit of broad tolerance which modern education so often aims to defeat. It is not sufficient that the Home should be hospitable to persons; let it be hospitable to ideas; the angels entertained unawares are not bodies; it is our high privilege to minister there to souls.

Consider with me for a moment that the soul chose its earthly dwelling, its various abodes in matter, whether of the body, the family, the nation, as centres of Life wherein it might best express itself, while evolving and gaining the experience now most needed by it. Yet in the modern Home we have attempted to crystallize the living Life into some form which shall represent the mind of the builder of the Home! When that living Light which evades our classification and mocks our sterilizing plan, pours into our mould of clay and breaks it, what futility of grief or wrath is ours! When some line of Kama is worked out, there comes a precious instant where further growth is possible. In that instant the forces of Life assist the budding soul to cast a husk away; it may, if it will, enter a further stage of unfolding, of development to-

ward a fuller Life. Yet in the very moment when greater freedom becomes possible to the soul, the human mind names these agencies of liberation Death, Loss, Disappointment, Despair, until the shuddering soul — as human beings have been known to do — entreats that it may again feel the safe enfoldment of the prison wall. The Home is maintained as a higher form of limitation, but the aroma of Freedom is lost.

How then to make a Home which shall assist those souls who come to it as to a nucleus of Life, there to learn of the Mighty Teacher? There is no formula for this diviner atmosphere. It is created by the breath of the souls dwelling therein: it is themselves. This question may well be asked and must be often asked, with intervals of stern endeavour set firmly between each inquiry, before the true Home impulse can be communicated at all: each fresh propulsion of the heart towards this image assists in its evolution, until at last the centre becomes actual because it has been so long and so fervently ideal. Vibrating waves of Thought, pulsing about the image, have urged it on through the ether into the receptive air, have developed it from a thought into an action, from power latent to power alive and current in the world of men.

It thus seems that we must go to the field of Force for our answer, seeing that we deal with Forces, and not with a supposed solid, material fact called Home. The essence of all Energy is that it shall act and react; the moment it had ceased to interact it would have passed out of Being. It is unthinkable that Energy shall cease to be; though man in his folly endeavours to detain it in the cells he so laboriously builds for its occupation; yet in so far as he thinks and observes at all he comes to see that if he would make of his Home a living centre, he must first provide for the free interaction of Life there.

He does this by means of two great occult forces. The first of these is Harmony. Magic word, so oft repeated, so little known! Harmony! By its true use man the slave becomes man the master magician, balancing the Forces of his own existence. It is not to be presented in a nutshell, or to be verbally included between the covers of a book. It is to be sought for, to be lived, to be felt, but not to be described. It is not amiability, nor cheerfulness, nor sentiment, nor sympathy with those whom we can understand to the exclusion of the broad Whole whose sole common experience is Pain. By-products these; partial and temporary adjuncts which disappear in the fiercer throes of Life. Patience perhaps? Patience wears a tinge of sadness; she must merge into Contentment, her higher Self, ere she can touch this master-chord of Har-

mony. In the *Voice of the Silence* we are told that the real Compassion is Harmony; I seem to descry it as that entire acceptance of the Law, that harmonious adjustment of the mind to the ebb and flow of Life.

The continual alterations in the mode of Life's action which we feel in our lives, are they not really the efforts of the Law to readjust those lives, bringing them into line with the currents of Life in that ether, that atmosphere, that heavenly breath which pours its tidal waves throughout our spheres in continual endeavour to adjust their individual pulsations to the universal action? Did we never think that Life must snatch us from the sands ere it could launch us on the shoreless sea? The evil which is not resisted of the wise is that seeming sorrow which is the breaking up of our hopes and habits under the action of a wider Law. To hold the Home as a place where Life may freely come and go; to teach each heart within that Home to cast itself freely upon Great Nature; to trust Life largely; thus, companions, shall we administer our stewardship faithfully.

From this point of view, the Home serves a universal purpose. Our children are not ours; they are Life's children; their souls, sparks of the Mother-Soul, their bodies formed of lives of Mother-Nature. We and they came together, not by chance, but of set purpose. We are here for one another and because of one another, our purpose that of learning more of Life in company. Human Law compels us to feed, clothe and nurse our children; divine Law demands that we do the same by their minds. It is for us to assist these Egos to evolve their powers and train their thoughts. We can help their building of the brain by simple demonstrations of the Unity of all things, of the analogies of Nature. We can show them that every model man ever made has been patterned after some one of her forms, that every thought mind ever thinks takes effect in surrounding Life; we can call the tides, the winds the stars in their courses to our aid; no example too high to serve the purpose of the true Home.

Our own relations with our home companions must be our first and continual illustration of these truths. We must look at the essence of things, see them in their wider relations, inform all our dealings with Love, with Compassion, with Harmony; shall we evoke these in other hearts if we have not poured them forth from our own? No; no; our lives alone are teachers and helpers of men: our fine language is nothing. The deed, and not the word, is eloquent.

Toleration is the second necessary Force. It is Harmony expressed

in relation to mankind. It opens the mind and sweetens the heart. It enriches the individual life by many an experience not yet its own, for to the tolerant man many puzzles of existence are revealed. In pure practicality this quality is invaluable in every form of civic life. It is the Door of Heaven — that Heaven which is Harmony. A little child comes to its use as readily as the sage — more readily.

If continuously and steadfastly we view thoughts and acts from the standpoint of Force, we see that man evolves given Forces, causing them to play for good or ill in that centre he calls Home. The Home is not a toy we have made for ourselves; it is an offshoot of Karma wherein man meets his just debts and must pay them; not a private speculation for the furtherance of personal aims, but a focus of the Universal and Divine; a point of friction, if you will, between spirit and matter, but the contest is for advancement and not for retrogression of the human soul. Our homes should be so vital to the welfare of the community that each would be missed from its orbit as a planet from its system. It is there, and not elsewhere, that the gods await us. The Soul sheds her mild radiance upon these homes of men and would claim them for her own; she would use them for the sheltering of egos yet unborn; for the deeper unfolding of our latent powers; as altars of ministration to the race. Let but the heart of Love govern thee and thy home, and all shall presently be well with thee and with us all.

—JULIA W. L. KEIGHTLEY

YOU ARE but a bridge, a passage, and your life's reality lies in that which you transform. The tree transforms earth into branches; the bee, the flower into honey; and your tillage, the black earth into a blade of wheat. . . . You will not find peace if you transform nothing according to the light that is yours; if you do not make of yourself a vehicle, a pathway and a portage.

—ANTOINE DE SAINT-EXUPERY

THE ESSENCE OF THE TEACHING

[We reprint here Charles Johnston's original translation from the Sanskrit work entitled *Vakya Sudha* or *Bala Bodhani*, ascribed to Shankaracharya. This is followed by the translator's explanatory.—EDS.]

SEER AND SEEN

THE FORM is seen, the eye is seer; the mind is both seen and seer. The changing moods of mind are seen, but the witnessing Self, the seer, is never seen.

The eye, remaining one, beholds varying forms; as, blue and yellow, coarse and fine, short and long; and differences such as these.

The mind, remaining one, forms definite intentions, even while the character of the eye varies, as in blindness, dullness, or keen-sightedness; and this holds also of hearing and touch.

The conscious Self, remaining one, shines on all the moods of mind: on desire, determination, doubt, faith, unfaith, firmness and the lack of it, shame, insight, fear, and such as these.

This conscious Self rises not, nor has its setting, nor does it come to wax or wane; unhelped, it shines itself, and illumines others also.

THE PERSONAL IDEA

This illumining comes when the ray of consciousness enters the thinking mind; and the thinking mind itself is of twofold nature. The one part of it is the personal idea; the other part is mental action.

The ray of consciousness and the personal idea are blended together, like the heat and the hot iron ball. As the personal idea identifies itself with the body, it brings that also a sense of consciousness.

The personal idea is blended with the ray of consciousness, the body, and the witnessing Self, respectively, through the action of innate necessity, of works, and of delusion.

Since the two are bound up together, the innate blending of the personal idea with the ray of consciousness never ceases; but its blending with the body ceases, when the works wear out; and with the witnessing Self, through illumination.

When the personal idea melts away in deep sleep, the body also loses its sense of consciousness. The personal idea is only half expanded in dream, while in waking it is complete.

The power of mental action, when the ray of consciousness has entered into union with it, builds up mind-images in the dream-state; and external objects, in the waking state.

The personal form, thus brought into being by the personal idea and mental action, is of itself quite lifeless. It appears in the three modes of consciousness; it is born, and so also dies.

THE POWERS OF GLAMOUR

For the world-glamour has two powers — extension and limitation, or enveloping. The power of extension brings into manifestation the whole world, from the personal form to the universal cosmos.

This manifesting is an attributing of name and form to the Reality — which is Being, consciousness, Bliss, the Eternal; it is like foam on the water.

The inner division between the seer and the seen, and the outer division between the Eternal and the world, are concealed by the other power, limitation; and this also is the cause of the cycle of birth and death.

The light of the witnessing Self is united with the personal form; from this entering in of the ray of consciousness arises the habitual life — the ordinary self.

The isolated existence of the ordinary self is attributed to the witnessing Self, and appears to belong to it; but when the power of limitation is destroyed, and the difference appears, the sense of isolation in the Self vanishes away.

It is the same power which conceals the difference between the Eternal and the visible world; and, by its power, the Eternal appears subject to change.

But when this power of limitation is destroyed, the difference between the Eternal and the visible world becomes clear; change belongs to the visible world, and by no means to the Eternal.

The five elements of existence are these: being, shining, enjoying, form and name; the three first belong to the nature of the Eternal; the last two, to the nature of the visible world.

In the elements — ether, air, fire, water, earth; in creatures — gods, animals, and men, Being, Consciousness, Bliss are undivided; the division is only of name and form.

SIX STEPS OF SOUL VISION

Therefore setting aside this division through name and form, and

concentrating himself on Being, Consciousness, Bliss, which are undivided, let him follow after soul-vision perpetually, first inwardly in the heart, and then in outward things also.

Soul-vision is either fluctuating or unwavering; this is its twofold division in the heart. Fluctuating soul-vision is again twofold: it may consist either in things seen or heard.

This is the fluctuating soul-vision which consists in things seen: a meditating on consciousness as being merely the witness of the desires and passions that fill the mind.

This is the fluctuating soul-vision which consists in things heard: the constant thought that "I am the self, which is unattached, Being, Consciousness, Bliss, self-shining, secondless."

The forgetting of all images and words, through entering into the bliss of direct experience — this is unwavering soul-vision, like a lamp set in a windless place.

Then, corresponding to the first, there is the soul-vision which strips off name and form from the element of pure Being, in everything whatever; now accomplished outwardly, as it was before, in the heart.

And, corresponding to the second is the soul-vision which consists in the unbroken thought, that the Real is a single undivided Essence, whose character is Being, Consciousness, Bliss.

Corresponding to the former third, is that steady being, is the tasting of this Essence for oneself. Let him fill the time by following out these, the six stages of soul-vision.

When the false conceit, that the body is the Self, falls away; when the Self supreme is known; then, whithersoever the mind is directed, there will the powers of soul-vision arise.

The knot of the heart is loosed; all doubts are cut; all bondage to works wither away — when That is known, which is the first and the last.

THE THREE SELVES

The individual self appears in three degrees: as a limitation of the Self; as a ray of the conscious Self; and, thirdly, as the Self imagined in dreams. The first alone is real.

For the limitation in the individual self is a mere imagination; and that which is supposed to be limited is the Reality. The idea of isolation in the individual self is only an error; but its identity with the Eternal is its real nature.

And that song they sang of "That thou art" is for the first of these three selves alone; it only is one with the perfect Eternal, not the other selves.

The power of world-glamour, existing in the Eternal, has two potencies: extension and limitation. Through the power of limitation, Glamour hides the undivided nature of the Eternal, and so builds up the images of the individual self and the world.

The individual self which comes into being when the ray of consciousness enters the thinking mind, is the self that gains experience and performs works. The whole world, with all its elements and beings, is the object of its experience.

These two, the individual self and its world, were before time began; they last till Freedom comes, making up our habitual life. Hence they are called the habitual self and world.

In this ray of consciousness, the dream-power exists, with its two potencies of extension and limitation. Through the power of limitation, it hides the former self and world, and builds up a new self and a new world.

As this new self and world are real only so long as their appearance lasts, they are called the imaginary self and the imaginary world. For, when one has awakened from the dream, the dream existence never comes back again.

The imaginary self believes its imaginary world to be real; but the habitual self knows that world to be only mythical, as also is the imaginary self.

The habitual self looks on its habitual world as real, but the real Self knows that the habitual world is only mythical, as also is the habitual self.

The real Self knows its real oneness with the Eternal; it sees nothing but the Eternal, yet sees that what seemed the unreal is also the Self.

FREEDOM AND FINAL PEACE

As the sweetness, the flowing, and the coldness, that are the characteristics of the water, reappear in the waves, and so in the foam that crests the wave;

So, verily, the Being, Consciousness, and Bliss of the witnessing Self enter into the habitual self that is bound up with it; and, by the door of the habitual self, enter into the imaginary self also.

But when the foam melts away, its flowing, sweetness, coldness, all sink back into the wave; and when the wave itself comes to rest, they sink back to the sea.

When the imaginary self melts away, its Being, Consciousness, Bliss sink back into the habitual self; and, when the habitual self comes to rest, they return to the Self supreme, the witness of all.

THE TEACHINGS OF SHANKARA

Tradition, our best guide in many of the dark problems of India's past, attributes the admirable philosophical work we have just translated to Shankaracharya, the greatest name in the history of Indian philosophy, and one of the greatest masters of pure thought the world has ever seen.

Shankara, again according to the tradition of the East, lived and taught some two thousand years ago, founding three colleges of Sanskrit learning and philosophy, the most important being at Shringeri, in southern India. He wrote Commentaries on the older Vedanta books, and many original works of great excellence, of which this is reckoned to be one.

Like all Shankara's separate works, *The Essence of the Teaching* is complete in itself, containing a survey of the whole of life, from a single standpoint; in the present case, from the point of view of pure intellect.

The moral problem before us, is the liberation of our souls from the idea of personality; and the opening of the door to the life of the universal Self, which will enter our hearts, and rule them, once the personal idea is put out of the way. And there is no more potent weapon for combating the personal idea than the clear and lucid understanding that what we call our personality is, in reality, only one of many pictures in the mind, a picture of the body, held before our consciousness, viewed by it, and therefore external to it. If the personality is a picture in the field of consciousness, it cannot be consciousness itself; cannot be our real self; but must necessarily be unreal and transient.

We are the ray of consciousness, and not the image of the body which it lights up, and which, thus lit up, we call our personality. And here we come to one point of the highest interest, in the present work: its central ideas anticipate, almost in the same words, the most original teachings of German philosophy. Hence a right understanding of it will bridge over one of the chasms between the East and the West, the

remote past and the life of today; thus showing, once more, that the mind of man is everywhere the same; that there is but one Soul making itself manifest throughout all history.

It may be enough, here, to point out that German philosophy — the teaching of Kant, as developed by Schopenhauer — regards each individual as a manifestation of the universal Will, a ray of that Will, fallen into manifestation, under the influence of the tendency called the will-towards-life.

This individualized ray of the universal Will, falling into the intellect, becomes thereby subject to the powers which make for manifestation, and which Kant analysed as Causality, Time, and Space. For Kant has shown, with admirable cogency and lucidity, that these solid-seeming realities are not real at all, but were forms of our thought; mere figments of our intellects. What we call manifestation, Schopenhauer calls representation; and he has very fully developed the idea of the Universe as the resultant of the universal Will, manifested through these three forms of representation — Causality, Time, and Space.

Now it is quite clear that he calls Universal Will what Shankara, following the Upanishads, calls the Eternal; and that the forms of representation of Schopenhauer's system, correspond to the World-glamour, or Maya, of Indian thought. And it is further clear that the will-towards-life, or desire for sensuous existence, of the one system, is very close to the personal idea, or egotism, of the other.

Whoever is acquainted with the two systems, can point out a further series of analogies; we shall content ourselves with alluding to one. Schopenhauer taught that our salvation lies in denying the personal and selfish will-toward-life, within ourselves, and allowing the Universal Will to supersede it — the very teaching which lies at the heart of Indian thought: the supersession of the individual self by the Self universal, the Self of all beings.

To turn now from the purely intellectual, to the moral side of the matter. If we consider it well, and watch the working of the powers of life we find within us, we shall see that all our misery and futility come from this very source, the personal idea — the vanity and selfishness of our own personalities, coming into strife with the equally vain and selfish personalities of others.

There is not an evil that cannot be traced to this fertile source. Sensuality, for example, with all its attendant crime and pain, is built on two forces, both springing from the personal idea: first, the desire for

the stimulus of strong sensation, to keep the sense of the separate, isolated self keen and vivid; and then the vanity and foolish admiration of our personal selves, as possessors of such abundant means of gratification. Another evil, the lust of possessions, is of the same brood; and, curiously enough, the root of it is — fear; the cowering fear of the personal self, before the menacing forces of the world; the desperate, and — infallible accompaniment of cowardice — remorselessly cruel determination to build up a triple rampart of possessions between the personality and the mutability of things. The whole cause of the race for wealth, the cursed hunger for gold, is a fearful and poltroon longing for security, protection for the personal self; which, indeed, as a mere web of dreams and fancies, is in very bad need of protection.

The last evil, ambition, which is only vanity grown up, is so manifestly of the same colour with the others that no special indication of the fact is needed. Thus we see what an immense part of human life, and that, the most futile and pitiable part of it, is built up on so slight a foundation: the wholly mythical personality, the web of dreams, the mere image of a body, itself unreal, which has usurped a sort of sovereignty over all the powers of our wills and minds.

The whole problem for us is this, and it is one that recurs in every moment of life: to disperse this web of dreams which we call our personality, and so to let the pure and universal Will pour into our hearts, to follow out its own excellent purposes, and manifest its own beneficent powers. And thus we shall, for the first time, enter into our inheritance; no longer as shadowy and malevolent sprites, raging between earth and heaven, a sorrow to the angels, a mockery to the fiends; but rather as undivided parts of the great soul of humanity; of that universal Self, whose own nature is perfect Being, perfect Consciousness, perfect Bliss.

—CHARLES JOHNSTON

THE greatest fact in the story of man on earth is not his material achievements, the empires he has built and broken, but the growth of his soul from age to age in his search for truth and goodness.

—S. RADHAKRISHNAN

IN THE LIGHT OF THEOSOPHY

Ever since computers were invented, people who should have known better have been talking about how these “miracle machines” might some day “take over” — or at least solve most of our problems. This myth is laid to rest in the January 1976 *Span* by two distinguished science writers, Fred Hapgood, an American, and Dr. Jagjit Singh, an Indian.

Hapgood's dissection of computer intelligence, under the title “Are Computers As Smart As We Think?” not only provides insights into the latest research on the nature of the human brain but also tells us about the new developments in computer technology. U.S. scientists are working on computers that will be able to “see” — which, according to the latest findings on intelligence, is a far more complex activity of the brain than deductive logic and speed of computation. But, while some very complex human mental activities might be programmed into a computer, others can never be.

Over the years, there have been developed computers that not only can make deductions, but can play chess and checkers, find proofs for theorems in geometry and symbolic logic, solve trigonometric and algebraic identities, compose music and poetry, simulate neuroses. Yet these programmes remained laboratory curiosities and in time came to seem trivial and sterile. While new programmes are under way to get machines to achieve what is called “Artificial Intelligence,” or AI, there are scientists who contend that “computers will never be able to think, not only because they lack autonomous desire — free will — but because thought itself is not amenable to the step-by-step counting routines upon which digital-computer operations are based.” Hapgood concludes:

Some of the activities that are important to us and our sense of being human could, can, and might be programmed; others cannot. To take the extreme case, there simply is no serious sense in which one can talk about a computer programme praying or loving. If it continues to be true that to mechanize an activity is precisely to divest it of its *mana*, to cause humans to withdraw from it emotionally, then the impact of these programmes, at least culturally, will be to refine our ideas of human intelligence, to cause those ideas to recede, or advance, into the subjective, affective, expressive regions of our nature. If this happens, we might lose interest in the whole issue of whether machines can “outthink” man, and the use of the term “intelligence” by AI researchers may come to

seem increasingly anachronistic and inappropriate the more successful they are.

The article by Dr. Jagjit Singh, the first Asian to win Unesco's Kalinga Prize for popularizing science in 1963, considers the methods in computer engineering today to be primitive vis-à-vis their infinitely more complex but unknown analogues of the living brain:

Because the computer is not yet able to wean itself away from the tutelage of algorisms [repetitive routines which, if followed, are guaranteed to yield a solution — assuming that a solution exists], it can handle only such tasks as can be performed by more or less slavish follow-up of prescribed routines or algorisms *which do not explode exponentially*. The living brain, on the contrary, operates essentially by nonalgorismic methods bearing little resemblance to the familiar rules of logic and mathematics built into the computer. It is therefore no wonder that the latter is hard put to mimic such creative feats of the living brain as are not readily amenable to algorismic routines. All it has been able to do so far is to ape them rather crudely — and that too by the invention of new kinds of highly sophisticated machine languages or codes that are nowhere like those of the living brain. . . . The quest for synthetic intelligence will therefore be long and arduous. For, after all, the secret of human wisdom is a primeval mystery. In the words of the unknown writer of Ecclesiastes: "The first man knew him not perfectly, no more shall the last find him out."

In the light of these statements we may infer that man need fear no encroachment by computers on his prerogatives of self-consciousness and freedom of choice. Regardless of mechanical and chemical developments, the higher powers of the mind will remain, apparently, the undisputed prerogative of man — and of those Beings who have transcended the stage of ordinary humanity — intuition and imagination, compassion and the will to create and to sacrifice and serve. Let us develop these.

There have prevailed as many misconceptions about the concept of mind as of matter, and the student of Theosophy might wish that men of science would realize the childishness in confusing mind with brain.

What Lord Peter Ritchie-Calder, director of the Study of Democratic Institutions, has to say about modern technological development and parapsychology will give cause for concern to not a few. "Computer science, biology and parapsychology are combining to make remote mind

reading appear possible," he says. (*Psychic*, August 1975)

Just as scientists can listen to the radio signals of distant stars and deduce what is happening there, so also the same thing may be possible with human brains, Lord Ritchie-Calder claims. The British scholar recommends that free society "act vigorously to protect itself."

What possibilities for harm such experiments in mind reading may not open up! "To look into the mind and catch the thoughts of another and the pictures all around him of all he has thought and looked at," is characterized by Mr. Judge as "burglary":

Only a rogue would do this. . . . The modern man sees no misdemeanour in looking into the secrets of another by means of this power, but the Adepts say it is an invasion of the rights of the other person. No man has the right, even when he has the power in his hand, to enter into the mind of another and pick out its secrets. This is the law of the Lodge to all who seek, and if one sees that he is about to discover the secrets of another, he must at once withdraw and proceed no further. If he proceeds his power is taken from him in the case of a disciple; in the case of any other person he must take the consequence of this sort of burglary. For Nature has her laws and her policemen, and if we commit felonies in the Astral world the great Law and the guardians of it, for which no bribery is possible, will execute the penalty, no matter how long we wait, even if it be for ten thousand years. (*The Ocean of Theosophy*, pp. 148-49)

Is there a point in space where intelligence is not? Scientists now attribute intelligence even to the lowly bacteria. According to Dr. Daniel E. Koshland, Jr., bacteria have their own developed intelligence with which they sense their environment and translate the signals received into memory and appropriate action. (*Psychic*, August 1975)

Dr. Koshland, chairman of the University of California biochemistry department, reported on "thinking bacteria" at an American Cancer Society seminar. He and his associates in the research project used a common variety of *Salmonella* bacteria in the experiments that led to these conclusions.

That everything in nature has its own intelligence is an old, old concept that modern science is rediscovering, thus opening up for itself new vistas of investigation.

When H.P.B. asserted, on the basis of ancient records, that America is older than Europe and that it was peopled during the palmy days of Atlantis, few scientists were prepared to accept the fact, so imbued they were with the notion that the American continent had little to do with "prehistoric man." Continued discoveries, however, go to show the presence of civilized humanity there at dates when it was generally supposed to have been "primitive." The latest finding, as given in *Science Digest* for November 1975, is as follows:

An archaeological team from the University of Pittsburgh and the Smithsonian Institution's Radiation Biology Laboratory have recently uncovered the earliest substantiated site of human occupation in the Western Hemisphere — dated by radiocarbon methods at 14,225 B.C. The find provides convincing evidence that Asian Indians crossed the Bering Strait into North American land during the Paleolithic period, as early as 30,000 B.C.

Analysis of firepit charcoal and associated stone tools and fragments at Meadowcroft Rockshelter in Avella, Pennsylvania, shows that humans inhabited the eastern part of the North American continent at least two to three thousand years earlier than previously thought.

According to the project's co-directors Drs. James Adovasio and Joel Gunn, the new dating lends support to the theory that Old Stone Age Paleo-Indians crossed the Bering Strait, then a continuous isthmus of land, into the Alaskan region well before 20,000 B.C. and diffused south and east in the following 10,000 years. The findings also lend credence to several controversial discoveries in Mexico that date back as early as 20,000 B.C.

Further findings may well vindicate H.P.B.'s assertion that "man has lived in America, at least 50,000 years ago" ("A Land of Mystery," *THE THEOSOPHICAL MOVEMENT*, August 1943), and that from an ancient Atlantean civilization of high cultural attainment various colonies spread over the American continents. The circumscribed chronology of scientific materialism has for long blighted the progress of modern anthropology.

Every year around Easter, Clorette Stark, a 13-year-old girl residing in Oakland, California, is said to be marked with the stigmata corresponding to the wounds Jesus is believed to have received when he was crucified. The blood usually appears in drops on her palms, and sometimes also on her side, forehead and instep. (*Psychic*, August 1975)

A family spokesman said that the child is besieged by curiosity seekers and every effort is made to protect her from exploitation. The girl's physician, Dr. Loretta Early, reported the case several years ago and has verified the stigmata as real.

Mr. Judge refers to this phenomenon in his article on "Hypnotism" and has this to offer by way of explanation:

Speaking physically, all outer stimulus from nature is sent from without to within. But in the same way stimuli may be sent from the within to the without, and in the latter mode is it that our thoughts and desires propel us to act. Stimuli are sent from the astral man within to the periphery, the physical body, and may dominate the body so as to alter it or bring on a lesion partial or total. . . . It was thus that ecstatic fanatical women and men by brooding on the pictured idea of the wounds of Jesus produced on their own bodies, by internal impression and stimulus projected to the surface, all the marks of crown of thorns and wounded side. It was self-hypnotization, possible only in fanatical hysterical ecstasy. The constant brooding imprinted the picture deeply on the astral body; then the physical molecules, ever changing, became impressed from within and the *stigmata* were the result. In hypnotizing done by another the only difference is one of time, as in the latter instances the operator has simply to make the image and impress it on the subject after the hypnotic process has been submitted to, whereas in self-hypnotization a long-continued ecstasy is necessary to make the impression complete. (THE THEOSOPHICAL MOVEMENT, October 1940)

A police officer in Miami Beach, Florida, U.S.A., says he dreamed that he stopped a car and "the guy got out and shot me." And that is exactly what happened a short time later.

Officer Richard Trado said he woke from the dream "in cold sweat." Later, on duty, he stopped a pickup truck fitting the description of one wanted in a robbery, and the driver got out and shot him! The gunman never spoke a word, it was reported. Fortunately, the shots were not fatal. Officer Trado sustained hand and arm injuries. (*Psychic*, August 1975)

Such warning dreams are not uncommon, yet how often do they go unheeded!
