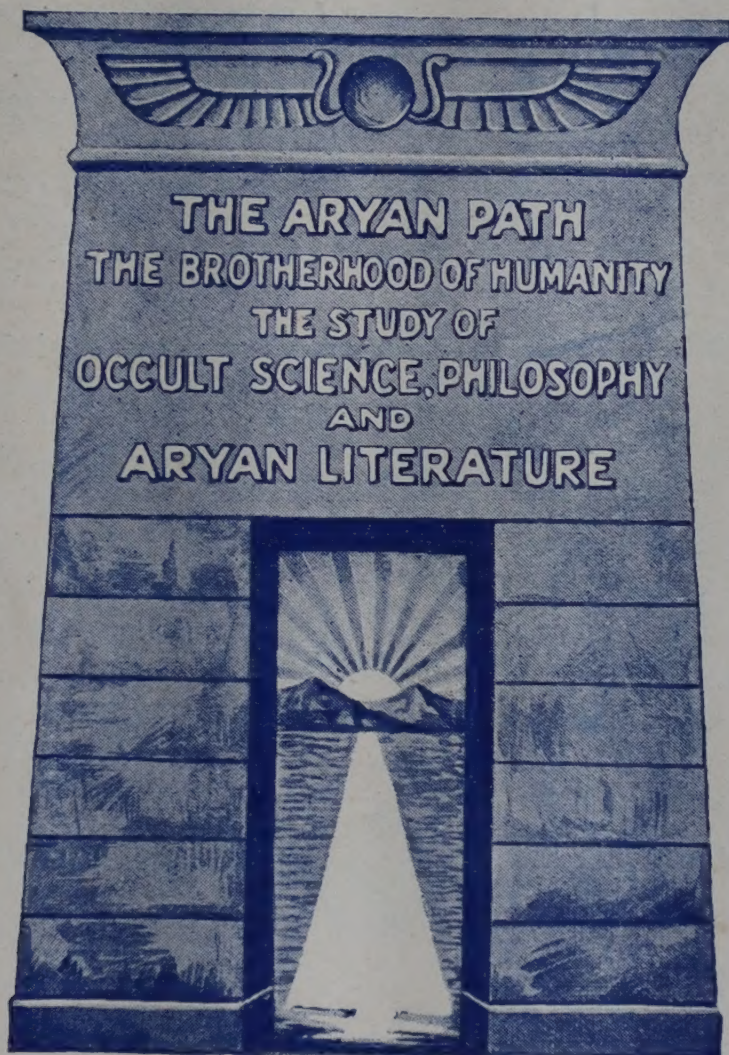




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



Vol. XXIV No. 9

July 17, 1954

In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good.

—H. P. BLAVATSKY

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

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th July 1954.

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AUM

THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1954.

VOL. XXIV. No. 9

THE THEOSOPHIST AND THE THEOSOPHICAL MOVEMENT

“See thyself by thyself” and learn the true meaning of *Atmanam, Atmana pasya* :—

“To know *itself* e’en as a shining light
Requires no light to make itself perceived”

—MASTER K. H.

Modern psychology is as yet ignorant of man’s true constitution. The Theosophical sevenfold classification is unknown to most psychologists, and the few who have looked at it put it aside with a whisper—“Fantastic!” If the metaphysician who philosophizes about pain is not able to bear a toothache, equally the psychologist, the psychiatrist, or the psycho-analyst knows next to nothing about his own pride and his own passions, while he rushes out to cure the pride and passions of others. The Theosophical student is not very much better—so much the worse for him! While he can enumerate the human principles—three, seven or ten—he is weak in his application of the knowledge; many fail to see the intimate relationship subsisting between their own *prana* and their own *kama*; between *tanha*, the will to live, and the many sensuous longings of day-to-day life.

One method recommended by the Esoteric Philosophy is suggested in the words of a Master:—

It is the custom among some good people to glance back at their life’s path from the hillocks of time they annually surmount.

It is opportune this month to engage ourselves in this beneficent exercise. In the second week of August some true devotees will utilize H. P. Blavatsky’s 123rd birth anniversary to re-consecrate themselves to the Cause she served with a deep insight born of soul-sacrifice. All men, all women, aspire to offer sacrifices in money or in love, in good works or in useful instruction; each does so according to his light.

The light of sacrifice, however humble or dim, is the light that shineth in the darkness of our civilization where poverty, envy, rivalry and ignorance flourish. But the light of spiritual sacrifice is the highest and the best of lights. Smaller sacrifices are rendered by the light of the senses or of the feelings or of the mind, but the sacrifice of the Soul enables one to think and to feel, to speak and to act with spiritual discernment. Wisdom is the Light of the Higher Self, which may be likened to that of the Sun; while the light of many sacrifices is like the borrowed light of the planets or of the Moon, and that of still others is like the light of the man-made electric bulb or the cotton wick.

One great object which the devoted Esotericist aspires to realize is to become as pure a channel as possible, so that through him in some measure the Power of Wisdom may flow, unifying him with the Movement as H.P.B. was completely unified. She and the Movement have been and are one. H.P.B. without the Movement is inconceivable, like the Logos without the Absolute. She attained this position by assimilating the Immemorial Teachings of the Great School, the Great Lodge of Masters, the Seers, the Contemplators, the Sage-Servers. She saw early that the lights of this world would not save our civilization; she turned student-searcher and for 20 years blazed the trail for all who were to follow her. She revealed in herself the Great Pupil, the Great Learner, the Great Devotee. And then, for the

last 20 years of her incarnation, she taught. Her knowledge, her experience, her precepts, her example above all, are there. If to understand her knowledge is difficult, to comprehend the nature of her experience is still more difficult. If her precepts are most difficult in self-application, her example in speech and in behaviour is baffling and has caused heart-burning in some, given birth to doubts in others, and sent many weak-hearted persons to the house of sloth and worse.

Those who have in their Hearts the Tathagata Light—the small flame kindled at the Great Flame of the Mighty Illustrious Predecessors—will not discard as false or mistaken that which they do not understand in H.P.B.'s life and mission. Tracing her acts to the principles of the Esoteric Philosophy, of which she was a consummate master,

they will correct their own thoughts by study and reflection, their personal feelings by discipline and persistent application, their deeds by the true sacrifice of Spiritual Wisdom. This triple exercise brings the humble devotee within the periphery of his own Higher Self. Then he finds that he too has made himself a channel, however humble, of the Great Light of the Lodge and he has been enabled to do so because H.P.B. lived, laboured and loved humanity. She saw the radiance of the Self by the Radiance of her own Divinity. Of her the Adepts and Mahatmas, including her own Blessed Guru, can say:—

Of all devotees he is considered by us as the most devoted who with heart fixed on the Light Within, full of faith, has made himself worthy of relationship with us. He is the devotee, he the worshipper, worthy of relationship with us.

LESSONS FROM FAIRY-TALES

Some folk tales mask their meaning under a fantastic disguise, but others carry their message for all to see. The following tale, condensed from Grimm's version, is on the theme of over-vaulting ambition. Desire is never satisfied. We drink

salt water that only doubles our thirst.

And as in all true fairy-tales, under the obvious moral message there lie depths of symbolism in this story.

THE FISHERMAN AND HIS WIFE

A fisherman and his wife lived in a miserable hut by the sea. One day his line drew up a large flounder from the shining water.

"Let me go," it said. "I am no fish, but an enchanted Prince."

"A fish that talks!" said the man. "The only thing to do is to let it go." And he threw it back into the water.

But when he told this to his wife, she asked, "Did it give you a wish?"

"No, why?" said the man.

"You fool!" she cried. "You should have asked for a cottage in place of this miserable hut. Go now and say we want it."

The man was unwilling but he went. The sea was no longer shining, but was yellow-green with specks of spume. He stood on the shore and said:—

Flounder, flounder in the sea,
If enchanted prince you be,
Come to me, for my good dame
Wishes what I dare not name.

The flounder swam up and asked, "What does she want?"

"She says I ought to have got a wish," the fisherman replied. "She wants a cottage in place of the hut."

"Go home," said the flounder. "She has it."

So the man went home, and there was his wife before a beautiful little cottage, furnished and fitted inside, and outside a vegetable and fruit garden, with a yard for hens and ducks.

"Here," said the man, "we can be happy."

"Perhaps," said the wife, and within a fortnight she grumbled, "The cottage is too small. Go down and ask the flounder for a castle."

"Do we want a castle?" asked the man. "Surely this is good enough."

"Go down at once and ask for one," said she.

"He gave us the cottage," said the man, "I don't like to ask for more."

But she nagged and nagged until he went. The sea, though smooth, was now clouded dark blue and purple. He stood on the shore and cried:—

Flounder, flounder in the sea,
If enchanted prince you be,
Come to me, for my good dame
Wishes what I dare not name.

"Well," asked the flounder, "*what* does she want now?"

"I'm sorry," said the fisherman, "she wants to live in a castle."

"Go home," said the flounder, "she has it."

When the man got home, there was his wife on the steps of a grand stone castle, which had marble floors, tapestries and crystal lights, with crowds of servants everywhere. Outside were horse and cattle stables, a coach-house, a splendid garden and a large park with deer.

But still the wife wasn't satisfied for long. Early one morning she said to her husband, "We must be King."

"I don't want to be King," said the man.

"But *I* want to be King. I *must* be King," said the wife. "Tell the flounder so at once."

The man sighed, "It is not right," but he went down to the shore. The sea was darkest grey, heaving menacingly against the rocks. Once more he cried:—

Flounder, flounder in the sea,
If enchanted prince you be,
Come to me, for my good dame
Wishes what I dare not name.

"What *does* she want now?" asked the flounder.

"She wants to be King," said the man.

"Go home," said the flounder, "she is one already."

When the man got home, the castle was a marble palace, with sentinels and soldiers around it. In the great hall, surrounded by courtiers, sat his wife on a golden throne, with a golden crown and sceptre, bedecked with gems.

"Well, wife," said the man, "now you should be satisfied."

"No," said the wife, "my desire is boundless. I cannot hold it back any more. Go, tell the flounder I must be nothing less than Emperor."

"Ah, dear wife," said the man, now really frightened, "he will not make you that."

"He will and must," said the wife. "Go down at once."

So once more he went, all trembling, to the shore. The sea was thick and black, fierce white-capped waves were beating on the beach, and a bleak, cold wind was blowing. Fearfully he cried:—

Flounder, flounder in the sea,
If enchanted prince you be,
Come to me, for my good dame
Wishes what I dare not name.

"*What* now?" asked the flounder.

"She wa-ants to be Emperor," said the man.

"Go home," said the flounder, "she is that already."

The man went home and the palace was more magnificent—gold and marble and treasures everywhere—while the servants were dukes and barons. His wife sat on a throne of solid gold, wearing a tall golden crown all set with diamonds. She held the sceptre and imperial globe, while kings and princes bowed before her.

"Well, wife," said the man, "you *should* be satisfied now."

"No," said the wife, "I am only Emperor. I must be Pope too."

"That is too much," said the man. "You cannot be Pope. I dare not ask for that."

"Be off at once," said the wife. "Since the flounder has made me Emperor he can just as well make me Pope. Go down and tell him so."

The husband went down, but his knees were knocking and he shook all over. A fierce gale was blowing. The sea was swirling and foaming and dashing itself on the stones. The sky was dark and threatening, with one small patch of blue, but lower down it was an angry red. The man shivered and cried:—

Flounder, flounder in the sea,
If enchanted prince you be,

Come to me, for my good dame
Wishes what I dare not name.

"WHAT now?" asked the flounder.

"Forgive me," said the man, "she wants to be Pope."

"She is that already," said the flounder.

The man went home, and, in a huge cathedral, that was surrounded by palaces and lit up with a thousand candles, sat his wife, in cloth of gold, on a still higher golden throne, while kings and emperors knelt to kiss her feet.

"Well, wife," said the man, "surely you are content now."

But all she said was, "We shall see about that."

Next morning, as the sun began to rise, she said, "There is one thing I cannot do—make the sun rise when I please. I want to be God. Husband, wake up. Tell the flounder I must be God."

The frightened man fell out of bed, and begged and prayed her to be content, but she flew into a passion and cried, "I *will* not be content till I am God."

So the man dressed in haste and ran terrified to the shore. The storm was raging, the wind was tearing down trees and rocks and houses, and he could hardly stand. The sky was pitch black, with thunder and lightning, while the waves were tossing as high as towers. The man could hardly hear his own voice as he shouted:—

Flounder, flounder in the sea,
If enchanted prince you be,
Come to me, for my good dame
Wishes what I dare not name.

"What now?" asked the flounder.

"Woe is me!" said the man, "she wants to be God."

"Go home," said the flounder. "She is back in the hut."

And there they had to live ever after.

The moral needs no driving home. Probably some clear-sighted youngster will remember how, when he was younger, he longed for a tricycle, or some other object that filled his whole horizon; but how soon, once possessed, its desirability waned, and something "bigger and better"—perhaps a bicycle—became the target of desire. Possession of this, too, was but a brief rapture, to be succeeded by a yet more clamorous longing for "something else." The adult is just as much dominated by desire, and though, under Karma, we get what we desire from the ocean of life, sooner or later, since motion follows a circular path, we come back inevitably to where we began, until we get beyond desire.

The story gives a whimsical picture of lower Manas (mind) dominated by Kama (desire), even though, like the fisherman, it knows that "it is not right." Further, it is the mind, not desire itself, that is the agent in the request or demand. That is, every act, or effect, proceeds from the mind, though the basis of every act is desire. Desire urges thought, but it is thought that brings about the effect, through its connection with the spiritual Self, Oannes or the man-fish. Even the round, flat figure of the flounder seems to indicate a nearness to the globular shape from which all forms have emerged.

There is one other incidental but interesting point. In all folk tales it always seems necessary to pronounce spells and invocations in simple verse, a fact that may well be linked with the power of *mantrams*, and which is worth thinking over in these days when ceremonious phrases and stultifying ponderosities are too often accepted as signs of superiority. He who would have power to help and guide the potencies in nature and in his fellow men must know how to "speak" to them.

FRAGMENTS OF OCCULT TRUTH

No. VI—DEVACHAN

BY A LAY CHELA

Reprinted from *The Theosophist*, Vol. IV, pp. 131-135, for March 1883.

Fragments IV and V dealing with the subject of the Evolution of Man appeared in our April and June numbers. We reprinted "Is Suicide a Crime?" containing H.P.B.'s important comments arising out of Fragment III in our May number.

We are reprinting below the Fragment which deals with the important subject of Devachan. A background to it will help our readers.

The teaching on the subject of Devachan became prominent when H.P.B. made a reply in the June 1882 *Theosophist* (Vol. III, pp. 225-226) to Mr. C. C. Massey's difficulties in an article entitled "Seeming 'Discrepancies.'" Reference has already been made to this article in our December issue, p. 35. The particular passage in this article which set Mr. Sinnett and Mr. Hume propounding a long series of questions to one of the Masters and eliciting in return voluminous replies was as follows:—

A "spirit," or the spiritual *Ego*, cannot *descend* to the medium, but it can *attract* the spirit of the latter to itself, and it can do this only during the two intervals—before and after its "gestation period." Interval the first is that period between the physical death and the merging of the spiritual *Ego* into that state which is known in the Arhat esoteric doctrine as "Bar-do." We have translated this as the "gestation" period, and it lasts from a few days to several years, according to the evidence of the adepts. Interval the second lasts so long as the merits of the old *Ego* entitle the being to reap the fruit of its reward in its new regenerated Egoship. It occurs after the gestation period is over, and the new spiritual *Ego* is reborn—like the fabled Phoenix from its ashes—from the old one. The locality, which the former inhabits, is called by the northern Buddhist Occultists "Deva-chan," the word answering, perhaps, to Paradise or the Kingdom of Heaven of the Christian elect. Having enjoyed a time of bliss, proportionate to his deserts, the new *personal Ego* gets reincarnated into a *personality* when the remembrance of his previous Egoship, of course, fades out. (*The Theosophist*, June 1882, Vol. III, p. 226)

In Fragment III, Mr. Hume had already incorporated information drawn from the answers received from Mahatma K.H. Further details received from later correspondence was introduced into Fragment No. VI by Mr. Sinnett, which is reprinted below.

But even with this additional stock of information Mr. Sinnett was not able to present the doctrine to the full satisfaction of the Mahatma. Under his instructions certain Appendices were added drawn from further matter in a letter to Mr. Sinnett. In that letter the Master writes:—

... you are right in saying that the "Soul" can never awake to its mistake and find itself "cheated by nature"—the more so, as strictly speaking, the whole of the human life and its boasted realities, are no better than such "cheating." But you are wrong in pandering to the prejudices and preconceptions of the Western readers (no Asiatic will ever agree with you upon this point) when you add that "there is a sense of *unreality* about the whole affair which is painful to the mind," since you are the first one to feel that, it is no doubt due much more to "an imperfect grasp of the nature of the existence" in devachan—than to any defect in our system. Hence—my orders to a chela to reproduce in an Appendix to your article extracts from this letter and explanations calculated to disabuse the reader, and to obliterate, as far as possible, the painful impression this confession of yours is sure to produce on him. . . . Nature cheats no more the *devachanee* than she does the living, physical man. Nature provides for him far more *real* bliss and happiness *there*, than she does *here*, where all the conditions of evil and chance are against him. . . .

There are five Appendices to this Fragment marked A, B, C, D and E. These will appear in our next issue.—Eds.]

It was not possible to approach a consideration of the states into which the higher human principles pass at death, without first indicating the general framework of the whole design which is worked out in the course of the evolution of man. The great majority of blunders made by ordinary theological speculation on this subject are due to ignorance of this general design. People have been led to regard the present physical life as the only one of its kind which a human soul is called upon to pass through. They have next found themselves obliged to provide in Heaven or some sphere of punishment for all the rest of eternity, as they are reluctant to contemplate the notion of final annihilation even for their mere personal entities, —unable to understand that unless specially qualified for perpetuation, they might tire of such entities in progress of millenniums. Thus the Heaven of vulgar theology—not to speak of the Hell—is a congeries of inconsistent conceptions as fatally at war with each other as with the facts of the earth life they are supposed to supplement. Heaven is treated as a place in which life is infinitely prolonged—an eternity which has a beginning but no end—and found enjoyable in the highest degree. But each person is simply himself or herself as on earth in a new spiritual body, with recollection of the past life on earth, and perception of the continued life in progress here for the living friends and relatives left behind. Now a Heaven which constituted a watch-tower from which the occupants could still survey the miseries of the earth, would really be a place of acute mental suffering for its most sympathetic, unselfish and meritorious inhabitants. If we invest them in imagination with such a very limited range of sympathy that they could be imagined as not caring about the spectacle of suffering after the few persons to whom they were immediately attached, had died and joined them, still they would have a very unhappy period of waiting to go through before survivors reached the end of an often long and toilsome existence below. And even this hypothesis would be further vitiated by making Heaven most painful for occupants who were most unselfish and sympathetic, whose reflected distress would thus continue on behalf of the afflicted race of mankind generally, even after

their personal kindred had been rescued by the lapse of time. The only escape from this dilemma for believers in a conventional Heaven, lies in the supposition that Heaven is not yet opened for business, so to speak, and that all people who have ever lived from Adam downwards are still lying in a death-like, annihilation-like trance, waiting for the resurrection at the end of the world. (The resurrection by the bye has an occult meaning which the present explanations may help to elucidate, but of that more anon.) Which of these hypotheses is most favoured by ordinary theology we do not pretend to say, but Heaven must be recognized by that doctrine as either open or not open yet for the reception of souls, and then one of the two lines of speculation above roughly indicated must be followed.

None the less, of course, would theology deny that either statement of the case was correct. No statement of any case which ordinary theology favours, ever is admitted to be correct by theologians if it is put in plain language which conveys a definite conception. Now this brings us to a point of great importance in regard to these fragmentary teachings. The statements which have to be made are susceptible of being expressed in the plainest possible terms. The language of occult philosophy may be as precise as that of physical science. It has not always been so, because a great deal of it has been employed to disguise the statements put forward, just as early astronomers would sometimes record their discoveries by means of anagrams perfectly destitute of meaning on the surface. But the obscurity of occult writing has never been due to the cloudiness or confusion of the ideas under treatment. Thoroughly understood, all occult knowledge, within the range of ordinary human understanding, can be presented to the reader in language as lucid as a diamond, and no more than the facets of the diamond, need the edges of its separate assertions be blurred to make them fit.

The facts about the spiritual condition of life which for each human individuality travelling round the great circle of evolution intervenes between every one of its separate incarnations, are thus susceptible like the facts of objective existence, with which these essays have chiefly hitherto

been dealing, of intelligible expression in terms which need not provide by intentional obscurity for any possible necessity of later withdrawal or qualification. But of course the conditions of lives which are not objective are not so easily grasped as those which are paralleled by our own, and statements which may be perfectly definite as far as they go, may nevertheless be incomplete. The world of effects is a strange and unfamiliar territory for most of us, and untrained imaginations might not follow a close description of its features. However, there are living men, be it remembered, to whom its territory is not unfamiliar, to whom its minutest details are no longer strange. From these the information comes, which we are about to lay before the reader.¹ Rejecting the unscientific name which has become encrusted with too many misconceptions to be convenient, let us keep to the oriental designation of that region or state into which the higher principles of human creatures pass at death. "Devachan," to begin with, makes no offer of *eternal* accommodation to the finite personalities of dying men.

It has already been explained that when the four higher principles escape from the body, *i.e.*, from the lower triad, they divide in accordance with the affinities that have been engendered in them during their corporate life. The lower *reliquæ* remain in the *Kama loka* or immediate vicinity or atmosphere of the earth, and the higher two invested with a certain amount of consciousness by having assimilated all which is adapted to a superior state of existence, from the 5th principle, *Manas*, or "animal" soul, pass into a temporary period of oblivion² from which they are, so to speak, born into "Devachan." Now in Devachan, that which survives is not merely the individual monad, which survives through all the changes of the whole evolutionary scheme, and flits from body to body, from planet to planet; and so forth; that which survives in Devachan is the man's own self-conscious personality,³ under some restrictions indeed, which we will come to directly, but still

it is the same personality as regards its higher feelings, aspirations, affections, and even tastes as it was on earth. Those feelings and tastes of course which were purely sensual will drop off, but, to suggest a whole range of ideas by means of one illustration, in Devachan the soul of the man who was passionately devoted to music would be continuously enraptured by the sensations music produces. The person whose happiness of the higher sort on earth had been entirely centred in the exercise of the affections will miss none, in Devachan, of those whom he or she loved. But, at once it will be asked, if some of these are not themselves fit for Devachan, how then? The answer is that does not matter. For the person who loved them *they will be there*. It is not necessary to say much more to give a clue to the position. Devachan is a subjective state. It will seem as real as the chairs and tables round us; and remember that above all things to the profound philosophy of occultism, are the chairs and tables, and the whole objective scenery of the world, unreal and merely transitory delusions of sense. As real as the realities of this world to us, and even more so, will be the realities of Devachan to those who go into that state.

Now we fancy very few Western thinkers at the first glance will welcome this account of the heaven awaiting them beyond the grave, but we are not weaving merely pleasant fancies, we are describing natural facts, and to say that a condition of things is unacceptable to the imagination, is to say nothing in disproof of its actuality. As regards Devachan, however, a patient consideration of the place in nature which it occupies will show that this subjective isolation of each human unit is the only condition which renders possible anything which can be described as a felicitous spiritual existence after death for mankind at large, and "Devachan" is as much a purely and absolutely felicitous condition for all who attain it as "Avitchi" is the reverse of it. There is no inequality or injustice in the system; Devachan is by no means the same thing for the good and the indifferent alike, but it is not a life of responsibility, and therefore there is no logical place in it for suffering any more than in "Avitchi" there is any room

¹ The information is supplemented by a copious appendix which please consult.—*Ed.*

² Called in No. 1 of Fragments "gestation."

³ See Appendix A.—Perchance the "essence" of self-conscious personality would be a more comprehensive term.—*Ed.*

for enjoyment or *repentance*.⁴ It is a life of *effects*, not of *causes*; a life of being paid your earnings, not of labouring for them. Therefore it is impossible to be during that life cognizant of what is going on on earth. Under the operation of such cognition there would be no true happiness possible in the state after death. But there is no true happiness possible, people will say, in the state of monotonous isolation now described! The objection is merely raised from the point of view of an imagination that cannot escape from its present surroundings. To begin with, about monotony: no one will complain of having experienced monotony during the minute or moment or half hour as it may have been of the greatest happiness he may have enjoyed in life. Most people have had such happy moments at all events to look back to for the purpose of this comparison, and let us take even one such minute or moment, too short to be open to the least suspicion of monotony, and imagine its sensations immensely prolonged without any external events in progress to mark the lapse of time. There is no room in such a condition of things for the conception of weariness. The unalloyed unchangeable sensation of intense happiness goes on and on, not for ever, because the causes which have produced it are not infinite themselves, but for very long periods of time until the impulse has exhausted itself. [See Appendix B.] As physical existence has its cumulative intensity from infancy to prime, and its diminishing energy thenceforward to dotage and death, so the dream-life of Devachan is lived correspondentially. There is the first flutter of psychic life, the attainment of prime, the gradual exhaustion of force passing into conscious lethargy, semi-unconsciousness, oblivion and—not death but birth! birth into another personality and the resumption of action which daily begets new congeries of causes that must be worked out in another term of Devachan.

"It is not a reality then, it is a mere dream,"

⁴ The fine parable in Luke about Lazarus, the beggar, the rich man, and "Father Abraham," would fall through, we are afraid, in the light of esoteric teachings. The only important truth therein contained is the statement about the "great gulf fixed" between Devachan, and Avitchi, and the earth. See Luke xvi. v. 20-30.—Ed.

objectors will urge; "the soul so bathed in a delusive sensation of enjoyment which has no reality all the while is being cheated by Nature, and must encounter a terrible shock when it wakes to its mistake." But in the nature of things, it never does or can wake. The waking from Devachan is its next birth into objective life, and the draught of Lethe has then been taken. Nor as regards the isolation of each soul is there any consciousness of isolation whatever; nor is there ever possible a parting from its chosen associates. These associates are not in the nature of companions who may wish to go away, of friends who may tire of the friend that loves them even if he or she does not tire of them. Love, the creating force, has placed their living image before the personal soul which craves for their presence, and that image will never fly away. [See Appendix C.]

There is a sense of unreality about the whole affair, to some people, which is painful to their mind at first no doubt; but this is certainly much more due to an imperfect grasp of the nature of the existence described, on the part of people used merely to objective experiences, than to any inherent demerits in the scheme of existence provided for souls in their transition state in Devachan.

And we must remember that by the very nature of the system described there are infinite varieties of well-being in Devachan, suited to the infinite varieties of merit in mankind. If "the next world" really were the objective Heaven which ordinary theology preaches, there would be endless injustice and inaccuracy in its operation. People to begin with would be either admitted or excluded, and the differences of favour shown to different guests within the all-favoured region, would not sufficiently provide for differences of merit in this life. But the real Heaven of our earth adjusts itself to the needs and the merits of each new arrival with unfailing certainty. Not merely as regards the duration of the blissful state which is determined by the causes engendered during objective life, but as regards the intensity and amplitude of the emotions which constitute that blissful state, the Heaven of each person who attains the really existent Heaven is precisely fitted to his capacity for enjoying it. It is the creation of his own aspirations and faculties. More than this

it may be impossible for the uninitiated comprehension to realize. But this indication of its character is enough to show how perfectly it falls into its appointed place in the whole scheme of evolution. [See Appendix D.]

Devachan being a condition of mere subjective enjoyment, the duration and intensity of which is determined by the merit and spirituality of the earth-life last past, there is no opportunity while the soul inhabits it for the punctual requital of evil deeds. But Nature does not content herself with either forgiving sins in a free and easy way, or damning sinners outright, like a lazy master too indolent, rather than too good-natured, to govern his household justly. The karma of evil, be it great or small, is as certainly operative at the appointed time as the karma of good. But the place of its operation is not Devachan, but either a new rebirth, or *Avitchi*—a state to be reached only in exceptional cases and by exceptional natures.⁵ The subject being of paramount importance it may be left for a separate Fragment. [See Appendix E.] Generally, the rebirth into objective existence is the event for which the karma of evil patiently waits; and then, it irresistibly asserts itself, not that the karma of good exhausts itself in Devachan leaving the unhappy monad to develop a new consciousness with no material beyond the evil deeds of its last personality. The rebirth will be qualified by the merit as well as the demerit of the previous life, but the Devachan existence is a rosy sleep,—a peaceful night with dreams more vivid than day, and imperishable for many centuries and ages, as the loftiest mountains of the earth for the time abandoned.

It will be seen that the Devachan state is only one of the conditions of existence which go

⁵ While the ordinary, commonplace sinner will reap the fruits of his evil deeds in a following reincarnation, the exceptional criminal, the—so to speak *aristocrat of sin* has *avitchi* in prospect. Most of our everyday transgressions being due rather to circumstances over which we have little or no control, as well as to the utter vanity of the request.—“Lead us not into temptation,” the Law of Retribution is there, with its finer sense of discriminative justice than ever found on earth, to act always unerringly in producing effects strictly adequating their real causes.

to make up the whole spiritual or relatively spiritual complement of our earth life. Observers of spiritualistic phenomena would never have been perplexed as they have been if there were no other but the Devachan state to be dealt with. For once in Devachan there is very little opportunity for communication between a spirit, then wholly absorbed in its own sensations and practically oblivious of the earth left behind, and its former friends still living. Whether gone before or yet remaining on earth, those friends, if the bond of affection has been sufficiently strong will be with the happy spirit still, to all intents and purposes for him, and as happy, blissful, innocent, as the disembodied dreamer himself. It is *possible*, however, for yet living persons to have visions of Devachan, though such visions are rare, and only one-sided, the entities in Devachan, sighted by the earthly *clairvoyant*, being quite unconscious themselves of undergoing such observation. The spirit of the clairvoyant ascends into the condition of Devachan in such rare visions, and thus becomes subject to the vivid delusions of that existence. It is under the impression that the spirits with which it is in Devachanic bonds of sympathy have come down to visit earth and itself, while the converse operation has really taken place. The clairvoyant's spirit has been raised towards those in Devachan. Thus many of the subjective spiritual communications—most of them when the sensitives are pure minded—are real, though it is most difficult for the uninitiated medium to fix in his mind the true and correct pictures of what he sees and hears. In the same way some of the phenomena called psychography (though more rarely) are also real. The spirit of the sensitive getting odylied, so to say, by the aura of the spirit in Devachan, *becomes* for a few minutes that departed personality, and writes in the handwriting of the latter, in his language and in his thoughts as they were during his lifetime. The two spirits become blended in one, and the preponderance of one over the other during such phenomena, determines the preponderance of personality in the characteristics exhibited. Thus, it may incidentally be observed, what is called *rapport*, is in plain fact an identity of molecular vibration between the astral part of the incarnate

medium and the astral part of the disincarnate personality.

Meanwhile the average communicating "spirit" of the séance room is the denizen of that intervening region between earth-life and Devachan which has been already referred to as *Kama loka*. On the subject of "shells" or Elementaries, so much has been written of late that this branch of the subject may be passed over lightly now. The upper *duad* having won in the struggle which takes place after death in *Kama loka* between the two sets of principles, the lowest of all with a remnant of the 5th, its more brutal memories and instincts alone remaining, continues to roam the earth's atmosphere for a time—an empty shell though alive for a while to a certain extent. A word or two of explanation however is required in reference to the complete two principled being which remains in *Kama loka*, when the upper *duad* does *not* win the struggle for possession of the late personality. It might be imagined that such a being would be far more potent for the purposes of communication with still living people, than the shell, and so it might be if it remained in *Kama loka*, but the fact is that in such cases the surviving personality is promptly drawn into the current of its future destinies and these have nothing to do with this earth's atmosphere or with Devachan, but with that "eighth sphere" of which occasional mention will be found in older occult writings. It will have been unintelligible to ordinary readers hitherto why it was called the "eighth" sphere, but since the explanation in these Fragments of the 7-fold constitution of our planetary system, the meaning will be clear enough. The spheres of the cyclic process of evolution are seven in number, but there is an eighth in connection with our earth—our earth being, it will be remembered, the turning point in the cyclic chain—and this eighth sphere is out of circuit, a *cul-de-sac* and the bourne from which it may be truly said no traveller returns.

It will readily be guessed that the only sphere connected with our manwantaric chain, which is lower than our own, in the scale that has spirit at the top and matter at the bottom, must itself be no less visible to the eye and to optical instruments, than the earth itself, and as the duties

which this sphere has to perform in our planetary system are immediately associated with this earth, there is not much mystery left now in the riddle of the eighth sphere, nor as to the place in the sky where it may be sought. The conditions of existence there, however, are topics on which the adepts are very reserved in their communications to uninitiated pupils, and concerning these we have for the present no further information to give.

One statement though is definitely made, *viz.*, that such a total degradation of a personality as may suffice to draw it, after death, into the attraction of the eighth sphere, is a very rare occurrence. From the vast majority of lives there is something which the higher principles may draw to themselves, something to redeem the page of existence just passed from total destruction, and here it must be remembered that the recollections of life in Devachan very vivid as they are, as far as they go, touch only those episodes in life which are productive of the elevated sort of happiness of which alone Devachan is qualified to take cognizance, whereas the life from which for the time being the cream is thus skimmed, will be remembered eventually, in all its details quite fully. That complete remembrance is only achieved by the individual at the threshold of a far more exalted spiritual state than that which we are now concerned with, and which is attained far later on in the progress of the vast cycles of evolution. Each one of the long series of lives that will have been passed through will then be, as it were, a page in a book to which the possessor can turn back at pleasure, even though many such pages will then seem to him most likely, very dull reading, and will not be frequently referred to. It is this revival eventually of recollection concerning all the long forgotten personalities that is really meant by the doctrine of the Resurrection of which the modern prayer books make so sad a hash. But we have no time at present to stop and unravel the enigmas of symbolism as bearing upon the teachings at present under conveyance to the reader. It may be worth while to do this as a separate undertaking at a later period, but meanwhile to revert to the narrative of how the facts stand, it may be ex-

plained that in the whole book of pages, when at last the "resurrection" has been accomplished, there will be no entirely infamous pages; for even if any given spiritual individuality has occasionally during its passage through this world been linked with personalities so deplorably and desperately degraded that they have passed completely into the attraction of the lower vortex, that spiritual individuality in such cases will have retained in its own affinities, no trace or taint of them. Those pages will, as it were, have been clearly torn out from the book. And as at the end of the struggle after crossing *Kama loka* the spiritual individuality will have passed into the unconscious gestation state from which, skipping the Devachan state, it will be directly reborn into its next life of objective activity, all the self-consciousness connected with that existence will have passed into the lower world, there eventually to "perish everlastingly"; an expression of which as of so many more modern theology has proved a faithless custodian, making pure nonsense out of psycho-scientific facts.

As already indicated, and as the common sense of the matter would show, there are great varieties of states in Devachan, and each personality drops into its befitting place there. Thence consequently he emerges in his befitting place in the world of causes, this earth or another as the case may be, when his time for rebirth comes. Coupled with survival of the affinities comprehensively described as *karma*, the affinities both for good and evil engendered by the previous life, this process will be seen to accomplish nothing less than an explanation of the problem which has always been regarded as so incomprehensible—the inequalities of life. The conditions in which we enter life are the consequences of the use we have made of our last set of conditions. They do not impede the development of fresh karma, whatever they may be, for this will be generated by the use we make of *them* in turn. Nor is it to be supposed that every event of a current life which bestows joy or sorrow is old karma bearing fruit. Many may be the immediate consequences of acts in the life to which they belong—ready-money transactions with Nature, so to speak, of which it may hardly be necessary to make any entry in her

books. But the great inequalities of life as regards the start in it, which different human beings make, is a manifest consequence of old karma, the infinite varieties of which always keep up a constant supply of recruits for all the manifold varieties of human condition.

We have spoken of the three conditions in the world of effects—the state in which the principles liberated from the body are still in *Kama loka*, and physically in the atmosphere of the earth, the state of Devachan and the intervening state of gestation or preparation for the latter. But the reader's conceptions on the subject will necessarily be vague without some indications as to the period of time with which passage through these states is concerned. Consciousness in *Kama loka* even is not immediately reawakened after death. When a man dies, his soul or fifth principle becomes unconscious and loses all remembrance of things internal as well as external. Whether his stay in *Kama loka* has to last but a few moments, hours, days, weeks, months or years, whether he dies a natural or a violent death; whether this occurs in youth or age, and whether the ego has been good, bad or indifferent, his consciousness leaves him as suddenly as the flame leaves the wick when it is blown out. When life has retired from the last particle of the brain matter, his perceptive faculties become extinct for ever, and his spiritual powers of cognition and volition become for the time being as extinct as the others. His *mayavi rupa* may be thrown into objectivity as in the case of apparitions after death, but unless it is projected by a conscious or intense desire, to see or appear to someone, shooting through the dying brain, the apparition will be simply automatic. The revival of consciousness in *Kama loka* is obviously, from what has been already said, a phenomenon that depends on the characteristic of the principles passing, unconsciously at the moment, out of the dying body. It may become tolerably complete under circumstances by no means to be desired, or it may be obliterated by a rapid passage into the gestation state leading to Devachan. This gestation state may be of very long duration in proportion to the ego's spiritual stamina, and Devachan accounts for the remainder of the period between

death and the next physical rebirth. The whole period is of course of very varying length in the case of different persons, but rebirth in less than a thousand to fifteen hundred years is spoken of as almost impossible, while the stay in Devachan which rewards a very rich Karma, is sometimes said to extend to enormous periods.

In conclusion it may be added that this is a

mere sketch of the state of things under examination, as complete as the writer is in a position to make it at present, but requiring a great deal of amplification as regards details which will no doubt become possible at some future time. Meanwhile the outline, as far as it goes, may be relied upon as correctly drawn.

QUESTIONS ANSWERED AT AN INFORMAL "OCEAN" CLASS

[In our last issue we published the final instalment in this series. In opening it, in April 1951, we printed the first portion of the Introductory Address; the closing portion is given below.—EDS.]

Take each man, or take, as an abstraction, any man; every human being, from the universal standpoint, is something more than a man or a woman. Is he not a more or less complete embodiment of the whole of humanity? What would a perfect man be, even as we know man? One whose experience, whose nature, whose understanding and sympathy, were so absolutely catholic that he could understand the sinner in his sins; the saint in his sanctification; the fool in his folly and the wise man in his wisdom. On occasion he can be as a little child with children; he can play the fool better than any fool could play it, so that the fool would marvel and, in the endeavour to become a better fool himself, gain a little wisdom. The perfect man could reach the heart of a sinner by convincing him that sins weren't such dreadful things after all. He would say, "What if you killed this man, or robbed this bank? You don't have to *stay* a bank robber; you don't have to *go on* being a murderer. If you see that it is bad medicine, why, just begin to think differently, and *do* differently. The past is as nothing; forget it." Just so, we say to a child who has scorched its finger: "I know that hurts dreadfully, but in a few days it will heal up, and after this, *don't put your finger in the fire!*"

Divinity is potentially embodied in every human being. But suppose we stretch the word "humanity" to include beings who have passed through every experience possible to any being

in this solar system, from the minutest conceivable atom to the greatest imaginable soul. Such a being would appear to us a god, one who had not only passed through all experiences in every form, state and condition, over and over again, but who had so assimilated and understood them, had become so conversant with the real substratum or essence of everything in Nature, that he could at will duplicate in himself instantly any state of mind, any condition of consciousness that any being is now in, or ever was in, or ever can be in, in this solar system: that is a Master.

Let us consider the word *Law*. What is *law* but a word designating the unbreakable continuity of the processes of becoming throughout all Nature? If, then, this Theosophy is a knowledge of law, Theosophy is not a changing thing. Students change; students evolve; Theosophy no more changes than law itself. It no more changes than mathematics changes. Our knowledge of mathematics has changed enormously in the past 20, 30, 50 years, but mathematics has not changed a particle since the days of Archimedes; and in heaven the multiplication table will reign supreme just as here on earth, just as everywhere in Nature.

If, then, Theosophy be real Theosophy, a knowledge of law, it is the last word in regard to everything: not the first word, nor the middle one, but the *last*. We may improve our knowledge of Theosophy; Theosophy cannot be improved. We may increase our knowledge of Theosophy; Theosophy cannot be increased. By false living, by

false application, by false usage, we may diminish our knowledge of Theosophy—Theosophy remains unchanged. Every Theosophist may turn into an infamous scoundrel—Theosophy remains unchanged. The whole world might, if it would, become in 10 years what it will be in the Seventh Round, a race of spiritual beings who know they are spiritual; a race of souls who live as souls, think as souls, act as souls, because they *look forth* as souls. Theosophy would still be unchanged; it would be better incarnated, but it would be the same Theosophy. That does away with the idea that Theosophy is a growing thing. It is not.

The conception of law presented in the *Ocean* is that it is something *within us*, inseparable from us. If a man dwells on that idea, it will grow, become a branch, a limb, a twig, a flower, some part of the great Tree of Life—the Ashwattha tree of which Chapter XV of the *Gita* treats. We can get some conception of the inherency of law in this way. Take liquids. There are certain laws called the laws of liquids. Now, reduce all the liquids in the universe to gases and solids, and what becomes of your laws of liquids? There aren't any laws of liquids unless there are liquids—the laws of liquids are inseparable from the liquids. Now, take the solids. Take all the solids in the universe; make a fire hot enough to burn them all up. What becomes of the laws of solids? They are gone with the solids.

Can we not see what H.P.B. wrote and Mr. Judge repeated—that the Deity is Law, and *vice versa*? No man, no laws of man; no mind, no laws of mind; no spirit, no laws of spirit; no matter, no laws of matter; no consciousness, no laws of consciousness; no ethics, no laws of ethics.

Law merely means universally the continuity of the everlasting processes of change, of becoming, as H.P.B. calls it. That is the *Ocean* in a single sentence, in that sentence on law. If dwelt upon by a man for 10 minutes, that statement will grow so fast that he will see that law is nothing outside of the thing which is subject to law, but is inseparable from it. Law is the metaphysical view of the physical object; that is all. Without the law, no object; without the object, no law; one and the same.

All human beings together, all humanity, con-

stitute the law of humanity, and all the minds in the universe constitute the laws of mind. Each one's mind is an embodiment, little or great, partial or complete, of what? Of Universal Mind. Each soul is an embodiment of what? Of Universal Soul—only the Universal Soul is more commonly spoken of as Spirit. Every soul is a more or less complete embodiment of Universal Spirit, of the Universal Law; one and the same, absolutely identical. What, then, is the difference between a perfected being and the lowest man on earth? The only difference is in vision, understanding, action.

If we realize that the soul is vision itself, then we shall look forth as soul, and we shall see as soul. Then, if we dwell on the vision, we shall find a strange thing happening—we shall become saturated with the nature of the thing gazed at. That's what Judge said: "Realization comes from dwelling on the thing to be realized." Contemplate vice, and you will become vicious; contemplate evil, and you will become evil—all you have to do is to keep looking at it, and there is a transfusion of nature. That is what the law is. The process goes on all the time—in ignorance or semi-consciously, and sometimes undertaken in full consciousness.

Each being has the power to turn his vision in whatsoever direction he will, upon good, upon evil; upon pleasure or pain; upon the body, the senses, the mind, the soul, the Spirit. And according as he looks and concentrates his seeing—which means continuity of seeing—so will he become saturated with the nature acquired by the thing he contemplates. Let a man dwell on the idea of Masters, and after a while there will be something more than an *idea* of Masters in him. *The Voice of the Silence* says that there will be a *feeling* of Masters in him. Masters to us are just an idea, but, that idea dwelt upon, the Masters become an ideal; the ideal dwelt upon, we begin to see with the ideal sight.

Once upon a time, when I read of the "big men" of this country, I used to think—and I doubt not that everyone has had a similar experience—I thought they were *giants*, and that if you put an ordinary man alongside of them, he would look like Tom Thumb alongside

an Atlantean, 30 feet tall. But it isn't so at all! Remember that verse in Shakespeare—"Upon what meat doth this our Cæsar feed, that he is grown so great?" It wasn't in what he ate. What made Christ what he was? What made Washington what he was? Or Lincoln? Or H.P.B.? Or Mr. Crosbie? Vision, nothing else—it all traces back to vision.

The man who has a great vision and who will keep looking at it, thinking about it, will get saturated with the nature of the ideal contemplated. Do you remember the *Gita*—"Each man is of the same nature as that ideal on which his faith is fixed"? Did you ever think of that as practical science? The great men of our country had a great vision. If you want to know what Washington's vision was, read his Farewell Address; if you want to know Lincoln's vision, read his Second Inaugural Address. Columbus had what? Vision: not another thing in the world but vision. True, it was a one-line vision—it was just of one thing—but he gazed on that and he gazed on that until the heavens opened. He saw something besides the ocean of water: he saw that the ocean was a path, not an abyss.

When we gaze on that big "Ocean" of Theosophy, what do we see? A mass of words, or a path to an unknown land, an undiscovered country? All comes from vision. We don't realize that from childhood we have been *saturated* with the mass idea of the Western land as to God, as to ourselves, as to how life has to be lived here. So we have no vision. We look back to birth, and see no further; we say, "There is nothing on the other side." We look forward towards death and, seeing no further, we say, "There is nothing on the other side."

But when in our hearts we feel that we are *soul*, whether we think so or not, it is soul that sees. No matter what soul thinks itself to be, no matter what it is looking at, it is soul that sees. So soul, being of the very nature of God, knowing not God because it knows not itself, *dreams* of God—and it has two kinds of dreams, sweet dreams and nightmares, though they are only dreams, called Heaven and Hell. God seems to be a remote being that never can be realized: im-

mortality appears as a mass phantasm, not under law.

Now, there can't be any law for a thing that happens just once. Did you ever think of that? If you had a miracle, and it happened twice, it wouldn't be a miracle; at once there would be a law for the operation of that thing. Spread the idea of law in Christian lands, and good-bye, revealed religions; good-bye, the old paraphernalia; good-bye, a solitary Christ and a vicarious atonement! The moment the idea of law is dwelt on, the Universal Spirit of which each soul is a partial embodiment acts upon that soul. It is exactly as if we had a tank of water, stretching free on all sides. All over the sides of the tank are faucets, some large, some very minute, and all the faucets closed; the water remains absolutely motionless. But open the tiniest faucet, and what happens? The whole mass of water rushes for expression towards that one faucet. Let the humblest human being volunteer for the service of the Infinite Self, and what happens? The whole of Spirit sings a pæan and rushes for expression through his body, through his speech, through his thoughts, his feelings, his presence.

We are all saturated with the idea that we are weak. Yet the very idea of Theosophy makes the soul get off its knees for the first time in *Kali Yuga*! How can you see God with your eyes shut? The characteristic posture, we know, is to kneel down and look at the ground and say, "God," with eyes shut and ears shut and mind shut. Whatever God is, He is a reasoning being, and when we refuse reason, we deny our own divinity. Whatever God is, He sees all things, and when we shut our eyes to anything in Nature, we deny our own divinity. But the idea of Masters makes a man stand up and look at Nature as a god looks at Nature. He sees God as inseparable from himself, even as the laws of liquids are inseparable from water, and as the laws of light are inseparable from the flame.

From that, it is not a far cry or a desperate leap, but an absolutely unavoidable inference, to the perception that since Life, Law, God, Spirit, Soul, are universally prevalent, I am bound to be God, I am bound to be Law, I am bound to be Spirit and Soul. Then you have the vision. Dwell

on the vision, and again, as Judge's rendition of Patanjali says, in him who has the faith—that means the *vision*—there arise energy and understanding of the thing to be realized; in other words, realization.

Take an inventor: eating, sleeping, speaking, moving, breathing, opening and closing his eyes, letting go and taking, he doeth nothing—his mind is concentrated upon this thing in the ideal cosmos. What is an invention? Actually, have you ever realized that an invention is a particular thing capable of universal application? There is vision; there is practical occultism. Take the discoveries of Newton, Laplace, Kepler, Crookes and 101 other men who have discovered the laws of this, that and the other thing. Did they ever see those laws with the microscope? Did they ever see those laws in the dictionary? I used to wonder who that miraculous genius was who discovered or invented the multiplication table. Who reasoned that out? Nobody.

An inventor has a hunch, an intuition, a seed that has dropped into his mind; he knows not whence, or when, or by whom it was dropped. It fascinates him because of something in his own past, some fancy in his own nature. He dwells on it and studies it; and so you have all our great inventions. Did you know that the greatest of them were always impersonal? The inventor always sacrifices himself to the idea.

In these things that we now know as the discoveries of great laws, nobody ever reasoned them out; nobody ever got them by inference or deduction, or by any kind of ratiocinative process whatever. The inventor notices something, and asks himself, "Why did that happen that way?"—as Newton is alleged to have asked himself when he observed the fall of an apple from the tree. Newton looked up from the book he was trying to get knowledge out of, and asked, "Now, why didn't that apple fall *up*, instead of down? Why didn't it fall off sideways?" He was fascinated with the fancy—the discovery.

They say that Columbus, disappointed in love at 19, wandered out under the stars to look at the moon and saw that the moon was full, round and happy. He forgot all about Donna Julia;

he said, "Heavens, this earth must be *round*! The sun is round, the moon is round, everything that you look at is round; if this earth is round, I can sail to India!" It took him two seconds to see; it took 20 years to convince an open-minded sovereign—and there was only one in all Europe.

Our task is to get the vision that *Judge was seeing things that we can see*; that Judge was telling of things that we may know; that Judge was reciting values that we may ascertain and employ for ourselves—not at some other time, in some other world, some other place. Read in the 11th Chapter of the *Gita* where Krishna says: "Here in my body now behold, O Gudakesha, the whole universe animate and inanimate gathered here in one." All it takes is—what? Krishna told Arjuna, "Since with thy natural eye thou canst not see, I will give thee a *divine* vision. You insist that the only way you can look is through the eyes of matter, the eye of despondency, the eye of doubt, of fear, of hesitation, all the time thinking what an awful thing it would be to slay relatives....

"But turn around and look through *my* eyes, and you will see *in yourself* Kurukshetra; you will see *in yourself* the *Mahabharata*; you will see in yourself the opposing armies, all the gods and all the demons, all that was, is, or ever shall be." And Arjuna saw. Then when he came back to his natural eyes, back in the body once more to look out through the eyes of flesh, he was frightened at what he had seen. But the fright gave way, and there supervened reverence for the Preceptor who had granted him the usance of his own acquired vision.

To whatever extent I am interested in the same things that Christ is, I am the embodiment of all the Christs there are; so are you, and so is every man. But to the extent that I think I am a sinner, I am the prospective embodiment of all the sins in the category of all beings in this universe. To whatever extent I think I am weak, mean, miserable, impotent to do anything for myself or my fellows, just to that extent I make myself the natural sower of every failure in eternity.

Our class in the *Ocean* is through. We have studied it, year after year; we have read it over

and over again. But to take a view of ourselves through Judge's eyes, to take a view of ourselves through the eyes of Theosophy, is to do more than wet our metaphysical feet in the shallow shore-places of this ocean of knowledge. To become Columbuses on our own account is to discover that *in us is all that Judge knew*; that in us is all that any adept ever knew, because we are Spirit and Spirit is one, not separate. There is no division in Spirit.

It is written in the *Ocean*, and it is written in *The Secret Doctrine*, that the adept is able to separate his three *Upadhis*—call them his three egos, his three modes of vision; the adept is able to separate his three vehicles, his instruments of sight and action, and act in each one of them independently of the other two. Now, that's what we are all doing. We have separated our three instruments, not, as the adept does, *consciously*, but like, say, a woman using a sewing-machine: with her foot she works the treadle; with her hand she feeds the cloth; with her eyes she watches the work. There is a triple operation going on in the same body, but it is synchronous; it is in concord, in consubstantiality.

Take our spiritual vision: that is the vision of the Universal Self. Take our egoic vision: that is the vision of the immortal Ego, the individual entity who never was born, and who never will die. And take our personal vision, the vision through the eyes of our internal principles, which make up our four lower principles. We have separated the three. So, when we are looking through the eyes of the lower principles, we do not realize that what we see is the way Nature looks to them; we think that's the way Nature looks *to us*. The consciousness is identified with the seeing, but the intelligence should not be. When we look through the eye of the ego, pure mind, we can do it only by retiring from the body altogether, as in deep sleep, or cataleptic trance, or at death.

What is needed is that we should recognize that these various "visions" are simply three modes of the use of *our own powers of perception*. A man can't see what he doesn't look at; he only sees what he looks at; and if when the word *Spirit* is used to us, we think of it as some form of matter, then all we will ever see is some form

of matter. Or if, when the word *Spirit* is used to us, it means some kind of an idea, *ideas* are all we will perceive.

But when we recognize that Spirit means another kind of sight and another use of our nature altogether—as different, indeed, as deep sleep is from waking, as full physical vision is from blindness—and when we dwell on what is meant by "Spirit," remembering the 12th *Gita*, that "the path of the unmanifested is with difficulty attained by corporeal beings"; when we dwell on the Masters as embodied Spirit—that is, embodied universal self-consciousness—then it is easier for us, by means of that concept, to grasp the idea that *there is something in common between us and the Masters*. They have bodies, such as we have; They use the same language that we use; They can use the senses in the same way as we use them; They speak in terms of thought as we do; but They teach us about things which transcend our use of the power of vision. You do not have to pray to an acorn, in order to make it grow; you do not have to pray to God; you do not have to sit up nights and read a book to it—you just put the acorn in its appropriate soil and leave it to Nature, and Nature does the rest.

What is the "appropriate soil" in which to grow—that is, develop, transform, make an *opening* for our own universal self-consciousness? That was the consciousness we used at the commencement of this solar system; then, in the Second and Third Rounds, we used our Egoic self-consciousness; and in this present Round, encased in matter, looking through the eyes of matter, we have lost in the body the consciousness of our Egoic nature, the consciousness of our spiritual, or universal nature.

How are we to get that spiritual consciousness? Take a friendly attitude towards Mr. Judge, that he is not trying to get anything out of us; that he is not talking to us to help us pass time; that he is not talking to us to enable us to go out to people who haven't heard of the *Ocean* and appear to be very wise men by misrepresenting in our own fashion what he wrote in the *Ocean* and giving it out as our own. Recognize that Mr. Judge is a knower of the eternal, and that because *we* couldn't go to *him* as a knower, he, as a knower,

brought his universal and egoic consciousness down here into the plane and field of the personal vision.

He had the personal vision, the same as you and I; he had the egoic vision, the same as you and I have during deep sleep, but he had it while he was awake. He had the universal self-consciousness, that we have only at the beginning of the Manvantara and when the Manvantara closes; but *he has it now*. He lost the personal vision when he left the body, just as we lose it when we go to sleep. But, can't we imagine that if he wanted the personal vision again—if he has true self-consciousness—he can use *his* eyes to see as men see, or use *mine* or *yours*; he can use an ant's eye to see how the universe of soul and Spirit looks to an ant—because from that standpoint, the plane of the homogeneous sight, every body is my body; every mind is my mind; every memory, my memory; and every consciousness, my consciousness.

Let us dwell on the *Ocean* in the light of the great ideas which are meant to inspire us to turn our eyes inward upon the workings of our own consciousness. Did you ever think that every minute of our lives, we decide, in our personal way, questions of peace or war? Isn't that so? Every instant in our lives we decide problems of life and death, problems of happiness and unhappiness, for ourselves and for others. Every moment of our lives we sign treaties, make declarations of hostilities, enter into commerce, levy taxes, issue embargo documents. We must learn to do these things wisely, to do them understandingly, not from the personal standpoint, but from the standpoint of all humanity.

Would you like to have the mind, knowledge and memory, the will and conviction of 125 people—no matter which 125—rolled into one, minus their weaknesses? Why, you would be a giant that would make any of the great leaders of mankind look small indeed! That is what we *might* have. We have had the divine vision—we get it every once in a while. But to keep it, we have

to look on physical things, sensuous things, material things of any kind with the eye of the soul; we have to look on all relations of every kind with the eye of the soul.

Then, with that continuity of vision, we become saturated with the understanding of soul, and, having the knowledge, the saturation—what happens? We gain that thing that people long for—the will that accomplishes all things; not the kind of will we imagine, not the kind of will they talk about, but the will that is as irresistible in its force as, say, an oxy-acetylene blowpipe that melts hard steel like butter.

We all want a conversion of our own. We all want to reach that point where all the seven principles are in coadunition and in consubstantiality, where the whole of the processes of Nature have reached equilibrium in us. How is this done? By seeking the vision, holding to the vision, saturating oneself with the vision, gaining the faith, the strength, the confidence to rely on the vision—and suddenly the time comes when the accumulated inrush results in an immediate change throughout the whole nature.

The unborn child is many months in preparing for birth; but birth itself is only a matter of moments. The ordinary living man in the natural life is many, many months in preparing for death, when actually death is between two breaths—one drawn on this side, the other drawn on the other side. Birth is between two breaths, one drawn through the individual mother; the next from the universal mother. Now, that kind of a change will take place in us. What is it? It is the reunion to Godhood here in the body, when the Universal Self, the "Father"; the Egoic self, the "Holy Ghost"; and the personal self—the consciousness we know—all become *one*.

All that is in *The Ocean of Theosophy*; all that is in *us*. We need but saturate ourselves, as Judge did, with true conviction. We can do it—and then what? Then we will all write our own "Oceans of Theosophy"!

PRACTICAL METAPHYSICS

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The mentally lazy make many excuses. "I want to live the spiritual life; but what has that to do with the three fundamental propositions of *The Secret Doctrine*? Atala and Patala, planetary chains and cosmic pralayas are very interesting as speculations for the metaphysically minded; I am practical—I want to be good and serve my fellow-men." We frequently meet with such statements. As long as the philosophy of Theosophy remains a riddle, so long also will the affairs and problems of life; and what is more, in the same proportion.

The one object of every true Theosophical propagandist is the promotion of the necessary study. Lectures are delivered, classes are held and other methods are devised for the one object—to make honest enquirers of people and lead them on to study. Any intelligent man, once he begins to study our philosophy, will become a Theosophist in time, if he is honest and sincere. We have, however, come across several well-meaning and earnest individuals who do not see much good in metaphysics. They concede that such study may improve one's mentality but assume that it would not dethrone one's selfishness.

Selfishness is the sin of the age. Its cause is ignorance of the science of the Self. The ignorance arising from the possession of false knowledge is the great enemy of spiritual effort. Prejudice and preconception, ideas firmly held as beliefs and convictions, are harder to break than sheer nescience. Our civilization suffers from wrong notions and false standards of culture. Narrowness of mind works a greater havoc than mere ignorance. So-called liberal education imposes on the mind a peculiar restriction in the name of tolerance. The vigour to face facts and seek truth is noticeably absent in most men of liberal education. Social and religious shibboleths are tolerated by such men of "culture" who thus promote and spread abroad intellectual dishonesty.

In the affairs of daily life people feel and think and act in small ways—this is recognized on every side. Why? It is the absence of a basis to think broadly and in a truly liberal fashion. As mental

units they are brought up and educated restrictively. They are accustomed and habituated to thinking in small ways. The cosmic vision, the cosmopolitan view-point, the humanitarian outlook, is foreign to them; to the growing and maturing minds in schools or colleges these were never presented. Thus arises one of the main problems of adult education. The Theosophical educator, as well as others, encounters it. Theosophy advocates self-education. Especially to the adult it advises self-inducement and self-energization.

Why do we insist on study? Because we regard it as a beneficent force, a breaker of hard moulds, a destroyer of the chains of petty outlooks. The science of ethics defines the relationships subsisting between individuals and between classes of individuals. The self-evident facts of ethics are universally objects of approbation—but very few are they who are so consistent as not to compromise with the truths these facts represent. Such compromise, in most cases, is not even perceived as objectionable or wrong. Compromisers resent it when told that underlying this attitude or action is a subtle form of intellectual dishonesty and ethical irresponsibility.

Our humanity suffers not so much from gross sins as from innumerable acts of petty or careless natures. These result from a habitual dwelling, in a desultory fashion, upon narrow ideas of life and of the world. As the Taoist philosopher teaches: "You cannot speak of ocean to a well-frog—the creature of a narrower sphere. You cannot speak of ice to a summer insect—the creature of a season. You cannot speak of Tao to a pedagogue—his scope is too restricted."

What can make men's minds broad? How can people learn to be liberal? Breadth of vision and liberality of view are very often misunderstood. The virtue of such a mind is discrimination. The perception which includes good and bad in its purview without proper evaluation is not that of a truly liberal mind. Real tolerance does not permit an indiscreet acceptance of fact, fiction and

falsehood—all as true. There is no virtue in vice, nor can falsehood be at any time true, neither is it possible to see purity in the impure. Tolerance and appreciation of view-points of others, which are the marks of a liberal mind, have to be accompanied by genuine discrimination in which justice and compassion play their parts.

This liberal mind with its discriminative quality does not and cannot come to birth by chance. It has to be evoked; its unfoldment must be attended to and its nurture looked after. Herein the study of Theosophical propositions plays an all-important part. No mind can take a cosmic view of an isolated phenomenon when its habit is to examine bits of bits; nor can a universal perception arise from a constant dwelling on petty particulars. A statesman with a provincial outlook finds it hard to take a world-view of a national problem. When a student regularly dwells on impersonal and universal ideas his mind acquires the habit of thinking impersonally and universally.

Look at some of the great ideas of our philosophy as adjusters of human mind, widening its narrow scope, deepening its shallow basis, lengthening its range of vision, bringing a discrimination to all its perceptions. A mind which is made to dwell on the nature of the One Life, as measureless space, endless time, ceaseless motion, acquires a catholicity and an eclecticism that is not of any creed or any nation. Brotherhood is talked about but not practised, and in its sacred name class wars and race frictions are continued, because this very principle of the One Life is not dwelt upon. How can one mind evince real tolerance or true charity when it does not recognize a common basis between itself and other minds? Altruism, pure, simple, and spiritual, can only be manifested in proportion as we grasp the truth of the first fundamental of *The Secret Doctrine*. Similarly, self-reliance will increase and other dependence diminish as we gain insight into the verities of the third fundamental. And insight is the result of study and reflection. Again, to overcome our limitations and eradicate our vices—both individual and national—even a slight acquaintance with the Law of Periodicity of the second fundamental will be found to be of great use. The difficult

task of each one knowing himself will become less so because of the study of the seven principles and hierarchies. Above all, the vision spiritual, that sees substance in place of matter, force in place of form, soul in place of body, universality in place of the individual “I,” comes to birth when the mighty magic of prakriti reveals the ever-abiding changeless Sat, dwelling as Purusha in the heart of each. Such a vision springs from the study and contemplation of metaphysical concepts underlying commonplace phenomena of everyday existence. Thus only, one

Finds tongues in trees, books in the running brooks,
Sermons in stones, and good in everything.

Now, such a vision is not accidental—for there are no accidents in a universe of Law, flawless in its justice, precise in its attention to detail, majestic in both. Just as small seconds make centuries, tiny atoms lofty mountains, the commonplace, gathering force, rolls the marvellous into manifestation in the life of each. Eager students do not see their growth. They fail to perceive the marvellous hidden in the commonplace and complain of their failures. They have to learn that the synonym of such an attitude or expression is either a subtle form of egotism, or an acknowledgement that regular study and quiet contemplation of Theosophical principles has been neglected; very often it is a combination of both. Sayeth the Great Buddha:

Let no man think lightly of good, saying in his heart, it will not come nigh unto me. Even by the falling of waterdrops a waterpot is filled; the wise man becomes full of good, even if he gathers it little by little.

Human beings cannot become good without an intelligent return to first principles. More often this is done, the goodness increases in quantity and becomes finer in quality. The mind has to be moulded. One's mere desire to be good or mere aspiration to be helpful to his fellows will not make him kindly and gentle, altruistic or serviceable. The how and the why of men and things and situations have to be understood in some measure. As the mind contacts and wrestles with cosmic ideas, it absorbs the *universal* nature of the cosmos and loses the narrowness of the personal horizon.

THE STUDY OF NATURE

Nature is triune : there is a visible, objective nature ; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle : and, above these two, *spirit*, source of all forces, alone eternal, and indestructible. The lower two constantly change ; the higher third does not.

(*Isis Unveiled*, II. 587-88)

Theosophy teaches that everything existing in the world of matter, be it a lump of clay, a blade of grass, or a planet, has three distinct aspects, and can therefore be viewed from three distinct angles of perception, namely, the physical, the astral and the spiritual. These are planes which differ one from the other and the forces functioning in each are of a totally distinctive quality. It is important to grasp the implications of this proposition because it is just as futile to judge the astral and spiritual realms by a reference to the physical as to try to understand the force of steam by studying the properties and behaviour of ice.

The illusion persists that for the man of the present scientific age there can exist no mysteries in Nature which cannot be revealed by the telescope, the microscope and the thousand and one gadgets of the modern laboratory. Yet Oriental psychology asserts that beyond the physical lie two important planes of the occult world, which cannot be brought within the range and operation of instruments that only intensify or deepen the physical senses of man. The ordinary eye, strain as it may, cannot discern unaided the minute yet exquisitely proportioned lives which throng the air or exist in a drop of water. The simple physical organism of the eye denies that possibility. For the less advanced in knowledge, to whom lens devices are unknown, the whole micro-organic world is non-existent, and they will vehemently oppose all efforts to "educate" them into a recognition of that which their senses have not cognized. So too with persons to whom the norm of the physical senses (aided by instruments) provides the only standard of judgment. For them the supersensuous world does not exist, notwithstanding the testimony of the sages of all times ; and its rediscovery needs must await the awakening in them of a whole new set of senses.

Yet the proposition that the astral plane exists is not so completely alien to human experience

that reason cannot admit the possibility of its existence. The psychic inner world has at times broken through into the physical in various manners, and the manifestations of spooks and phantoms are not the only proofs of it that we possess. Records show that rare sensitives have at all times been able to touch this inner world of forms and bring back its message to us.

Leaving aside the evidence of the experiments with extrasensory perception, a stone in the hands of a psychometer yields a type of knowledge which no extension of the physical senses can extract. To the sensitive, that stone narrates history as it passed before it for centuries, and it reveals its record of memory to him who has the astral senses sufficiently awakened to read it. If further proof be needed, we have it in the record of the benign or the nefarious influence traditionally ascribed to precious stones and plants ; in the "atmosphere" of a place and in the mediumistic phenomena of Spiritualism, to say nothing of phenomena deliberately produced by those who know. Whence the influence in stone and herb and edifice ? Whence the talismanic property of an object ? Whence the giving out of memory in record form ? The scientists have no answer and none exists in modern writings save in the philosophy of Theosophy and in the records of ancient Oriental psychology.

A further proof of the existence of the inner world, one, moreover, which is within the reach of any normal observer, is that which is furnished by dreams. In sleep we seem to see and hear and feel as vividly as with the physical senses. The somnambulist walking in his sleep has been known to retain his balance on ledges so narrow as to be impossible of traversal by the normal man with the ordinary physical senses. Stevenson's *Strange Case of Dr. Jekyll and Mr. Hyde* was suggested by a dream. Tartini heard his "Devil's Sonata" in a dream and, trying to reproduce it, forgot the finale. Two years later he dreamt the

same dream and this time he could recollect the whole of it upon waking. Coleridge's "Kubla Khan" had also its origin in the world of dreams. Whence did inspiration come to the artist and the poet? What senses did they use? For the unbiassed mind, there is ample proof from the ordinary occurrences of daily life to demonstrate the presence of the astral, and these happenings need not be lightly brushed aside.

But the astral realm, however hidden and fascinating it may be, is still not the only hidden aspect of Nature. Theosophy asserts that behind the changing shadows of the astral and the physical worlds lies the unchanging light of the spiritual. If divinity is omnipresent, it is to be seen within any and all forms. It is the primary, motivating aspect behind the physical and the astral; and the forces which either of these two worlds manifest but condense in grosser forms of matter that which resides in the highest state of etherealized substance. To put it in another manner, any form of matter has within itself three types of substances which may be called the refined, the subtle and the gross; and in each of these function respectively the spiritual, the astral and the physical forces. Any form, therefore, has its roots in the divine, archetypal world, and its true essence or *tattwa* becomes known only when its pedigree—physical, astral and spiritual—is known. Therefore, the whole of Nature is sometimes compared to a treasure-house sealed from view by the triple lock of the divine mysteries.

Each of these three major departments of Nature is governed by its own laws, has its own state of consciousness which is peculiar to it, and requires the functioning of a whole set of senses which function in that department and in no other. Some persons down the ages have, in their desire to fathom the secrets of Nature, delved into alchemy and chemistry and into the higher departments of the sciences of sound, colour and numbers as of glyphs and symbols and ceremonial magic. Though some of these have penetrated a certain distance into the Occult, they have invariably failed to gain spiritual knowledge; and the reason for their failure becomes a warning signal to others who seek for a knowledge of that which transcends the physical.

Theosophy asserts that unless the spiritual basis be known, the astral becomes more of a snare than a help in the deciphering of the Book of Knowledge. And the failure to grasp this essential basis has not always led only to a mere negation of knowledge; it has in many cases led to mental aberration, moral ruin and a total disruption of physical health. For in the quest after knowledge the man unleashes not only a physical power but also a moral force which either moves to failure under the propulsion of a hunger for personal stature or which moves towards success under the urge of the aspiration to live to benefit mankind. Even a mere tyro in science will admit that behind any form, however inert, there lies a force or a consciousness that holds that form together. The heart of Nature throbs as does the human heart, but scientists, stumbling upon this vital life force, have failed to trace the intelligence that propels it towards evolutionary progress. The nebulous and fiery mass of the Milky Way produces a star or a comet. Why and how it does so is as little known as, for instance, the pattern which the embryonic life follows for the production of the future physical form. The conscious movement of this life force has to be recognized, and with it must be recognized the chief factor governing any force—the omnipresent yet conscious working of the great law within each separate form of life.

The scientist carrying on research, say in nuclear physics, does not regard the force of desire that motivates his research as a factor to be considered. He wants to open up one more secret of Nature—be it the force locked up in the atom or in the solar ray. Maybe he seeks knowledge for its own sake. Yet, if the force of altruism be lacking, his efforts court frustration if they do not bring destruction. It is his motive which anon curses and anon blesses. If the love for universal good be lacking in him, his efforts are but too likely to turn to dust and ashes and his laboriously won knowledge to be carried away at the next great upheaval of civilization.

When the vast synthesis of manifested life is seen and felt, then must arise the desire to ask in all humility: What is the Great Purpose that Nature serves? Where lies the Master Plan?

Who are they who guide the impulse of Nature and lead it unerringly towards its goal? Theosophy asserts that there exist the Knowers of Knowledge; Those who help Nature and work on with her, and Nature regards Them as her Creators and makes obeisance. One of these Adepts has pictured for us the qualifications of the true investigator of Nature. Says *Light on the Path*:—

Desire possessions above all.

But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.

WORK "WITH," NOT "FOR"

There seem to be two stages in our wish to work in the Movement and help the Great Ones in Their task. The first is when we say we want to work *for* Them, *for* Humanity, *for* the Movement. The second is when we say—at a much later stage—we want to work *with* Them, *with* the life of the Movement and *with* Humanity. If only the first activates us we may fall and fail because at times we may feel that They do not value our help, the Movement is not working rightly as we think, or Humanity is not worth working for. Though in our sane moments we know that, with the long ages of work behind Them and the Movement and the goal set for Humanity, They cannot err in the lines of work, nor can Humanity be left alone to carry on or perish, yet, when pride and conceit raise their heads, we may pit our "experience" of present conditions against the knowledge of Those whose life sponsors and keeps the Movement going and who will never leave Humanity.

Perhaps, on the other hand, if we begin to try to work *with* Them in the life of the Movement and as an integral part of Humanity we may lose the sense of "I" and become one of a band of workers in a field of souls which includes the Great Ones and ourselves and all others.

How shall we arrive at this stage? Or do we arrive at it without a conscious planning? Is it an expansion of consciousness along the path of work for Them?

In any case among "peers" there is no thought of praise, or condemnation, or criticisms of character or of methods; no pride of place or regret that efforts go unnoticed. And although it is of course granted that the Great Ones are far superior to ourselves and that They too have Their greater leaders, yet the principle of working *with* brings a comradeship that is lacking in working *for* by itself. It must be admitted that to work *with* implies to work *for*, since the lesser carry out the plans of the greater, but it is all in the *One Work*, and psychologically at least there is a difference.

The failures of past incarnations of the Movement have been caused because the idea of working with the Movement became lost, either in working for oneself or by losing sight of what the Movement was. Failures of individuals have also been caused by the emphasis on self rather than being an integral part of a Movement of Workers with the growth of Humanity at heart.

H.P.B. has told us that we cannot separate ourselves from Humanity. We cannot, therefore, separate ourselves from Those who have reached to knowledge any more than we can from those who have hardly started on the path of knowledge.

The Masters work *with* Humanity as They find it, which implies that They do not impose Their will on any individual but help all individuals to benefit through the combined work. A child helps his parents, does little jobs for them, etc., because they want them done: the grown-up son works *with* the parents towards the common good.

Are we, then, to foster more and more the wish to work *with* Humanity? For that we need knowledge of the ways and means to do so and we seek Those who know. W.Q.J. has often asked us to search for the Lines laid down and has given us the graphic description of his first meeting with H.P.B. in his last incarnation when he picked up the threads of the Work and went on with it.

It needs knowledge, faith, trust, to find the plans but, once they are found, unless "self" rears its ugly head, our will to work aligns itself with the Universal Will and we know, with a surety which needs no words to describe it, that we are working with all other souls toward the final goal, along the perfect Lines laid down.

IN THE LIGHT OF THEOSOPHY

On Buddha Jayanti (May 17th) the Sixth Buddhist Council was opened in Rangoon, to be in session for two years, after which, it is understood, the buildings erected for it will be turned over to the World Buddhist University which is planned. The foundation stone was laid on April 3rd for the latter's International Institute for Advanced Buddhist Studies, for which the Ford Foundation has provided funds as "a centre for Eastern and Western scholars interested in Buddhism and in the philosophies and culture of the East," which it is hoped will strengthen "the cultural and spiritual ties between East and West."

The Pan-Buddhist Council is being held as the result of a Burmese Parliament resolution passed in 1951 which declared that "measures for the spiritual and moral well-being of man" were needed to solve the problems of society. The production of an authoritative printed edition of Buddhist teachings in 50 large volumes is planned, besides an abridged edition in two or three volumes of 400 to 500 pages. Unfortunately, though a translation into modern Burmese has been undertaken, the contemplated translations into Hindi and English are of the future. A missionary effort is also planned.

"Observers" have been invited from countries outside the Theravada sphere—Nepal, Japan, China and Tibet—but the ideal would be to attempt the blending of the philosophy of the Southern Church with the metaphysics of the Northern schools which, Madame Blavatsky wrote in *The Theosophical Glossary* under "Buddhism," was necessary to the appreciation of real Buddhism. She said:—

If the Southern Church is nearer, in that it has not departed, except perhaps in some trifling dogmas due to the many councils held after the death of the MASTER, from the public or exoteric teachings of Sakyamuni—the Northern Church is the outcome of Siddharta Buddha's esoteric teachings which he confined to his elect Bhikshus and Arhats.... If one seems too iconoclastic and stern, and the other too metaphysical and transcendental, even to being overgrown with the weeds of Indian exotericism...it is entirely due to the popular expression of Buddhism in both Churches.... Both err by an excess of zeal and erroneous interpretations, though neither the Southern nor the Northern Buddhist clergy have ever departed from truth consciously.

A Great Master wrote that "Buddhism, stripped of its superstitions, is eternal truth," and that one who worked to revive Buddhism might be regarded as one who laboured in the true path of Theosophy far more than one seeking occult knowledge for himself.

The unanimous decision of the Supreme Court of the U.S.A. outlawing racial segregation in that country's tax-supported schools is a beacon of hope for the underprivileged and the unjustly discriminated against in all parts of the world.

Racial segregation in the schools has not been in force in all parts of the country, *e.g.*, in many Northern and Western States, but those in the South are directly affected by the Court's opinion. The anomaly of racial segregation in the District of Columbia, the seat of the Federal Government, has been done away with by a separate decision. There will be difficulties in implementing the ruling, arising not only from prejudice but also from financial considerations in the relatively less prosperous States, but these are not insuperable and the decisions represent a great moral victory—a step in the series of progressive awakenings by which nations as well as individuals progress.

The Court held that, even though the physical facilities and other "tangible" factors might be equal in white and Negro schools, to separate children

from others of similar age and qualifications solely because of their race generates a feeling of inferiority as to their status in the community that may affect their hearts and minds in a way unlikely ever to be undone....

We conclude that in the field of public education the doctrine of "separate but equal" has no place. Separate educational facilities are inherently unequal.... such segregation is a denial of the equal protection of the laws.

These decisions will make it possible now for the U.S.A. to champion the cause of oppressed minorities in other countries without laying herself open to a countercharge from which she could hardly clear herself. Students of Theosophy in all parts of the world will rejoice that the nine men who form the highest court in the U.S.A.

have shown such vision and such a humanitarian outlook.

Mrs. Amalabai Ketkar contributed to *The Mah-ratta* of May 7th an open letter "To All Missionaries in India." These and their supporters should consider her indisputable points without resentment at finding their intentions questioned and the extravagant claims of bigots among their number quoted against their class.

Mrs. Ketkar applies to "Christian" nations with their imperialistic record and their inhuman modes of warfare Christ's own test of judging a tree by its fruits, claiming that India's non-violent policy proves her "to be more sincerely a follower of Christ's teaching to 'Love one another' than any of the Great countries of today."

Indian Christians could look after their fellow converts, she suggests, telling the missionaries:—

...you are leaving all these war-torn fellow people of your own kith and kin to come to India, the ancient home of deep spiritual values and understanding, ... neglecting your duties to your own flesh and blood.

Even Indians resentful of the missionaries, Mrs. Ketkar says, revere tolerant Christians living what they preach, as the late C. F. Andrews did; and there are doubtless missionaries who meet Gandhiji's test of the best preaching: "A life of service and uttermost simplicity." The rest should remember his demand "to live Christian lives, not to annotate them."

How amply science verified H.P.B.'s prediction in 1888 that between that time and 1897 there would be "a large rent made in the Veil of Nature," and materialistic science would "receive a death-blow" (*The Secret Doctrine*, I. 612) was pointed out in our pages in February 1950 (Vol. XX, p. 80).

It is especially with H.P.B.'s contribution to the appreciation of the importance of symbology that Mrs. W. Wilson Leisenring dealt in her article, "The Centenary of a Symbologist" contributed to *The Asiatic Review* for October 1931. She cited H.P.B.'s statement that the history of ancient races was embedded in symbols, among which she included parables, defining a parable as "an allegorical representation of life-realities, events and facts." (*S.D.*, I. 307). Real, historical events, she said, had been deduced by those versed in the hieratic sciences from certain emblems and symbols recorded in the ancient archives of the temples. *The Secret Doctrine* embodied an interpretation of the archaic ideographs; it set forth the origin of the earth and man, and evolution, both physical and spiritual. "Every symbol in papyrus or *olla*" was, she said, "a many-faced diamond, each of whose facets not merely bears several interpretations, but relates likewise to several sciences."

Mrs. Leisenring pointed out how modern investigation tended to maintain H.P.B.'s assertion of the immense antiquity of civilized man, citing Professor Sayce's then recent Huxley Memorial Lecture. She also pointed out that the probability of *The Secret Doctrine* as a whole had been enhanced by the many confirmations since Madame Blavatsky's death in 1891 of certain parts of it by scientific researches, e.g.:

Her revolutionary statements regarding (1) the nature of matter have been substantiated by physicists—its *electrical* constitution, its *permeability*, its origin in Space and the illusive "atom"; (2) the antiquity of the human species has been partially proved by palæontologists who have found *homo sapiens* in Tertiary times; and (3) the sites of many prehistoric civilizations have been found correct—one described in the introduction of *The Secret Doctrine* has been discovered by Sir Aurel Stein.

BOOKS

By H. P. BLAVATSKY

Isis Unvelled

Centenary Anniversary Edition. A photographic reprint of the original edition of 1877. Two volumes bound in one.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

Correspondence should be addressed to: The U.L.T., 51 Mahatma Gandhi Road, Bombay.

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