

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

---

THE ASPIRANT'S PATH OF ACTION	73
MEMORY OF MADAME BLAVATSKY	77
THE INNER RULER	81
CONSIDERATIONS ON DEITY	86
SPIRITUAL POWER AND DEVOTION	91
THE EGO AND ITS FRIEND	94
SENSE-PURIFICATION AND SOUL-EXPRESSION	96
"EVIL"	100
THE LIGHT OF THEOSOPHY	101

---

## Publisher's Announcements

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

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

**SUBSCRIPTIONS:** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs.30.00, £4.00, \$12.00 per annum, post free.

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

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

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

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

# सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

---

---

Vol. 61, No. 3

January 1991

---

---

### THE ASPIRANT'S PATH OF ACTION

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1952.]

ALTHOUGH it is invariably true that the will of the individual must be left free, we daily circumscribe our range of choices. Habit really is a kind of limitation imposed by us on our will, thus hindering it from moving in directions not congenial to the habit. Thus, when a man chooses to lead a normal life, he, by that choice, bars himself from all ways of life antagonistic to it. He has put reins on his free will, not in the sense that it is now fettered and bound to a lifetime of slavery, but in the sense that the will shall henceforth canalize itself towards a predetermined purpose.

In much the same manner, as a man progresses towards greater moral responsibility, he finds that he is definitely curtailing his "freedom" in directions which are hostile to the assuming of a responsible position. The reins have now to be held with a firmer hand. It is for this reason that the student of Theosophy finds that his path of action is no longer a highway whereon he can meander at his pleasure. Through his mere determination to walk the Path he finds that the carrying out of his choice necessitates deliberate and definite abandonment of certain positions previously held.

If this be so, what is the course of action on which the Associate enters? Each student formulates this for himself. Yet, whatever the mode of formulation, his aspirations start to converge round one central point. He is fired by the conviction that the Great Gurus exist and can be found, and by the promise that if he takes one step in Their direction, They will take one in his. If he only knew it, even this

intellectual acceptance of the existence of these exalted Beings has already effected a change in his inner make-up. He has in his heart drawn nearer to the circle of ascetics and begins, however unconsciously, to feel the warmth of that approach. Is it in his power to know Them—not from afar, but in the close proximity of the pupil to the Teacher? In this, the student is not left to conjectures. He is given the assurance that if he leads the life necessary, if he earnestly endeavours to make Theosophy a living power in his life, he cannot but draw nearer to the Masters and thus may hope ultimately to open up for himself conscious communication with the Guru.

But before the Great Guru can be contacted, the Guru within has to be recognized. Obeisance to him must be complete ere the disciple can earn the privilege of seeing his Guru face to face. This obedience to the Guru within is the aspirant's Path of Action. It is the path of his choice. The making of the will a ready agent of that choosing is the responsibility of the disciple. By freely exercising his individual will, he fetters himself. He resolves to heed no voice save that of his inmost Self. He determines to carry out its behests unflinchingly.

To some natures, this discipline savours too much of bondage, of restrictions imposed upon personal liberty. The very fact that the restriction is felt to be irksome shows that no firm position was assumed at the moment of choosing. Were the aspirant to go deeper into the causes of his *malaise*, he would find that the rebellion against discipline lies deep within his own nature and that he stands confused because it is his own lower nature that he is asked to fight. In fact, he has taken upon himself the waging of the greatest of all wars. No longer may the desires be allowed to run into mischief, no longer may unbrotherliness be indulged in. All actions must now be brought to the bar of judgment and made subservient to the paramount purpose of benefiting mankind. Such a discipline naturally demands the relinquishment of more than one personal habit and the acceptance of a few ascetic rules.

But these are not arbitrarily imposed on him, while their execution is certainly not for a mere outer show of virtue. These steps in discipline are, in fact, but the avenues through which great transformations are to be achieved, first within the pupil himself and then through his agency, in the world without. For, before the aspirant can lay claim to the hidden aspects of knowledge, he must have mastered

partially at least, those already given out and have gained a thorough familiarity with his own constitution. He must also, through regulated thought, have opened up those inner avenues which make possible the conjunction of his mind and soul.

That this must be so requires no detailed explanations. The Master is the summation of all things spiritual and can therefore be contacted only through the Higher Mind, which is the principle in us which can touch spirituality. The eschewing of vice and of the grosser emotions becomes therefore imperative, not because these are recognized as bad by convention or by social usage, but because they tarnish the lower mind and make it dull and dark so that it reflects no light from the higher regions of Mind and Soul.

The purificatory processes, however, essential though they are, are not by themselves sufficient for the disciple's purpose. To know his Guru, he has to know His philosophy; for the Guru is the living embodiment of that philosophy. The learning of the philosophy by "heart" is the first field of endeavour where docility and obedience are put to the test. We cannot be half-hearted and accept that philosophy in part. We cannot say that we are devoted and yet try to graft tenets borrowed from the teachings of others on to the philosophy of Theosophy. But in regard to true docility and obedience to the Guru's teachings, a more subtle obstacle may present itself. To some minds, metaphysics does not come easily and the temptation comes to pass over, if not to ignore, the abstruse and the recondite. This is a grave mistake. Were these teachings not required to strengthen our reasoning and to develop our intuition, they would never have been presented. Many a teaching helpful to the awakening of the intuitive faculty is locked up in the seemingly impenetrable metaphysical teachings.

But, even if we do show our devotion by diligent study religiously pursued, we cannot expect by that alone to reach the plane where the Masters are. The fruits of study contain seeds which must be sown in the congenial soil of our purified natures. Our gratitude for the knowledge gained must assume the concrete shape of dedicated service. Dedicated to whom? By his very exaltation the Guru demands no service. Hence the injunction: "If you want to serve us, serve our Humanity." This statement negatively rendered yields ideas for serious thought. If I have not served humanity, nor tended it, nor fed it, nor

supported it by the ardour and strength I have derived from the philosophy, I cannot be said to have served my Master in the slightest degree. Further, if thus I have been of no service, I may have been of disservice, for I have most probably failed to do that which it was desirable for me to accomplish. That the responsibility of the pupil has increased is evident, for, he claims to share, in however humble a degree, the knowledge of his Guru. Further, by that very claim, he becomes to that extent a sharer in his Guru's responsibility.

He desires to be permitted to work for humanity. And, though he may not be told what to do, a partial responsibility is set apart for him. It may be the fulfilment of the small plain duties of life, done with the newer orientation; it may be the propagation of the philosophy, or it may be some special task assigned to him. The outer crust of this duty may be dull and unpleasing, yet he has to import into it the light of his living philosophy and to work on it with the dignity demanded of his position as one aspiring to serve as an agent of his Guru on earth. Can there be a nobler path than this? Can "freedom" give that strength which such docility and obedience give? Each aspirant has to answer these questions each hour, when all seems going smoothly as well as in the time of trial and martyrdom.

---

A FOOLISH consistency is the hobgoblin of little minds, adored by little statesmen and philosophers and divines. With consistency a great soul has simply nothing to do. He may as well concern himself with his shadow on the wall. Speak what you think now in hard words and tomorrow speak what tomorrow thinks in hard words again, though it contradict everything you said today.—"Ah, so you shall be sure to be misunderstood."—Is it so bad then to be misunderstood? Pythagoras was misunderstood, and Socrates, and Jesus, and Luther, and Copernicus, and Galileo, and Newton and every pure and wise spirit that ever took flesh. To be great is to be misunderstood.

—EMERSON

## A MEMORY OF MADAME BLAVATSKY

[We reprint here another of the H.P.B. memorial articles that appeared in *Lucifer* after her passing in May 1891. The writer, Charles Johnston, joined the Theosophical Society in 1885, and for the next 46 years of his life was dynamically engaged in the work of the Theosophical Movement. He distinguished himself especially as a writer and Orientalist, and contributed several articles, including translations of the Upanishads and of the writings of Shankaracharya, to *The Theosophist*, *Lucifer*, *The Path*, *Oriental Department Papers* and other Theosophical journals of his day. Charles Johnston had known H.P.B. well and was married to her niece.—EDS.]

THE first and earliest impression I received from Madame Blavatsky was the feeling of the power and largeness of her individuality; as though I were in the presence of one of the primal forces of Nature.

I remember that the talk turned upon the great leaders of materialism—then filling a larger space in the public eye than now—and their dogmatic negation of the soul and of spiritual forces. Madame Blavatsky's attitude in the discussion was not combative, hardly even argumentative; still she left in the mind the conviction of the utter futility of material reasoning, and this not by any subtle logic or controversial skill, but as though a living and immortal spirit by its mere presence at once confuted the negation of spiritual life.

This sense of the power of individuality was not what one has felt in the presence of some great personality, who dominates and dwarfs surrounding persons into insignificance and tyrannously overrides their independence. It was rather the sense of a profound, deep-seated reality, an exhaustless power of resistance, a spirit built on the very depths of Nature, and reaching down to the primeval eternities of Truth.

Gradually apparent under this dominant impression of power, arose a subtle sense of great gentleness and kindness, an unfailing readiness to forget herself entirely and to throw herself heartily into the life of others.

Another side of Madame Blavatsky's character unfolded itself more slowly—the great light and piercing insight of her soul.

One was lulled, as it were, by the sympathetic personality, and tranquillized by the feeling of balanced power, so that at first this quality of inner light might remain unnoted, till some sudden turn of

thought or change of feeling opened the eyes, and one recognized the presence of a denizen of eternity.

Everyone has noticed, in travelling through some wild and mountainous country, that the vast masses and depths of the hills and valleys are often hid and remain unapparent; the mind and eye are held by the gentler graces of nature, the trees, the birds, and the flowers; and some ridge is ascended imperceptibly, till suddenly the crest is reached and the mind is startled by the vast perspective swiftly unfolded before it.

These startling, unexpected glimpses into profundity I have often felt in Madame Blavatsky's presence, when the richness and sympathy of her character had almost tempted one to believe her a fascinating personality, and nothing more.

All through her life, the dominant note of Madame Blavatsky's character has been power; in early years, power without light; then later, power and light in equal balance. The earliest record of her life shows her as a strong and dominant personality, always deeply impressing herself on her surroundings and overriding and dominating the personalities of others, imperiously, often tyrannically, yet with an ever-present imperious generosity and gentleness; a deep generosity of thought, an almost incredible generosity of action; a powerful personality, using its power often extravagantly, often unwisely, often unjustly.

Then the light dawned for her, and the chaotic strength of her nature was illuminated, harmonized, purified, and with the same dominant power she prepared to deliver her message to mankind, the message of the strong to the weak, of one who stood within the circle of light to those in the darkness without.

With unparalleled force, she asserted the soul; with transcendent strength she taught the reality of spirit, by living the life, and manifesting the energies of an immortal.

She cast herself with torrential force against the dark noxious clouds of evil and ignorance that envelop and poison human life; the rift in their leaden masses through which, high above, we catch a glimpse of the blue, bears testimony to the greatness of the power that rent them asunder.

She was a personality of such magnitude as to divide the world into her adherents and her opponents, leaving none indifferent between; the

test of the force of her nature is as much the fierce animosity of her enemies as the loving devotion of her friends. Such was the power and dominance of her individuality that, in comparison with hers, all other souls seemed inert.

An immortal spirit, she had the courage to live as an immortal spirit and to subject material nature and the base forces of life to the powers of her immortality; she perpetually took her stand on the realities of spiritual nature and consistently refused to admit the dominant tyranny of the material world.

And this dominant power and this clear interior light were united to a nature of wonderful kindness, wonderful gentleness, and absolute self-forgetfulness and forgiveness of wrong.

Nothing in her was more remarkable, nothing more truly stamped her as one of the elect, than the great humility of her character, ready to deny and ignore all its own splendid endowments in order to bring into light the qualities of others. This humility was no mere affectation, no mere trick to call up admiration and wonder, but the profoundly sincere expression of her own nature; an expression as deep and real as Sir Isaac Newton's comparison of himself, after a life of unequalled achievement, to a little child gathering shells by the shore of the ocean.

Madame Blavatsky's nature was like a mountain torrent having its source in some deep, clear lake above the clouds, and impetuously carrying down to the valleys the riches of the mountains, to spread them over the hungry and thirsty plains below; to give them new life and fertility and the promise of a richer harvest in due season; and amongst the commoner gifts of the mountains, bringing now and then grains of gold and precious gems, and scattering them like Pactolus over the sands of the valley; and ever and anon the dwellers of the valley, finding these rarer treasures, see in them the promise of the deeper wealth of the mountains and vow to themselves never to give up the search for the great treasure until they die.

Such was Madame Blavatsky in her life; and now that she is dead, her death seems to have taken away from us half the savour of life; and her absence to have withdrawn one of the great incentives to living.

But to hallow the loneliness of her death, she has left us the great lesson of her life, a life true to itself, true to its Spirit, true to its God.

One who stood beside her, so calm and quiescent in death, could never believe that that torrential nature, that splendid power, had

ceased to be; with the feeling of loss at her departure came the conviction far stronger than reason or logic that a power like hers could not be quenched by death, that a great soul like hers could never cease to be.

And so has gone from amongst us a soul of singular power, of singular light, of singular sweetness. Her life has given a new nobility to life; and Death has become more kindly by her death.

—CHARLES JOHNSTON

---

WE would have no one misunderstand how we look upon H. P. Blavatsky. She is the greatest woman in this world in our opinion, and greater than any man now moving among men. Disputes and slanders about what she has said and done move us not, for we know by personal experience her real virtues and powers. Since 1875 she has stood as the champion and helper of every theosophist; each member of the Society has to thank her for the store of knowledge and spiritual help that has lifted so many of us from doubt to certainty of where and how Truth might be found; lovers of truth and seekers after occultism will know her worth only when she has passed from earth; had she had more help and less captious criticism from those who called themselves co-labourers, our Society would today be better and more able to inform its separate units while it resisted its foes. During all these years, upon her devoted head has concentrated the weighty Karma accumulated in every direction by the unthinking body of theosophists; and, whether they will believe it or not, the Society had died long ago, were it not for her. Next to the Brothers, then, we pin our faith on her: let none mistake our attitude.

—W. Q. JUDGE

## THE INNER RULER

ARE the so-called free nations of the world really and truly self-governing? Because people have the right to vote and elect their leaders, does it follow that self-government or *Sva-raj* is at work? Why do prosperity, peace and happiness elude the people of these countries? In her *Key to Theosophy*, H.P.B. has suggested an answer:

To seek to achieve political reforms before we have effected a reform in *human nature, is like putting new wine into old bottles*. Make men feel and recognize in their innermost hearts what is their real, true duty to all men, and every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself. Foolish is the gardener who seeks to weed his flower-bed of poisonous plants by cutting them off from the surface of the soil, instead of tearing them out by the roots. No lasting political reform can be ever achieved with the same selfish men at the head of affairs as of old.

Therefore reform in human nature with the aid of spiritual knowledge such as Theosophy offers is the first, the primary requisite. With that in view, let us dwell for a moment on the term *Svaraj*, Self-rule—rule of the Self. What is the Self of any country save the Self of the majority, if not of all the people of that country? The poet AE, himself a fine student of Theosophy, spoke of the Soul of a nation—the National Being. So *Svaraj*, Self-sovereignty, in the real sense, implies spiritual rule. The Sanskrit word *Raj* does not only mean government; it also means radiant, shining. *Svaraj* is the radiance of the Self or the Soul. The real *Raja*, King, is the Inner Soul, and rule of that Spiritual Soul is real *Svaraj*.

If we desire true *Svaraj*, we must set to establish Soul-rule in our own lives. Let the Inner Ruler Immortal guide and govern our lives. Each one of us is a King, but he does not know it. Only when we recognize the power, the authority of the Inner King, are we ready to enter the Kingdom of true *Svaraj*.

Why do we not recognize the Soul within? The secret perhaps is divulged by another Sanskrit term with the same prefix *Sva* in it—*Sva-Bhava*, our nature. Our nature or temperament may be regarded as standing at the opposite pole to the King within. People often say, "Such is my nature; I cannot help it." Even Arjuna, the hero of a

hundred battles, at the very outset on the field of Kurukshetra says: "...I am of a disposition (*svabhava*) which is affected by compassion and the fear of doing wrong..." This distinction between our higher Soul-nature, the real Ruler or King within us, and our lower nature or temperamental disposition is well brought out in Chapter V of the *Gita* (verse 14). Prabhu, the Lord, creates not; but nature (*svabhava*) prevails in Karma and its fruits. The highest Self in us is the Ruler, free from any bondage. The Soul in the body, the *Dehi*, becomes a slave-subject to his lower nature—*svabhava*. Again, in Chapter XVIII Krishna says that we belong to one caste or another because of *svabhava*. Castes are born of disposition, *svabhava*; the Soul has no caste, no race, no religion, no sex. We, the incarnated Soul, are under the sway of the lower sense-nature, temperament or disposition. We are the Self of Nature and therefore slave to Nature. The Ruler, the King, is absent. What shall we do to remedy matters and gain real *Svaraj* or Self-rule? We come across the clue in a third term with the Sanskrit prefix *Sva*. That also is in the *Gita*—*Sva-Dharma*.

*Svaraj* indicates the rule or sovereignty of the Higher Self; *svabhava* indicates the existence and predominance of the lower personal self; *svadharma* is common to both. There is the *dharma* or religion of the Higher Self and there is also the *dharma* of the lower nature, rooted in ignorance.

In our civilization, Mammon-worship is most common. Mammonism is the religion of most people; they believe in the power of wealth, seek it with might and main, and do a hundred things to propitiate many and sundry powers to secure wealth. How many hours of the day do people devote, by thought, will, feeling and above all action, to the Supreme Omnipresent Spirit, and how many to the making of money! They might argue: "But we have to earn money so that we may live." Is that really the truth? Do people labour only for the sake of livelihood—honestly, methodically and without the spirit of greed? The clerk and the manager, the employer and the employee, all try to get more and more all the time. When men and women in their millions are busily engaged in pursuing money, thinking about how to get more, feeling the sense-enjoyments which already acquired money procures, it is well-nigh impossible to bring them to the Wisdom and Peace of the Inner Ruler. The very Voice of the Soul and the Spirit is drowned and the Way to *Svaraj* thoroughly obscured.

Mammonism is the *svadharma* of our lower nature. Unless that vehicle of desire-fulfilment is purified, unless we learn to put the proper value on wealth and to understand the virtue of Right Livelihood, we are not ready for the rule of the Self—the radiant rule of the Spiritual Self. Between the lower *svabhava* and the higher *Svaraj* is *svadharma*, which is common to both. We must give up our lower *dharma*, find out the higher, eternal *Dharma*, and begin to colour our *svabhava* with the beautiful tints of the Higher Self. What shall we do to activate in us the Inner Ruler? What to subdue the lower, animal nature which goes after money, as at present money is the means by which sense-pleasures, lusts and greeds can be satisfied? Between the higher and the lower there is at present a wide gulf; the lower runs after what money can buy, and the higher—well, how many even think about it! The gulf has to be bridged, by abandoning the *dharma* of the lower and practising that of the higher.

The very first fact about which we have to get a clear perception so that it becomes conviction and faith is that there is within us the Inner Ruler, the radiant *Raja* or King, whose sovereignty has to be established on earth, *i.e.*, in the body. This Inner Ruler is named in Latin, *Rex Lucis*, the Lord of Splendour and of Light, our Immortal God. Unless we gain, first, perception, then conviction, and finally faith, our real life cannot begin.

Perception is a mental process: by study, reflection and quiet contemplation, we must understand that we are Souls and possess minds, characters and bodies. The very first lesson of Theosophy is about man being himself a Soul, who existed before birth and who will survive death; who was, is, and will be, and for whom the hour will never strike. Just as a child is shown blocks of the alphabet so that it can see the shape of letters, so is this stage. Each person has to see for himself that he is not his body and feelings and mind, but that he is the Soul.

Conviction is the second step. It is a feeling which follows reasoning as reasoning follows observation; a feeling backed by and fully permeated by reason; without this conviction practice cannot be undertaken. Ordinary people are not able to practise the precepts of their own religion because they are not convinced about the religion; they only believe. Some students of Theosophy, too, try to practise what appeals to them, but without a real conviction born of knowledge.

We emphasize study because study brings conviction and only then change from lower to higher, from material to spiritual, can take place. After mental perception comes conviction—an intuitive feeling that we are the Soul.

The third factor is Faith—acting up to conviction. Because of Karma, obstacles surround us, and even though we are convinced that we *are* the Soul, we falter, for one reason or another. When we live up to our convictions, we have faith in ourselves—a growing quality. Once again, there are students of Theosophy who have perceived mentally and are convinced in their very hearts, but who lack the faith to act out their convictions. Study and reading bring mental perception; meditation and reflection bring conviction; practice and action bring faith. In action we prove to ourselves that our conviction is right.

The quality necessary to live up to our convictions is to be found in our title—"The Inner Ruler." Within us the Soul is full of light and radiance and it throws light without and shows us the Way. People often ask—how are we to know what particular teaching or principle of Theosophy to apply in any given circumstance? This means they have not yet acquired the technique of using the light within themselves. This technique comes from Remembrance. Memory is a double-edged sword—lower memory, or phantasy and fancy, takes us away from the Soul. Higher or Soul memory brings the light of the Soul in all our work. In our ordinary working life, a hundred things and incidents raise the shades of lower memory and we forget the truth that we *are* the Soul, full of light. Once that is remembered, we shall proceed fast in purifying the mind. It is through purification of memory that mind is cleansed. Therefore *The Voice of the Silence* says: "Kill in thyself all memory of past experiences. Look not behind or thou art lost." It does not mean that we are not to learn from experiences, good or bad, but that we are not to dwell constantly upon our achievements and our failures. So, as the second step, let us learn to work with memory, purify it, free it from petty impressions; next, train it to hold and to reflect certain great ideas or truths.

As a help towards this, Theosophy advocates that we keep within our memory living images of Perfected Buddhas and Mahatmas—the Great Ones, the Immortal Ones, who themselves have conquered death and are Kings in the Kingdom of Heaven. H.P.B. made public the sacred and secret truth about the existence of Living Mahatmas,

and one of the reasons for it was to help students and devotees in their own exercise with memory. Just as the memory of a loved one shields a person from doing wrong, so also the memory that Masters live helps us not to indulge in wrong thoughts and feelings. The Magic these Masters perform with their own Light has many aspects; one of them is that They throw it all around and watch who is attracted by its strange supernal quality. When we contact that Light, we do so by the quality of our mind, which must have attained sufficient purity.

So, Theosophy urges us to acquire true Knowledge, take in hand our own memory, purify it with the aid of the Lord of Light within us, and continue in faith till we find the great Lords of Light, the true Kings of the world, the mightiest of Democrats who rule by Compassion and who guide by Wisdom.

---

LAO the Master said, Scholars of the highest class do not strive for anything; those of the lowest class are fond of striving. Those who possess in the highest degree the attributes of the Tao do not show them; those who possess them in a low degree hold them fast and display them. Those who so hold them fast and display them are not styled Possessors of the Tao and Its attributes.

The reason why all men do not obtain the True Tao is because their minds are perverted. Their minds being perverted, their spirits become perturbed. Their spirits being perturbed, they are attracted towards external things. Being attracted towards external things, they begin to seek for them greedily. This greedy quest leads to perplexities and annoyances; and these again result in disordered thoughts, which cause anxiety and trouble to both body and mind. The parties then meet with foul disgraces, flow wildly on through the phases of life and death, are liable constantly to sink in the sea of bitterness, and for ever lose the True Tao.

The True and Abiding Tao! They who understand it naturally obtain it. And they who come to understand the Tao abide in Purity and Stillness.

—*Khing Kang King*, or "The Classic of Purity"

## CONSIDERATIONS ON DEITY

MOST of the readers of this magazine will already be familiar with the Theosophic teaching on God—the One Reality, Omnipotent, Omniscient, Omnipresent—and the various symbols given to help us "sense" the meaning behind and within the concept. We also know that in It we live and move and have our being, that the "Fatherhood of God" implies the "Brotherhood of Man." We are familiar also with the statement that

there is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole finite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. (*The Secret Doctrine*, I, 277)

But how shall we transform these ideas into feeling and action? First, what does this "God" mean to us? For many a century he has been accepted as the creator and destroyer, behind whom is the Unknown God. Almost every great religion speaks of these two aspects of Deity, the Unknown and the Known, or rather the Unknowable and the to-be-known. Today, with the advance of knowledge, man is realizing that he himself is a creator and a destroyer! Where, then, is God the creator and destroyer? Dr. Julian Huxley wrote some years ago that with the advance of knowledge the old idea of God had gone and religion would have to be re-conceived. How true this is, for man can today do things that were formerly attributed to God; he can produce causes that will result in sterilization and deformities; he can destroy vast portions of the earth and millions of human beings; he can create deserts and he can transform deserts into flourishing land! Soon he will be able, it is claimed, to bring down rain when he wishes and make or prevent storms.

But, while adding up the things he can create and destroy, he is faced with one obstacle: he can destroy his body, others can destroy his body, but he cannot prevent *himself* from being born. He cannot choose his parents or his race or the conditions of his birth. He cannot prolong his life, or the life of his dear ones, beyond a certain limit. There is still, somewhere, his master in the world. But even these things that he cannot do today he was able to do in the past and may be able to do in the future, for we learn in *The Secret Doctrine* that

time was when man was born by the power of the will and of thought, *Kriyashakti*, and the average span of life was much longer than it is now. Under cyclic law, such a time may come again. Therefore there arises in thinking man that same inherent feeling that mankind has always had, that there is something without him and within him that he must seek and know. He cannot rest; he must go on seeking. Men have sought for untold ages the answers to the questions: What is God? Who am I? What is the relationship between God and man?

In his search of a world outside himself man finds that not only is *he* a creator and a destroyer, but plants and animals also are creators and destroyers; atomic force will create as well as destroy; the wonder of the seed producing the plant, and the plant the seed, in ever repeated cycles, is seen elsewhere in nature as well as in himself, and he begins to realize dimly that throughout the whole world operates the dual power of creation and destruction. So he can repeat with Emerson:

The true doctrine of omnipresence is that God reappears with all his parts in every moss and cobweb. If the good is there, so is the evil; if the affinity, so the repulsion; if the force, so the limitation.

In fact, the world is nothing other than Deity. Man himself is "truly the manifested deity in both its aspects—good and evil." (*S.D.*, II, 515)

Then the question comes to the mind, What keeps the whole together?

From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. (*S.D.*, I, 604)

The power in the atom, in the insect, in the animal, is Deity; the power in the saint and in the criminal is Deity; the relation of each to the other is law, immutable in its operation. This is the one idea and the only one in which we can have absolute Faith, and this is the true Faith in God, the one immutable Law, the One Life. But long before this point was reached by reason and knowledge, man began to fear and therefore to pray; and we ask ourselves why the first feeling infant humanity had, the feeling of devotion to the divine Kings and Instructors who helped it to learn how to evolve on this earth, how to

manage the new form of existence, from the animal-human to the thinking stage—why this feeling changed to fear. And we learn that it was because the new creative (and destructive) power man had was taken hold of by his desire and passion nature and turned to its use, and he ultimately became separated in thought and desire from his fellow men and from the spiritual aspect of his being. With added knowledge he became fearful and wished to hide, not to be found out; and if found out, to be forgiven or helped out of the mess he had made for himself. So he started praying to that something outside which he still felt instinctively, and all kinds of Gods, nature spirits, were propitiated and cajoled.

The Christian conception of God the Father, the God of Love, while a step onward from the God of Wrath, did not help man, for the human idea of love is associated with partiality, and therefore the feeling of superiority of one religion over another, of one race over another, of one nation over another, arose, and this is our condition today. The dread of hell fire, the rite of sacrificing other creatures for our forgiveness, the torture of the body in order to gain liberation, have resulted in the loss of man's self-respect.

What man needs today is the further realization that the universe has to be considered "as a whole, balanced by the exquisite adjustment of parts" (*Isis Unveiled*, II, 542), and that "the visible universe depends for its existence and phenomena on its mutually acting forms and their laws, not on prayer or prayers" (*The Key to Theosophy*, p. 66). Also he must understand that "not one of its [humanity's] Units can escape its unconscious mission, or get rid of the burden of its co-operative work with nature" (*S.D.*, II, 446). Further still, "he must think of himself as an infinitesimal something, not even as an individual atom, but as a part of the world-atoms as a whole, or become an illusion, a nobody, and vanish like a breath leaving no trace behind" (*Transactions of the Blavatsky Lodge*, p. 138). In fact, he is warned, "Break a single link and all passes into annihilation" (*Transactions*, p. 138).

Meditation on these few statements will remove many a barrier in our thinking, though at first our individual responsibility seems to overwhelm us. In fact it does overwhelm us unless we see if there is another aspect to Deity apart from creation and destruction.

*The Theosophical Glossary* gives us a hint:

Kama is the first conscious, *all-embracing desire* for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE.... (pp. 170-71)

And in *The Key to Theosophy* we are told:

If we have to believe in a divine principle at all, it must be in one which is as absolute harmony, logic, and justice, as it is absolute love, wisdom, and impartiality.... (pp. 109-10)

We must take this little recognized aspect of Deity into consideration. One thing we all know in life and that is the effect of love, goodness, logic, wisdom and justice. These things, more than any others, call forth a response from within us, elevate and sustain us, and the feeling of oneness is more easily realized. Gratitude is also evoked by these sentiments, and so is the impulse to respond to a call for help. And what arouses us more than the feeling that we are *wanted*, that we have the power to help another? What feeling is greater than that which pours forth from us when, in dire danger, we have received wholehearted help? Should we not be in need of help, these feelings are often aroused by beauty, by a yearning for that "something" which eludes us, a devotion to "something afar from the sphere of our sorrow."

It is but a step from this to reverence, to the acceptance of the idea of the Eternal Heart, of the Elder Brothers, or the God-spirit *in form*; of the Buddha, the Christ, Krishna, Shiva.

True prayer is union with that which is prayed to, through love (or devotion is a better word). We do not need to think of the Buddha in human form, or of Krishna with his four arms, or of Jesus of Nazareth in his bodily form. If it is easier to think of Deity as embodied, then Krishna says we may do so, but we must strive to understand and realize the Eternal as everywhere present and seated in the *hearts* of all. In the hearts of all is Bliss, the Buddha said. Shiva sits in eternal contemplation, and nothing less than the whole manifested world can contain that contemplative spirit. Union with Krishna, union with Shiva, is achieved as this spirit of contemplation is sensed within our own hearts and realized as a fact within the hearts of all.

But this condition of union is not attained by prayer. Arjuna did not thus win his weapons, nor others their favours from the gods.

There are no gifts; all has to be worked for until gained, for only growth will unfold powers and bring understanding and union.

Real prayer is this urgent desire for union with the Spirit under whatever name or form, and is concerned fundamentally with the Will. Will is the name given to the "principle of abstract, eternal MOTION, or its ensouling essence," the *Glossary* tells us, and "governs the manifested universes in eternity." Prayer becomes an "invocation," an "incantation," says the *Key* (p. 69). We do not therefore turn outward in true prayer but inward to the God within our own heart. It is "communion" and "simultaneous action in unison with our 'Father in secret'"; and "in rare moments of ecstatic bliss" we mingle "our higher soul with the universal essence" (*Key*, p. 70). Prayer is a "mystery," "an occult process" (*Key*, p. 67).

We have not here taken up prayers as ordinarily understood or the harm that they do, but have made an attempt to see real prayer as a union through thought, kept alive by will, rooted in the feeling of identity with the whole, and therefore based on reverence, love, justice and acceptance.

The opposite of the hell of loneliness is the Bliss of union. Union comes from giving and from taking, for each link has one before and one after and is therefore receiving and passing on the Divine Power of Bliss.

---

If we can discover in the past the key to some of the riddles of the present; if we can link the past to the present by the strong chains of cause and effect; if we can unite the broken and scattered links of tradition into one continuous wire, then the electric spark of human sympathy will flash from one end to the other. The most remote antiquity will cease to be remote. It will be brought near to us, home to us, close to our very heart. We shall be the Ancients of the world, and the distant childhood of the human race will be to us like our own childhood.

And mark the change, the almost miraculous change, which oriental scholarship has wrought among the ruins of the past. What was old has become young; what was young has become old.

—MAX MULLER

## SPIRITUAL POWER AND DEVOTION

THEOSOPHICALLY defined, "Will is a spiritual power, function or attribute constantly present in every portion of the Universe." This definition, given by Mr. Judge in his Preface to *The Yoga Aphorisms of Patanjali* (p. xiv), is necessarily general because Will is not limited to certain beings only, but is a universal principle. Because Will is essentially a *spiritual* power working through all planes of being from the most spiritual to the most material, it cannot be defined in terms of any finite thing. Human beings focalize only a portion or an aspect of it in themselves. Being "a colourless power, to which no quality of goodness or badness is to be assigned, but which may be used in whatever way man pleases"—with due consequences according to Karmic law—not much is said of Will alone. Its abuse can cause incalculable harm. Its constructive use in conformity with true and high ideals can give and sustain life and make for well-being. "Behind Will stands Desire."

Yoga is defined as Union with the Supreme. Perhaps the simplest and most understandable definition is: true devotion, *i.e.*, whole-hearted dedication in thought and action to true and high ideals. Patanjali defines Yoga as Concentration in the sense of "a firm position assumed with regard to the end in view, and unremittingly kept up." That end is a truer realization of the Higher Self or the Omnipresent Supreme Spirit.

There is nothing either vague or passive about Will and Yoga. Will is a supreme power and Yoga is true devotion. Neither can accomplish anything without the other. Krishna said to Arjuna: "Equal-mindedness is called Yoga" (*Bhagavad-Gita*, II, 48). He also said: "Yoga is skill in the performance of actions" (II, 50). Thus Raja-Yoga is far removed from the dangerous physical practices of Hatha-Yoga. This is true even of the simplest applications to daily life:

The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking. When the man, so living, centers his heart in the true Self and is exempt from attachment to all desires, he is said to have attained to Yoga. (*Bhagavad-Gita*, VI, 17-18)

"Spiritual union or devotion," which characterizes Yoga, "is to be

striven after by a man with faith and steadfastly" (VI, 23). This is a task for everyday life. Mr. Judge once affirmed: "Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal."

In the light of Theosophical ideals, the whole nature and purpose of life are seen to be vastly different from what is assumed by the "man of the world." The vision of life's higher meaning can be like an awakening from a nightmare. It is heartening to know that, instead of one life, the Soul's pilgrimage extends over many lives. In place of chaos is beheld the reign of law and order. Not injustice but rigid justice rules the world, whether we choose to be just or unjust. None can escape the Law of Compensation, for it works from within, not only from without. Spiritual knowledge illumines the individual and dispels ignorance as the Will is knowingly directed toward that which is higher, truer and more enduring.

The light of the Spirit can illumine the path of the Soul leading towards Self-realization when and as living according to the dictates of the Soul exhausts the law of Karmic retribution. Even glimpses of a higher life to be lived on earth can unveil the follies of lower or selfish aims and interests. Those glimpses expose the absurdities of erring human nature. Viewing the pageant of human folly in Shakespeare's *Midsummer-Night's Dream*, the fairy Puck exclaims: "Lord, what fools these mortals be!" Is there a living human being who has not at one time or another judged himself a fool? Whether soon or late, the light of the Soul is sure to reveal our every folly for what it is. In the light of that recognition, better resolves are made. To carry these out wisely, patiently and perseveringly is to practise Yoga in daily life.

Endless possibilities for good lie in the knowledge and practice of Will and Yoga. But, for the attainment of these possibilities, pretences, shams and subterfuges, selfish aims, domination of others, insincerity and the countless other masks of the egotistic personality must be discarded and right and true ideas gained of life and its meaning.

Because modern civilization has become so engrossed with effects and is ignorant of fundamental causes, false evaluations of things follow and self-deception is hard to overcome. Trouble is conceived to be the result of systems rather than of the individuals who make

those systems or become slaves to them. In the modern age, for instance, technology is being increasingly blamed for everything, whereas the soullessness of it and our overemphasis upon it are at fault. The motion of anything, even the daily rotation of the earth, is not separable from the concept of movers compelling that motion. Thought, will and feeling all play a causal role. Such a concept reveals the whole universe, large or small, in a very different light.

The attainment of knowledge of the spiritual aspect of Man will enable us to live as brothers in the brotherhood of life. That there are deeper meanings behind the most familiar things is often suspected. Realization thereof can change human life to a very great extent for the better. The path to conscious immortality lies that way. It is said that the Great Ones live for ages by Will and Yoga to awaken mankind to a conscious realization of the true purpose of Life, which is the evolution of the Soul. To make Their aim its own objective is the vow to labour and achieve which is taken by the awakening Soul.

---

WE need to have some particular objective....Love, humanity, must be positive. People often take the hatred of another nation to be love of one's own. It is far higher to feel no hatred, but to love positively....Love is no sentimentality. We are too sentimental, and sentimentality is egoism. Morality is founded on emotion, but not every emotion is just and good....Emotion is blind and needs illumination by reason.

True love rests on hope, the hope of eternal life. Such love alone is true, because the eternal cannot be indifferent to the eternal. Eternity is here now, at this moment, at every moment....In fixing your gaze upon eternity do not despise matter, the body, because of the superiority of mind. There is no matter, there is no body which is worthless. It is not matter or the body which is the source of evil; it is mind....

The hope in eternal life is, then, the basis of our faith in life. Our faith, I say, for life and work depend on faith.

—THOMAS GARRIGUE MASARYK

## THE EGO AND ITS FRIEND

IN trying to think and live as an "Ego," we are sometimes apt to think of the personality as a nuisance, as a thing to fight and to conquer. We forget that it has its own beauty and value.

Perhaps this is inevitable at first, but if we pause for a moment to think of the relationship between Ego and personality as that between father and child, friend and loved one, we may get a different slant on the problem of our dual life.

Take what we know of birth, death and Devachan. What a wonderful thing it is to start on a journey, and with what zest we set out! What a wonderful thing death is, for then we gather up the fruits and experiences gained on the journey, and what a glorious holiday and relaxation comes in Devachan! And all through birth, life and death there is the Friend behind us, the one for whom we are undertaking this journey and to whom we give the benefits that accrue. All through life we can have the sense of benediction when we pause to think, and at death we have the wealth of his love and sustenance. And throughout the period of rest we share with him our experiences while he shows us their full value.

Even a holiday palls at last and there comes the time when we are ready once more to go on the next journey, full of confidence, full of expectation, with the benefit of the knowledge gathered from past experiences. We have to clear up many things that we had left undone, or badly done. It does not matter that our clothes will be new and the country new; we still are the same individual.

What matters is how we live and act and think; what kind of impression we make on those we meet, and on great Nature who, after all, is our Mother. Are we like "sweet airs passing by," or like the prickly cactus? Do we radiate kindness and well-being, giving of ourselves to others as the flower does its scent? Have we achieved anything? Do we try to make ourselves beautiful all through, make our effect on all things beautiful, *i.e.*, work in harmony with all things—even with a recalcitrant pen that will not run smoothly? Will we leave behind us "footprints on the sands of time" that will help another? Do we live in joy and work with joy? None of these things would be possible without a personality. What a wonderful thing it is!

Rarely do we pause to think that others do not know our Ego; they

know only our personality, and we know only theirs.

A personality is necessary for the Ego. The two are fellow travellers, however greater the experience of the one is than that of the other; and this relationship we need to foster. Each has something to give to the other.

That is life: I and my Friend, my Friend and I!

---

Most modern scholars completely ignore one chief factor. We allude to the experience, once so common among men, now so comparatively rare, of a world of real beings, whose abode is in the four elements, beings with probable though as yet ill-defined powers, and a perceptible existence. We are sorry for those who will pity us for making this admission; but fact is fact, science or no science. The realization of this inner world of the *Elementals* dates back to the beginning of our race, and has been embalmed in the verse of poets and preserved in the religious and historical records of the world. Granted that the perception of phenomena developed nature-worship, yet, unless our materialistic friends admit that the range of these phenomena included experiences with the spirits of the elements and the higher and noble realities of Psychology, it would trouble them to account for the universality of belief in the various races of the Unseen Universe.

Why should but one of the elements, namely, earth, be so densely populated, and fire, water, air, etc., be deemed empty voids, uninhabited by their own beings—the "viewless races," as the great Bulwer-Lytton called them? Is this partiality of nature a logical hypothesis of science? Who that observes the marvellous adaptations of the organs of sense and the natures of beings to their environment, dares say that these elementals do not exist, until he is well assured that the perceptive faculties of our bodies are capable of apprehending all the secret things of this and other worlds? Why may not the spirits of the kingdoms of earth, air, fire and water be non-existent to us—and we to them—only because neither has the organs to see or feel the other?

—H. P. BLAVATSKY

## SENSE-PURIFICATION AND SOUL-EXPRESSION

THE aspirant perceives at an early stage of his Theosophical studies that in living the life of the Soul he is not to neglect the life of the senses. Hedonism and asceticism have each their extreme aspect. To pamper the senses and to educate them "to enjoy" the objects of sense and to live as if the sensations provided by them and the emotions which they create were the be-all and the end-all of existence is not only to materialize but also to degrade hedonism. On the other hand, to look upon the senses and organs not only as deterrents but as useless and to torture them, or to run away from the objects of sense so that temptations shall not arise, is false asceticism—as dangerous as false hedonism. The earnest and sincere student-practitioner seeks for the true explanation and tries to bring into his daily life the right aspect of both hedonism and asceticism.

The really great philosophers have always distinguished between the lower pleasures which are ephemeral and which produce pain and agony in the process of time, and the higher pleasures which are lasting and which may even be accompanied by pain or irksome labour. To crowd sense enjoyments into every hour, regardless of future consequences, is to live a worse than animal existence. Epicurus is often quoted as the champion hedonist, but his conception of pleasure is different from that of Aristippus who taught the indulging of the senses regardless of consequences; Epicurus advocates prudence and, according to him, the pleasures of life can never be obtained without the guidance of reason, the practice of self-control. The great Charvakas—Hindu hedonists of old—were philosophers; though materialists, they were not sensualists. Subtle logicians, they did not look upon life as purposeless, and in enduring physical existence with a purpose they did not teach that ordinary men and women can do nothing better than dance in the sunlight like flies for a fugitive hour.

The hedonist philosophy teaches the art of securing lasting enjoyment from Matter which can think and from brain which secretes thought as the liver secretes bile; as death is the end of all, time is short to discipline ourselves to suck out from the brain and the senses long-lasting though perishing happiness. Thus real philosophical hedonists are aesthetes, not vulgarians. The truth underlying the hedonist philosophy is the necessity for the control, the discipline and

the culture of the senses to secure happiness; but the same teaching is given by the raja-yogis who are not materialistic agnostics but Gnostics who *know* that Spirit is the basis of life, and real happiness or *Ananda* is not of the senses but of the Soul. Thus Shankaracharya, for example, lays down *dama* as a qualification for the higher life. *Dama* is control of the powers of perception (*Gnyan indriyas*) and the powers of action (*Karma indriyas*). This control implies their disciplining by the Soul, their purification by the Soul, so that the Soul is the master and the senses and organs are helpful, co-operative, intelligent employees. Thus hedonism and asceticism, like extremes, meet, because truth agrees with truth; but false hedonism and false asceticism are ever asunder.

That asceticism which tortures the senses and organs and which looks upon the world of objects as useless, as glamour to be shunned, misses the meaning of evolution, discards the truth that the round of life is the Cycle of Necessity. The school and the college are of no further use to the graduate of the university, but the lessons they teach and the sports that they provide are neither useless nor glamorous for the pupil. Both the hatha- and the raja-yogis teach the doctrine of Maya, but their understanding about the relation of Maya to Ishvara, of the Unreal to the Real, is different. A teaching in the *Bhagavad-Gita* (XVII, 5-6) fully brings out this difference while revealing the true raja-yogic position:

Those who practise severe self-mortification not enjoined in the Scriptures are full of hypocrisy and pride, longing for what is past and desiring more to come. They, full of delusion, torture the powers and faculties of the innermost heart; know that they are of an infernal tendency.

This is a clear condemnation of hatha-yoga principles. But what we are concerned with here are the two implied facts about our human constitution. First, that the body is composed of a host of beings; and, secondly, that through them the Lord in the body can be tortured. Thus the value of the body to the Soul is brought out. Immediately the *Gita* proceeds to speak of food which nourishes the body.

Train the senses and the organs for the purposes of the Soul, so that in and through that body the universe of objects can be correctly cognized by the mind. Hedonistic experience of the soul, *i.e.*,

experience of bliss, which is virtue, by the Soul within itself, is dependent upon asceticism. To experience real pleasure we must abstain from feeling pleasures that fade away.

The aspirant then has to learn the art of sense-purification on which soul-expression depends. What shall he do to make himself clean? He shall not abstain from making use of his senses and organs, *i.e.*, he shall not become inactive. He must act with his senses and organs, his body, his thinking mind and his intuitive mind; but, in doing so, he must guard against becoming attached to objects without or to images within. Bodily activity brings him in contact with the beauty and the ugliness inherent in Nature and develops the tastes of the senses, so that he is apt to slip into the psychic aspect of hedonism. Forces of aesthetics bring him mental activities and a whole universe of images seen and remembered is enlivened by his own thoughts. Against these two universes of objective forms without and subjective images within, he must guard himself.

The objects sensed work upon the imagination; the latter starts working and conjures up desires which fancy soon turns into longings, which in turn cause new activity. The aspirant must know himself as the controller of mind and the creator of images.

Detachment practice must start with a positive opposition to attachment. Though it is true that *Vairagya* or Detachment is something more than not-to-be-attached, the latter constitutes the preliminary exercise. Thus the truth of the teaching of *The Voice of the Silence* can be realized:

Withhold thy mind from all external objects, all external sights.  
Withhold internal images, lest on thy Soul-light a dark shadow they  
should cast.

To live in the world, performing without self-interest actions which are duties, excludes indulgence in the charms of sound, of sight, of smell, of taste, of touch, which have our senses and organs as the starting point. There are sounds to be heard and sights which are pure visions, but the former are not to be found in opera houses or concert halls, nor the latter encountered in picture-salons and art galleries. We are not suggesting that thrills of sense-delight are not felt in these places, or that inspiration cannot come to one who visits them; but that delight and that inspiration are mostly emotional, not

spiritual. Only occasionally does the poet or the painter lift us to spiritual heights; mostly it is a stirring of emotion, an awakener of sentiment which can never rise to heights of sublimity. Good and friendly and soothing feelings often result from such emotions and sentiments, but so also do evil, lustful and exciting ones. Let not the aspirant then fancy that purification of his lower nature of senses and of emotions will result from artistic culture. The Beautiful has a psychic aspect as well as a spiritual one, and it is the spiritual aspect that one should seek. Similarly, spiritual virtues are different from social virtues, and spiritual truths from facts of ordinary knowledge.

The senses and organs are to be trained, the soul's attitude to them has to be determined. The hatha-yogi looks upon them as enemies; the hedonist values them as principals in the game of life; the religious person considers them as "undesirable company from which may the good God deliver me!"; the raja-yogi and the Theosophist know that the senses and organs are the orifices of the body which is the Temple of the Spirit. This temple and its doors and windows and inner chambers are composed not of dead matter but of living intelligences. Purification and control of this host of living intelligences implies lessening their psychic action and inducing in them the influence of the noetic action. Shankara, commenting on verse 14 of Chapter XVIII of the *Gita*, says that the fifth factor of any action, "the presiding deities," are "Aditya and other Gods by whose aid the eye and other organs discharge their functions." The human soul has a duty to them. By his own thought, will and feeling the soul has to serve them and raise their status.

So the very first step the student has to take is to acquire the correct attitude towards the senses and organs and then acquire Knowledge to aid them to perform their functions harmoniously, which would raise them on their own path of evolution. They have to be taught adaptability to the soul, *i.e.*, the suggestions given by the soul should find acceptance with them. This requires patience on the part of the soul who stands as a teacher to the host of lives who attend his school and who are grouped into classes which are distinct organisms. Therefore has Mr. Judge written:

The world of the elementals is an important factor in our world and in the course of the student.

---

## "EVIL"

[Reprinted from *Lucifer*, June 1891.]

EVIL is the twin of progress, and progress is the law of the universe. The normal condition on one stage of evolution is evil on the next higher stage, on which a higher form has become the normal condition. Consider the pilgrimage of the Monad: the Monad is in the stage of inmetallization, and in a volcanic eruption stones are flung into the air, they dash themselves against each other and break each other into fragments, burning lava pours out of the crater; so long as nothing but minerals have been evolved all these forces work for progress for further evolution. Pass to the next stage: the Monad is inherbalized, plants kill each other out, yet this struggle for existence works for progress and cannot injure moral feelings not yet evolved. The Monad is inzooned; the plant may poison the animal, the animals slay each other, and with this stage of consciousness may be said to begin what men call evil, pain caused by disharmony, though even here there is no evil from the moral standpoint, the normal condition being that of struggle. But when the Monad is inhumanized all is changed. With the evolution of the higher form of life comes the possibility of rising to a higher plane of being; man *can* rise above the material plane, and *ought* so to rise, because if he stands still he obstructs the evolution of the universe. As man he is able to rise to self-surrender, and the power gives the duty. Sacrifice is a condition of progress, enforced on mineral, vegetable, and animal, left to be accepted or refused by man. Lower forms of life fulfil the laws of their being by necessity: man by choice, his conscious self-surrender into harmony with the universe being his prerogative as Manasic entity. To live on a lower plane when one can rise to a higher is sin; the life-conditions of the lower irrupting into the higher are evil; the combat which is right for the brute is wrong for the man, because man thereby brings the brute passions of the lower plane into activity on the higher, in which they are disharmonious, destroying that which is further evolved than themselves. A dog kills a dog, and the stronger dog remains to breed; a man kills a man, and the brute survives while the human in him is slain. If there were no progress there could be no evil, since evil is only the life-form of the past persisting into the present: therefore whenever you see evil lose not heart, for if the higher were not evolving the distinction between higher and lower could not be.

---

## IN THE LIGHT OF THEOSOPHY

In one of his Reith Lectures printed in *The Listener* (England) for November 22, 1990, Chief Rabbi-elect Jonathan Sacks looks at the foundation of morality as accepted in the past and in today's changing world. Time was when religion and morality were seen as inseparable, but for the past few centuries that view has increasingly come under attack, for reasons that now seem quite clear, says Dr. Sacks:

God may well have revealed a moral code. But it turned out to be a different moral code for Catholics and Protestants and Muslims and Jews. If we are to sort out what human beings as such should do, we will need something other than revelation. Besides which, as Kant suggested, if you try to get people to be good by rewarding them if they are and punishing them if they are not, you do not actually succeed in getting them to be good. You merely succeed in getting them to be pragmatic. Then again...the view that the world was ruled by God on the principle of justice was difficult to reconcile with the facts. Evil prospered, the righteous for the most part suffered, and virtue had to be content with being its own reward. For people of faith, this only served to show how inscrutable divine justice was. But for those who brought less commitment to bear on the question, it was difficult to see how inscrutable justice was not another name for highly scrutable *injustice*.

None of these considerations was conclusive in itself. But by the 17th century, other factors were at play. There was the morally ambivalent record of religion itself: its holy wars and persecutions. There was the rise of science as a competing source of knowledge to revelation. And, perhaps above all, there was that crucial transition by which, in Lionel Trilling's phrase, "men became individuals."...The idea of the individual as a reality in itself, apart from its social roles, was beginning to emerge. Whatever the cause, the consequence was clear. The independent self was about to change the course of moral thought.

At some point, the revolutionary idea is born that religion, far from enhancing our moral development, significantly obstructs it. It keeps us in a state of dependency. It takes away from us the need, through trial and error, to find things out for ourselves. We become restless with a demanding Father who dictates the terms of our existence. Religion makes us moral children, and if we are to reach maturity we will have to do without it.

Once morality was divorced from a theistic vision of man's place in the universe, radical consequences were to follow. The ultimate effect was to weaken the idea of any moral authority beyond the self. The idea took hold that morality was a private affair, a matter of individual choice, and that no particular idea of the moral life had precedence over any other. This has revolutionized modern man's ways of thinking, his outlook towards life. As Dr. Sacks puts it:

What is right will be what works for you....In such an environment, morality becomes a matter of technique alone: learning how to reach our objectives or achieve self-expression. We no longer talk of virtues but of values, and values are tapes we play on the Walkman of the mind: any tune we choose so long as it does not disturb others.

One of the great motifs of moral thought in the last century has been the crucial importance of private space, the territory in which we are simply free to be ourselves. Rarely in human history has the idea of an obligation imposed on us by others seemed so constricting and suffocating. And this has profound implications for our understanding of a whole range of issues. Marriage has become not a covenant but a contract without binding force beyond the consent of the partners. Families have moved towards more contractual relationships between parents and children. Sexuality is a matter of freely chosen lifestyle. Abortion is the right of a woman over her own body. Euthanasia is the right of each of us over our own lives.

What is missing in each of these cases is the idea once thought to be definitive of morality: that there can be obligations which constrain our choices, and duties that place a limit on desire. It is not that we have stopped thinking morally altogether. It is that our moral imagination is bounded by three central themes: autonomy, equality and rights—the values that allow each of us to be whatever we choose. The central character of our moral drama is no longer the saint or the hero, but the free self, unencumbered by attachments, unobligated by circumstance, freely negotiating its temporary contracts with others....

Certainly, we have lost our sense of being part of a single moral community in which very different people are brought together under a canopy of shared values. It has become difficult to see ourselves as part of the collective enterprise that preceded our birth, will persist after our death and which gives meaning to our

struggles. Beyond producing and consuming, work and leisure, we find it hard to say what gives meaning to our lives. We have become inarticulate about the reasons for our choices.

We cannot go back to where we were. But neither are we condemned to stay where we are. We have reached the limits of individualism and we can now state its inner contradiction....It is precisely as a member of a community that I learn a moral language, a vision and its way of life. I become articulate by acquiring a set of meanings not of my own invention, but part of a common heritage. I become connected to others through bonds of loyalty and obligation that are covenantal rather than contractual. And I become connected, too, to the community's past and future, so that I can understand my life as a chapter in a larger narrative....It is in communities that the moral enterprise begins.

Dr. Sacks concludes by saying that "morality and religion turn out to be connected after all." But what is religion? The great sin of the prevailing religions, East and West alike, is sectarianism which breeds narrow-mindedness. At every turn the liberal-minded person seeks for Knowledge and Truth ere deciding upon what his duty is and how it can be performed. The intimacy subsisting between morality and knowledge needs to be seen. Self-introspection, self-study and self-knowledge bring a person to the realization that he is not and can never be an independent entity. In an increasing measure he perceives that his highest moral duty is to sustain the balance of the Universal Whole of which he is but an aspect.

In our civilization, in the name of autonomy and "free self," selfishness is practised. Not independence but interdependence; not what one thinks out by himself alone, but how far that thought conforms to the Wisdom of the Ages; not the claiming of rights but the discharge of duties; not self-growth but soul-service—such is the basis of true morality.

---

One of the characteristics of Kali Yuga is the rapidity with which things come to pass in it. This poses challenges to the men and women of our day, who have to grapple with the discoveries they make, the information they accumulate, and the planet-wide complexity to which their actions give rise. Writing in the September 1990 issue

of *Futures* (England), Professor P. Caspar of the Conservatoire National des Arts et Métiers, Paris, mentions two of the challenges that appear at the heart of the uncertainties and confusion of present-day man, "tossed about by events which disturb him and are often beyond him"—the accelerating pace of change and an increase in complexity:

Paul Valéry regretted that the future was no longer what it used to be. Today we say that *change* is occurring constantly, and that this is happening at an ever faster pace. Half the things we use today did not even exist five years ago. And we are incapable of naming half the trades that will mark the year 2000. The French apply for 12,000 patents every year, as against 30,000 for the Germans and 300,000 for the Japanese. More inventions have come into being over the past three decades than throughout the entire history of mankind....

When everything changes so quickly, we tend to think that those behind will follow, *i.e.*, that the "man in the street" will become involved and join the movement. This attitude ignores the fact that any change may be viewed as a threat when the speed and nature of the change combine. Although we tend to overestimate the changes which affect us, we also tend to underestimate the inertias, fears, anxieties and resistance to change which we carry in ourselves, especially when these changes are taking place in fields which are strongly characterized by complexity....

Complexity is not a 20th-century invention....What is new is the degree of complexity which our societies have reached and, above all, the games of interdependence and cross-vulnerabilities which bind them together. We have gone from worlds made up of acquired positions to a universe of complex networks, where faraway, reassuring horizons have been replaced by near, fluctuating horizons. Moreover, the changes themselves feed this complexity through the discoveries that they produce which mark them and through the new questions they raise with regard to mastery of the very consequences of these discoveries. Interaction between biotechnologies and social life reflects this fully.

Professor Caspar argues that to cope with change and complexity, knowledge and intelligence are of prime importance. Not just any kind of intelligence, but intelligence "which enables us to create, transform and enhance knowledge in action." "It evokes all the

abilities which we view as necessary to understand what is being created, foresee problems, make choices and manage our plans and our lives," he writes.

Do knowledge and intelligence alone make for true "success," whether at the individual or at the national level? What after all is "success"? What will create a better future and make us face the challenge of the changing, complex world outside of us? It is not just outside knowledge but self-knowledge that most people are sadly deficient in. Self-knowledge makes us glimpse the reality and significance of the ties that bind us to the Heart which is the common source of all. He who knows himself sees as in a clear mirror not only his own likeness but also the image of the universe. He awakens more and more subtle senses. He is moved by Compassion. His existence becomes changed. Self-knowledge is not, however, the achievement of a moment. We grow into it minute by minute. "To obtain this knowledge is a greater achievement than to command the elements or to know the future." (*Lucifer*, October 1887)

---

An alarming trend in modern times is a rise in the consumption of alcoholic beverages in practically all countries. What is the reason for this "alcoholization of mankind"? Will this rise ever change to a slump? These questions are dealt with by a Soviet scientist, Alexander Nemtsov, in the November 1990 *Sputnik* (Digest of the Soviet Press).

In the mid-1950s, alcohol consumption rose first in the industrially developed countries, then in the Asian countries, where this had long been prevented by traditions and religious bans. Finally, the boom extended to Africa, where, according to a World Health Organization official, alcoholic beverages became more available than water.

The rise in alcohol consumption does not depend on the social structure of a state, nor on the economic position of certain sections of the population. Consequently, says Dr. Nemtsov, this phenomenon must have causes common to various countries and social categories.

The effect of alcohol [he writes] is well known and multiform....The initial euphoria is frequently followed by varying degrees of depression, painful sensations, and a general indisposition. Drinking may be followed by difficulties, which may grow into problems affecting the drinker's life. Nevertheless, certain percentage

of mankind uses alcohol in increasing amounts. What is its attraction? And why has it manifested itself so strongly in the second half of the 20th century?

In the mid-20th century the conditions of human life changed dramatically....A vast number of people had to get used to an entirely new set of conditions of life. All over the world migrants on average consume more alcohol than the urban, and indigenous population and rural people drink less than urban.

A major contributor has been the sharp rise in world economic potential. However uneven its distribution, the greater part of the world population has achieved better living standards, nutrition, and conditions of labour and everyday life and enjoys more leisure, which to many people has raised the difficult problem of how to overcome their inner vacuum and spiritlessness of existence. Boredom and the inability to achieve self-realization in free time prompt people to search for new sensations.

The mass media pumps out information on such a scale and at such speed that it does not allow time for absorption of thought and leaves no place for dialogue. Dialogue which has always united people, has in fact disappeared....

Monotonous work prevents self-expression and emotional relaxation, inherent in all forms of creation.

All these changes occurred much faster than changes in man's psyche and consciousness, which took millennia to form. Apparently, for many people alcohol has become a means of adaptation to reality, and it can be said that the measure of its consumption is an indicator of insecurity threatening both the individual and society....

Although life will become increasingly complex in the years to come, people will get used to it, and this psychological flexibility of man, it is hoped, will reduce the stress levels and the need for drugs and for alcohol. Hopes are also set on the cyclic character of drug and alcohol consumption. In many countries it has been observed that peaks in alcohol consumption are followed by slumps. Another reason for optimism is the realization that the alcohol situation is critical and that sobriety is beneficial to individuals and the state.

The injurious effects of alcohol are too well known, not only on the physical body but also on the mental faculties and the moral nature. Theosophy is explicit about its harmful effects. "Alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition," states H.P.B. in *The Key to Theosophy*, and

she adds: "Wine and spirit drinking is only less destructive to the development of the inner powers than the habitual use of hashish, opium, and similar drugs."

---

There are intrinsic limits to the resources humans can take from environmental systems on a sustainable basis. However, in our growth-oriented society, where production and more production is the aim, pressure is put on our ecological systems to such an extent that we are approaching a crisis state. In an essay in *New Statesman and Society* (London) for November 23, 1990, Sandy Irvine argues that the "limits-to-growth" perspective is the key to the understanding of why humanity faces its present dangers and why only a rejection of the whole growth paradigm will guide us to a more sustainable future. Not the pursuit of cleaner and more efficient growth, but a fundamental revolution in values, lifestyles and social structures is what is needed:

The language of "moreness" excludes that of "enoughness." Mother Earth is still treated as an inefficient and, indeed, disorderly bitch to be tamed, domesticated and manipulated in the service of greater human consumption.

The starting point of the "limits" model is the recognition that there is an optimal size for every structure, be it a plant, animal, machine, institution, social system or ecosystem. As ecologist Eugene Odum once put it: "Growth beyond the optimum becomes cancer."...The expansion of any part of a system beyond its optimum is self-defeating, since it can only displace other parts: thereby it first disrupts, then destroys, the overall system, itself included. This is precisely what human society is now doing to the ecological envelope....

The transformation of energy and raw materials in the human economy generates wastes, which are not "thrown away" but return to the "sink" of air, soil and water. There are equivalent limits to what can be sustainably reassimilated by the environment. As a result, nature's economy, the ultimate "means of production," can bake only a limited cake....

A deeper and more holistic approach would be to think of a society based on the sustainable and balanced satisfaction of different kinds of present and future human needs—material, psychological and spiritual—and those of other species. It would oppose those values, lifestyles and institutions that try to satisfy the aspirations

of one community, culture, generation or species by destroying another. Such a programme requires a drastic change in social values, our economic system and the choice of technologies we use.

In nature's economy, overdevelopment is not only unsustainable, but also unfair. In a finite, ecologically interconnected system, sustaining more of one thing must mean less of something else. The expansion of the human species at the expense of non-human forms of life cannot go on indefinitely. Nature is bound to strike back.

---

In the same issue of *New Statesman and Society*, Jeremy Seabrook examines "the nature of nature" and asks, what is this environment that we have rediscovered?

The environment finds itself at the centre of politics once more. The natural world has been working its own form of retribution on the showy artefact that had claimed to displace it. The very elements that sustain life are spoiled. Waters are poisoned, airs vitiated, soils degraded, food-chain contaminated; nameless new diseases, cancers and viruses affect people in even the most privileged parts of the world, as do strange new afflictions of mind and spirit.

Industrial society is now learning that its triumphal and heedless march across the globe—during which it had snuffed out the traditional and sustainable, broken practices of conservation and renewal, trampled customs that balance and restore, thrown away much of the precious human heritage of other cultures and civilizations—can no longer continue as before....

Guardians of resources in forests, river basins, on seashores, in hills and on the edge of deserts are being evicted because their habitats are now the objects of desire of greedy international markets. Their rights are annulled. They are criminalized, scorned and abused as obstacles to progress. They are killed by the mercenaries of superior economic forces—miners, settlers, lumber-firm employees, representatives of the transnationals. The living resources, prised from their stewardship, become timber, protein, raw materials, and go to enlarge the freedoms of people in the west and the elites of the third world. This is why the environment is also inseparable from human rights and social justice.

---

# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
INDEX TO THE SECRET DOCTRINE  
THE THEOSOPHICAL GLOSSARY  
TRANSACTIONS OF THE BLAVATSKY LODGE  
THE KEY TO THEOSOPHY  
THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
RAJA-YOGA OR OCCULTISM  
SHE BEING DEAD YET SPEAKETH  
THE ESOTERIC CHARACTER OF THE GOSPELS  
A BOOK OF QUOTATIONS

## By William Q. Judge:

THE OCEAN OF THEOSOPHY  
LETTERS THAT HAVE HELPED ME  
THE BHAGAVAD-GITA  
NOTES ON THE BHAGAVAD-GITA  
THE YOGA APHORISMS OF PATANJALI  
VERNAL BLOOMS  
THE HEART DOCTRINE  
ECHOES FROM THE ORIENT  
AN EPILOGUE OF THEOSOPHY AND THEOSOPHY GENERALLY STATED  
A BOOK OF QUOTATIONS

## By Robert Crosbie:

THE FRIENDLY PHILOSOPHER  
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY  
UNIVERSAL THEOSOPHY  
A BOOK OF QUOTATIONS

## Other Publications:

LIGHT ON THE PATH  
THROUGH THE GATES OF GOLD  
THE DHAMMAPADA  
THE LIGHT OF ASIA  
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING  
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY  
THE ETERNAL VERITIES  
THE TELL-TALE PICTURE GALLERY  
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)  
LIVING THE LIFE  
THE BUILDING OF THE HOME  
"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

---

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

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