

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

RENDER: THE POWER WE ALL NEED	321
SOUL'S SEARCH	324
CTICAL OCCULTISM	326
ESSENCE OF BLISS	334
IME OF WEARINESS (POEM)	335
AW OF LIFE : KARMA - III	336
E NOBILITY	342
TRUE UTOPIA	344
UGHTS IN SOLITUDE - VIII	348
HE LIGHT OF THEOSOPHY	353

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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SURRENDER

THE POWER WE ALL NEED

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—EDS.]

Forsake every other religion and take refuge alone with me; grieve not, for I shall deliver thee from all transgressions.

—*Bhagavad-Gita*, XVIII. 66

We must stand interiorly in a faithful attitude. We must have an abiding, settled faith that nothing may shake. For it is to mighty Karma we have appealed, and as the Guru is *Karma* in the sense that he never acts against Karma, we must not lose faith for an instant. For it is this faith that clears up the air there, and that enables us to get help from all quarters.

—W. Q. JUDGE

THE ARDENT STUDENT who promulgates Theosophy from the U.L.T. platform or through Theosophical magazines often feels his mental and moral limitations. Face to face with the profound depths of his philosophy, his efforts at teaching seem most inadequate. All said and done, how meagre his mental equipment—narrow in breadth, shallow in depth—of the philosophy which is all-embracing, precise about details, while synthetic at its simple and single unadulterated source! How can he do justice to it? Sometimes this feeling weakens the ardency of the student and he determines to give up the duty of promulgation with a view to equipping his mind with sufficient knowledge. Even when

recognizing the fact that learning and teaching go together, he abstains from promulgating in the never-to-be-fulfilled hope that presently, having stored up knowledge, he will recommence the task of promulgation. But such an attitude results from the lack of a force fundamental to Theosophic life. Theosophy teaches the development of a psycho-spiritual attitude to oneself and to the universe, and which attitude produces balanced actions. A true dietitian has his own knowledge which goes into his preparation of a balanced menu. So with the devotee—his inner attitude begets a natural outer balanced life of actions. What is this fundamental force?

Again, the ardent student, through adequate self-examination, learns that it is not merely paucity of knowledge which is his real hindrance. The power to will and to do, to make and sustain resolves—there lies his need. And just as he sought books, and time for their use, to gain knowledge, he now essays the task of meditation to make strong his will, to visualize what to do and how. Once again he has been trapped by the heresy of separateness. Before, he separated learning from teaching—now he fancies meditation will create results while activity is in abeyance. Once again he is unaware of that which he lacks—that fundamental force spoken of above.

Even study and meditation pursued with a view to becoming a fit propagandist does not arouse in him that enthusiasm so necessary for serving Theosophy by tongue and pen. He feels cold: "Something the matter with my ardency," he says to himself. The warmth of love does not radiate from him; he cannot love his audiences and his readers, and if he is strictly honest with himself he finds that he has been a lover of his own personal self and that in truth, in the main, he was loving himself in those whom he liked and loved. He wants his readers to popularize him and his hearers to praise him. The Impersonal Love streaming forth from him, which looks not for recompense, needs to be developed. For this, once again, the U.L.T. platform and periodicals are admirable channels—a perception not easily obtained. But (for a third time) he will not be able to start manifesting that Love till the fundamental force is generated—the

fundamental force necessary for acquiring knowledge, developing and sustaining the will to do, and creating the Love which is Compassion, Charity, Dana.

What is that fundamental force? The Power to surrender the personal self to Wisdom, to Will, to Love which belongs to the Universal Soul. Knowledge is within ourselves. The will, too. And the primal aspiration for universal good, and kindness for all, and tender mercy, which were impressed upon our very Souls by the Creative One Force when the Great Dawn awakened us.

Unless we resist the impulses arising from vanity, from greed, from wrath, unless we stop our senses' arousing in us those impulses, unless we deafen our ears to the sounds of the world and close our eyes to the sights which beguile, we will not come upon the Beauty which is the expression of the Bliss of the Self, *Ananda*; we will not catch the notes of the music of the spheres, *Nada*; we will not begin the life of the Light which comes with the Dawn—*Jyotsna*. Surrender the self to the Self and the Self will raise the self to Itself.

The student must become the servant. Learn to lean upon the Self by serving Those who are at once the Teachers, the Doers, the Compassionaters. Devotion to the Cause of human brotherhood is not possible without a devotion to the Brothers. We cannot learn nor teach without surrender; the very will to achieve springs to our hands when we have surrendered; the power to love is born of surrender. So, if the student wants to know more, desires to strengthen his will to do, aspires to unfold the love that ever flows, let him not abandon the promulgation, active and continuous, of Theosophy. Let him make full use of the U.L.T. platform and U.L.T. periodicals.

THE CAUSE never knows the effect; it becomes it. The effect never knows its cause; it is it.

—CHRISTMAS HUMPHREYS

THE SOUL'S SEARCH

To meditate in silence and remember objects of meditation; to give oneself to study and not become discouraged; to instruct others and never be disappointed—how shall I attain to these virtues?

—CONFUCIUS

LIFE brings harvests of experiences, including tearing pains and vision to let go. After each stunning shock the soul remains bruised, in dark isolation and silence. It anxiously longs to understand: "Why such suffering? Why such paradoxes? Such dualities? Such illusions?" Then does the soul wrap itself in the surrounding shadows and begin a long watch and lonely meditation. At intervals, or constantly, the outside world comes knocking at the door, bearing tidings, often bitter, sometimes sweet. The heart bleeds through gaping wounds to the last drop of blood.

At last, peace descends upon the weary soul, while the gates of the heart are flung open. Life ceases to be only an experience; it becomes a consecration. As the soul leaves its retreat and comes out, it must retain and use the objects of its meditation. It must vibrate to the least touch of the great human misery and respond in love and understanding. And this contact brings the soul a realization of its failure to do aught beyond the manifestation of its sympathy.

The soul turns now to knowledge and asks from it the master key to true service. But lo, how many doors to the Temple of Truth! They open on a labyrinth where the soul searches in bewilderment. One step forward, two back! This looks like the way—it is but a blind alley. Tired, discouraged, the soul wonders: "Is it really worth while? Isn't all, all, illusion?" But then comes the vision of the struggling world, of the multitudes lost in the dark night of ignorance, crying their agony to mute skies, and chained, chained to the ever turning wheel. The soul shivers, awakes from doubt and, moved by compassion, steps onwards. What is this thin, silvery thread? Where does it lead? The soul

recognizes it as coming from itself and stretching its brightness afar—up to a distant star, dazzling with light in the cool blue night. It follows it.

Then the soul begins a long, long climb. The veil of isolation falls away. It sees now the many other souls fighting their upward way. It wants to help, to pull them up, to speed their progress. But here lies one more renunciation. It cannot approach them. Each must climb for itself, some stumbling and resting by the pathway, some falling in dark abysses—only a few persevering. The soul must remain satisfied to leave behind it landmarks on the way where, perhaps, one day, another soul may pass. From the worn silver thread fall bits which shine on the ground as diamonds of hope. From the dew of effort spring fresh fountains here and there. The wind repeats the chant resounding in the inner sanctuary of the soul as it climbs and climbs and climbs. . . .

The soul instructed and enlightened by knowledge hesitates no more. The soul possessing the virtue of Humanity ceases to regret; the soul which is strong and courageous knows not fear.

—CONFUCIUS

CIVILIZED life.—Crowded, noisy and full of vital power is modern Society to the eye of matter; but there is no more still and silent, empty and dreary desert than that same Society to the spiritual eye of the Seer. Its right hand freely and lavishly bestows ephemeral but costly pleasures, while the left grasps greedily the leavings and often grudges the necessities of show. All our social life is the result and consequence of that unseen, yet ever present autocrat and despot, called Selfishness and Egotism. The strongest will becomes impotent before the voice and authority of Self.

—*Lucifer*, October 1887

PRACTICAL OCCULTISM

THEOSOPHY, as all its students know, is the philosophy of the rational explanation of things. Practical occultism consists in the application of what has been studied and learned in all the affairs and relations of life. There is nothing mysterious about Theosophy, and, in spite of the derivation of the word, there is nothing mysterious about occultism. We divide our experiences, relations and conduct, and those of other men and of Nature, into watertight compartments, and then become so intent on the divisions that we forget what it is that they relate to.

Take, say, the relations among individuals that are meant by the terms "family" or "home," and the relations that are meant by the term "government." We know that everywhere and at all times there is more or less of conflict between these two sets of relations, though there should not be. We have other relations that we call "religion" and "science." Religion means essentially man's relation with that portion of himself, of other men and of the rest of Nature, which is in fact internal, invisible, indwelling. Science, as the word is used, refers to our relation with ourself, with our fellow men and with the rest of Nature, externally, objectively. Yet they are all terms of relation. People will speak of the family as if it had existence apart from the father and mother, the children, the grandparents, the uncles and aunts, etc. People will curse the government as if it were something other than the people themselves. They will speak of science as if it were an independent existence or reality of some kind. They will speak of religion in the same way. The philosophy of the rational explanation of things calls our attention to the fact that all these are words of relation, words of analogy and correspondence, words of interchange and intercommunication.

When a man studies long enough to see for himself that is the fact—not because Theosophy or Theosophical writers or speakers say it, but by the inherent power in himself to perceive universal, all-inclusive, abstract truth—when the man has pon-

dered it long enough to see that, he has taken his first step in occultism; he has got at the root of Nature and of himself. Practical occultism, however, consists not merely in the seeing of things but in action based on that perception, that is, the practical application of what has been seen. No man would be swept off his feet by any family relation, no man would be carried away by any religion, no man would fall into the pitfalls of any science, no man would stand in awe of Nature, whatever her menace or her bounty, if he relied upon this primary statement we have been considering.

Go a step further: If Theosophy is the rational explanation of things, let us ask the question: "Does our religion, any more than any other religion, offer a rational explanation of things as they are?" It does not. It never did. Then whatever religion may be, it is not a statement of fundamental verities. At best it is but a by-product, a corollary, an ancillary to the governing principles of existence. Some may say, "In truth my religion affords a rational explanation of everything." Does it afford a rational explanation of the mysterious inequalities and horrible inequities that stare us in the face on every hand?

Just as we dignify Christian sectarianism and Brahmanical sectarianism or any other sectarianism by the name of "Religion," so we dignify a collection of facts and speculations upon the meaning and relation of those facts by the name of "Science." Does science always give us a rational explanation of things? Its ever-changing theories and denial of what it had once asserted, or acceptance of what it had in the past repudiated, speak for themselves. Apply the canon, that there must be a rational explanation for the most irrational thing, to revealed religion or to exact science—and both are out of court. So the question that confronts everyone is: Is this universe a problem as yet unsolved but capable of solution, or is it a riddle incapable of solution?

Proceed a step further: This is a universe of law; everything that happens is the result of law—eternal, immutable, ever active. Who would dispute that proposition? Yet every religionist dis-

putes it in affirming the truth of his religion. He sees inequity and inequality, he sees a factor of which he cannot make an equation, and instead of saying, "This is under law," he says, "This is a mystery; this is the will of God." How could there be law and the will of God—whatever a person may understand by that—in the same universe at the same time? Let us get at the rational, philosophical, theosophical understanding of what law is. Law never was, is, nor could be but the unitary action of consciousness. The more we ponder the question of law, beginning with ourselves, the more we see that it is intelligence in action. Apply that in every direction and any man can see for himself, by virtue of the power of perception in him, that that is the fact.

That brings us to the perception that not only is this a universe of law, that is, the unitary action of intelligence, but that intelligence is everywhere, in everything. Then a person can appreciate the fundamental principle of the philosophy of Theosophy, that there is but one omniscient Intelligence in the universe, which has no bounds and which thrills through every infinitesimal atom throughout eternity.

There is a rational explanation of things as far as we have gone. We then begin to discern for ourselves that whether we speak of a force, or whether we speak of gravity, or whether we speak of electrons, protons, atoms, molecules, chemical elements, inorganic matter or organic matter, we are all the time, in fact, speaking of Intelligence. We know that every force in Nature can be aroused, that is, the Intelligence moved to action; and, when so aroused, every force in Nature will move through its own appropriate, that is, its own chosen, channel and no other. Electricity will run through copper; it will run through this, that and the other substance, but it will not run through a plate of glass. Take the chemical elements all around us. We know that when aroused they will do thus and so, and other things they will not do. The atoms and chemical elements never misbehave. What we do is to find out, as far as our intelligence will permit, how their intelligence will conduct itself in the relation

and affairs we want to set up with them, and then we provide the conditions and the atom, the molecule, the inorganic and organic life does the rest.

The words "will" and "law" are two terms for the same force or power in two different relations. Further, we know by our own experience that our will is a manifestation of our intelligence. It is ourself in action, our intelligence in action. Force is the unrecognized intelligence in the rest of Nature in action, and that action is either favourable or adverse to our will. Intelligence is but a term of relation. This man, we say, has intelligence, while that man is ignorant. Back of Intelligence, back of Will, back of Force, back of Law, are *beings*, not *a being*.

We come to another fundamental apothegm of this self-evident philosophy. Anything rational is self-evident. All we have to do is to see the relation between two self-evident truths. We can understand there is no action of any kind unless there is a being to make it and to feel its effects. There is no relation of any kind in the universe which is not set up by one being with the rest of the beings; by the rest of the beings with each being. So, from the standpoint of any individual being, life is nothing but a continuous participation in the life that surrounds it. Yet, modern religion and modern science say that this universe is part dead and part alive. They talk of inorganic matter and organic matter as if they were distinct realities, whereas we can see constantly before our eyes, all the time, the inorganic becoming organic. How could it do so unless there were something in it which would respond to something outside it? There is not a thing in Nature which will not respond if we address it in terms of its language, that is, in terms of its intelligence, in terms of its acquired modulus of action and relation: *There is a statement of Occultism!*

What is there that lies behind all visible Nature? No matter how we name its relations, there lies an invisible, indwelling, energizing Nature which constantly keeps objective, visible Nature in change and interchange, in relation and interrelation. Matter could not exist without force and force is unknown with-

out matter. Objective Nature could not exist without invisible, energizing, intelligent Nature. Now, when we use the word "being" we limit it to corporate beings. How about force beings, liquid beings, gaseous beings, etheric beings, fiery beings, intellectual beings, spiritual beings? Even externally we deceive ourselves in regard to what we call the kingdoms of Nature in the same way that sentimentally we fool ourselves in regard to the great divisions of experience. We name them, as we said in the beginning, religion, science, philosophy, government, family, art, literature, and get so concentrated on the divisions that we forget what it is the divisions relate to. We speak of the mineral kingdom, the vegetable kingdom, the animal kingdom, the human kingdom; these are not kingdoms but states of consciousness. The kingdoms of physical Nature are: the magnetic or electronic, the atomic, the molecular, the crystalline, the cellular and the organic. This body of ours is an organic body. That is *our* objective nature. On its dissolution, we have organic structures; on their dissolution, cellular structures. And so on with the crystalline, molecular and atomic structures, until in the end there remains a field of force. Yet the scientists, immersed in the empirical equation of the phenomenal facts of nature, the laws of relation and interrelation, are unable to make any application of what those things spell. They are so full of facts that they cannot see what lies behind the facts.

If they could see, they would know that everything presents three phases. One of those phases is that of the perceiver; it never loses that phase. The other phase is that of the object of perception. The third phase is the medium of perception. The power to perceive in us is not separate from the object perceived, or from the means of perception. Do we not all see through each other's minds? How else do we get our ideas? Why do we talk with each other? Why do we read books containing other people's thoughts? We all use each other as mediums of perception, though we seldom think of ourselves in that relation. Each one of us is so busy looking at the other fellow that we seldom reflect that to him we are an object of perception. How many regard

themselves in that relation and how many reflect that essentially we are the Perceiver?

The words "perceiver," "thing perceived" and "perception" are three terms of relation for one and the same reality. When we use terms such as "God" and "Law" and "Nature," we sometimes take them to mean independent realities. If that were so, how could they interact? "God," "Law," "Nature," are but terms for the three abstract relations of the One Life. "Spirit," "Soul," and "Body" are but three words for those same three relations in everything that is—a god, a devil, an atom, or a man.

What we call Life is, in fact, a state or condition. We are temporarily wedded to and embodied in matter. We have transferred our intelligence and immersed it in the intelligence named Matter. Matter, therefore, becomes for us our means of perception; just as when the man immersed in water, physically, opens his eyes, water becomes his medium of perception. But when we lie down to go to sleep, we close our objective eyes and ears and the body becomes as inert, as far as we are concerned, as if it were a mere piece of bellows material in the blacksmith's shop, the bellows rising and falling while the blacksmith is busy somewhere else. Yet, when we have laid the body down, we see without physical eyes; we hear without physical ears; we smell without physical nostrils; we taste without a physical tongue; we reason on any variety of things just as much as when awake. It shows that it is a state and not a reality, a temporary condition and not the verity of our being. It shows another thing: that whether by our own act, or by the operation of the unitary intelligence of all, we are capable of extricating ourselves, our mind and our senses from corporeal matter and can think and see and hear and taste and touch and smell and love and hate and hope without a body. That merely shows, in the rational explanation of things, that there are states of substance to which we go metaphysically, because those states are metaphysical, whether we call them astral or heavenly or purgatorial or etheric, or what not.

If our life were conducted upon the basis that there is a

rational explanation for the origin of the universe, for our origin, for the various kingdoms in Nature, for the monstrous inequalities in the conditions of mankind; that there is a rational, just, equitable explanation of the origin, action, process, sequence, relation of events of which these are the inevitable consequence under law, we would be practising practical occultism with wisdom. In the measure in which we begin to think in terms of the fundamental verities, our mind becomes sensitive to the light of Spirit. All the power there is in the universe does not come from matter. It does not even come from mind; it comes from Spirit, the One Life, Source of all forces.

To realize, even faintly, that there is a rational explanation of things and then to go in search of it—that is the fire that Theosophy wants to arouse in the heart of everyone who undertakes its study. It was not the purpose of the Buddha to found a church or sect, any more than it was the purpose of Christ to breed a lot of Presbyterians, Anglicans, Catholics, etc. A Great One comes to teach us that He became what He was under Law; that what we are He once was, and what He is we too may become. Can we imagine anything nobler, anything more enduring or more divine? Is not the most divine effort in the world that put forth to gain a knowledge of our own divinity? Is not the divinest compassion in the world—the greatest love a man can show for his fellowmen—to dedicate his life to call to our attention that we are not poor miserable sinners, conceived in iniquity and born in sin, helpless and powerless before the wrath of God and the conjurations of the Devil; but that every man is essentially divine; that the law of the universe is One Law? That law has been proclaimed by every spiritual Teacher: As you sow, so shall you reap, and if you do not like the reaping, sow differently. You can always control your sowing, but no man having sown can change the reaping. We cannot sow wild oats and reap the domestic variety. Faith never was a substitute for knowledge. There is no reason why a man should not *know*. There is every reason why he *should* know. A man has to choose for himself, see for himself, act for himself, if he is in fact to be a divine being. All that anyone can do is to offer to others the benefit of such

experience and perception as he may have gained and accept from them the experiences and perceptions they have to offer.

The purpose of the Theosophical Movement is a flawless, stainless, limitless, universal philanthropy, and since all our life is made up of our relations and interrelations with beings, visible and invisible, around us, a man should reflect that it is the affinities which he himself makes which anon save and anon damn him.

If we see this path and this objective to be good, let us seek the affinity of well-seeing, of well-learning, of well-doing, and practical occultism will have become something more than a formula in a scientist's breviary.

THE DAY was dying, the night was being born—but with great peace. Here were the imponderable processes and forces of the cosmos, harmonious and soundless. Harmony, that was it! That was what came out of the silence—a gentle rhythm, the strain of a perfect chord, the music of the spheres, perhaps. It was enough to catch that rhythm, momentarily to be myself a part of it. In that instant I could feel no doubt of man's oneness with the universe. The conviction came that that rhythm was too orderly, too harmonious, too perfect to be a product of blind chance—that, therefore, there must be purpose in the whole and that man was part of that whole and not an accidental offshoot. It was a feeling that transcended reason; that went to the heart of a man's despair and found it groundless. The universe was a cosmos, not a chaos; man was as rightfully a part of that cosmos as were the day and night.

—RICHARD E. BYRD

THE ESSENCE OF BLISS

By the practice of Inner-Life-Stillness we can continually conquer all things.

—LAO TZU

ASIDE FROM the self-preservative urge to acquire the necessities of physical life, there is no motive more widely actuating than the attainment of happiness. The general inclination to seek and to cling to that which is pleasant is natural. Man's search for pleasure, however misdirected, springs from a blind or conscious aspiration towards *Ananda*, Bliss. That Bliss is of the Higher Self and can be shared by the personality only to the extent that the latter identifies itself with its Parent-Soul. Bliss is wholly independent of circumstances and of objective satisfactions. Upon its fragments all men live.

The essence of Bliss is harmonious, rhythmic motion. That which is inharmonious, spasmodic, strained, routs happiness as blaring horns disturb the peace and quiet of a sleeping town. The search for personal happiness fails because, having a selfish motive, it works against the law of harmony. The objects of desire are many, but none can offer permanent satisfaction and all have power to disturb serenity of mind. How can a man without calm obtain happiness? The unrest of ever-shifting demands upon life ruffles the surface of consciousness so that it cannot reflect unclouded bliss. The tranquil beauty of the starry sky reflects itself in every quiet pool. Every quiet heart can catch a reflection, be it faint or clear, of the radiance of ineffable Bliss.

We find a clue in the wise words of Lao Tzu: "By the practice of Inner-Life-Stillness we can continually conquer all things." That stillness is impossible until a man resigns himself to the law and devotes himself to working in harmony with it. That involves taking as one's guide in life that which is right instead of that which is pleasant, the preference of the better to the dearer, the deliberate choice of that which in the beginning is as poison and in the end as the water of life. Working with the

law means performing duty, taking the whole of Nature into account.

In the old story the man who had travelled up and down the earth in a vain search for happiness succeeded at last when he had given up the quest; he found it in the environment to which both Karma and Dharma bound him. If we ask nothing of Law but the opportunity to work with it, life which is its manifestation cannot disappoint us, but will help us to embody the Bliss for which the Law ever moves.

IN TIME OF WEARINESS

Oh I am weary of my mind
Wherein the wheels of restless thought
For ever and for ever grind,
Weaving a pattern all unsought,
Other than that I should have wrought
In the long years that lie behind.

Oh for a while to hear no word —
For Silence only to remain,
Save the sweet note of some lone bird,
Or gentle fall of summer rain,
Nature's own sounds that wake no pain
Nor leave the senses tired and blurred.

Yet is there Silence elsewhere,
Silence the truest, deepest, best,
And Thought alone can take me there;
May, then, the answer to my prayer
Come with the ending of my quest,
When Thought itself finds rest?

A LAW OF LIFE: KARMA

III

[*Lucifer* for December 1887 published a letter by J. H. Beatty criticizing Archibald Keightley's two-part article on "Karma" reprinted in the last two issues of THE THEOSOPHICAL MOVEMENT. As it raised many rather important points, an attempt was made to answer them. We reprint here Dr. Keightley's reply.—EDS.]

(1) THE DIFFICULTY experienced in fathoming the mysteries of Karmic Law arises from the conditions of our present intellectual environment and general evolutionary status. It has been, also, frequently stated that a *complete* comprehension of its workings is reserved for the Initiate who has transcended the domain of terrestrial activity—*viz.*, the necessity for soul-evolution through successive births. But, passing over this consideration, it is evident that, in the process of bringing down fragments of the Divine Truth on to the plane of mere intellectual interpretation, an inevitable distortion must ensue. The rays of spiritual light will be split up and refracted as they pass through the prism of the brain. Mr. Beatty will recognize this fact more clearly owing to his belief "that *human* knowledge is *merely relative*." Surely, when that most familiar fact of our experience, the "perception of matter," is, metaphysically speaking, an illusion, the relativity of *mental* conceptions of spiritual truths would appear to be a necessity. According to Huxley, Spencer, Du Bois Reymond, and all leading thinkers, we know nothing of things as they are even on this plane, which to the materialist is "All in all." The essence of the thing "perceived" escapes us; all we really grasp is its presentation in consciousness. It is, therefore, clear that in interpreting realities on the superphysical plane, we cannot advance beyond word-symbols and adumbrations. The intuition of the individual must effect the rest.

Such considerations, however, in no way militate against the successful defence of Esoteric philosophy on purely intellectual lines. Translated into terms of human thought, its metaphysics

must be shown to blend intimately with the *facts* of science and psychology, and its ability to solve the enigmas of life demonstrated. "Philosophy is chaos," remarks the author of "Absolute Relativism," referring to modern thought. If we are to avoid the spectacle of a future "moral chaos," also, as the fruit of the materialistic Upas tree, some fresh impulse must be infused into the dry bones of Western metaphysics—some *raison d'être* assigned to life, and an ideal worthy of man's noblest efforts presented to the multitude of *laissez-faire* pessimists. Such is an aspect of the work now before us.

(2) A man may certainly injure himself¹ by shutting his eyes to a spiritual interpretation of the Universe and its workings. The only acquisition he can carry with him after physical death is the *aroma* of the vast aggregate of mental states generated in one incarnation. The *personality* or brain-consciousness of the physical man is, after all, a mere feeler projected into this objective plane to harvest experience for its individual Self. It does not at all follow that any experience may be acquired which the Monad is enabled to assimilate. Abstract thinking, religious aspirations, scientific lore, poetry, the nobler emotions, and all such efflorescences of human consciousness, furnish the "material" which go to build up the *transcendental individuality* of the Ego progressing towards Nirvana. The materialist presents a frequent instance of soul-death—so far as the fruitage of the personality is concerned. His knowledge may be enormous, but being unspiritualized, a mere creature of the physical brain, it cannot blossom into luxuriance in the Devachanic interim between successive births. Consequently, as the True Self—the "transcendental subject" of the neo-Kantian German school—only assimilates experience suitable to its own exalted nature, it becomes evident that, ideals apart, the philosophy of a man is of very great importance. At the same time, it need not be said that sectarian "religion" is almost more pernicious than materialism, inasmuch

¹ No law of Nature can be set aside, but a man *transgresses* a law of his [mental] being when he deliberately places himself under the sway of certain "evil" forces. The gist of Mr. Beatty's criticism is not quite evident here.

as it combines the two factors of crass ignorance and spiritual torpor.

(3) Harmony is essentially the law of the Universe. The contrasted aspects of Nature come into being subsequently to the differentiation of matter from its several *protyles* in the commencement of a cycle of becoming, or Manwantara, and can have no reality except in the experience of conscious Egos.² For beneath the surface of the great ocean of cosmic illusion—beneath the clash of apparently clashing forces—lies the Eternal Harmony. The semblance of discord is but a ripple on the stream of Maya, or illusion. One aspect of esoteric solution of apparent evils is dealt with in the last issue of *Lucifer* (*vide* art., "Origin of Evil"). But Mr. Beatty will not find himself in a position to accept its validity so long as he continues to "waive the question of reincarnation," the acceptance of that doctrine lying at the root of the real explanation.

The Universe must, at bottom, be a Harmony. Why?³ The equilibrating action of the forces around us is a sufficient proof of the fact; the apparent discord existing, as argued by Spinoza, solely in the sensations of conscious beings. The matter in reality involves the reopening of the much debated question as to whether an optimistic or pessimistic pantheism is the creed of the true philosopher. Can we with von Hartmann postulate the strange contradiction of an absolutely wise (though from our standpoint unconscious) cause behind phenomena confronted with a "worthless universe"? Obviously not. Moreover, as pantheists necessarily regard the individual mind as only a rushlight compared with the blazing sun of the Universal Mind, its source, how is a final

² The *phenomenal* contrast is not denied, but it is representative of no fundamental want of harmony. In the same way the contrast of Subject and Object is essential to our present finite consciousness, although it has no basis of reality beyond the limits of conditional being. Moreover, even in this phenomenal Universe, equilibrium (harmony) is most certainly maintained by the very conflict of the contrasted forces alluded to.

³ Mr. Beatty asks how the Universe would come to a standstill, if the law of harmony was suspended. Now suppose, for instance, the law of "gravity" was not *counterbalanced* by the action of other "forces," what would happen? Science assures us that everything would have long before gravitated to a common centre, and a universal deadlock have ensued! *Vice versa*, if "gravity" were to lapse. *Verb. Sap.*

conclusion as to the “unfathomable folly” of manifested being possible? On the other hand, a non-recognition of the Maya of appearances is a tacit impeachment of the wisdom of the Absolute. The pantheist—and pantheism alone accounts for consciousness itself—is, at least, logically driven into the admission that the “nature of things” is sound and that, probably, apparent flaws in the mechanism of the Universe would, if viewed from a wider standpoint than the human, altogether vanish.

If, however, the Spinozistic axiom that evil *exists only in us* is true—and it is not for a relativist of our critic's type to deny the fact—pessimism is routed in the recognition of the equilibrating action of the law of Karma. The examples cited by Mr. Beatty of brute forces “one in conflict with another”; of the sufferings of animals in the struggle for existence; and more especially of human suffering, in no way controvert the views of the “Harmonists.” The first group is representative of those forces which balance one another by oscillating about a common centre of equilibrium, producing harmony by conflict, just as in the case of the so-called centripetal and centrifugal forces, which regulate the earth's orbital journey. The second group is, undoubtedly, characterized by the infliction of much incidental pain. But in all instances where Nature immolates the individual organism on the altar of natural selection, she does it for the benefit of the species or the “survival of the fittest” — the individuals borne down by violence in the struggle, reaping, one and all, the results of a compensatory Karma. In the domain of *human* suffering, moral debasement, etc., an entirely new factor supervenes—the equilibrating influence of a *positive* Karma, which in biblical language demands “an eye for an eye and a tooth for a tooth.”

(4) “Why,” asks our critic, “is man so important that the Universe was polluted for his sake?” In the first place, Humanity is, by no means, unimportant; the panorama of evolution only existing in order to evolve the Ego from the animal stage up to that of a conscious God. The designation of nature as divided into “good” and “evil” principles, has been taken by Mr.

Beatty in its absolute, as opposed to its relative, aspect. Man pollutes only himself and his fellows by "sin"; nature remaining constant *per se*. "How can he be responsible for what he does?" he continues. He is only so within certain wide limits defined by his previous Karma—the tendencies moral, mental and spiritual, generated in previous lives, continually driving him on to certain lines of action. The "Free Will absolute" of the theologians is as unpsychological and worthless a concept as it is possible to formulate. Not so the doctrine that the Ego is able to *mould* its tendencies of thought and emotion within "constitutional limits." It was the recognition of this fact which led John Stuart Mill to take up a midway position between the equally absurd extremes of Free Will and Necessarianism. The same conviction led the prophet of Materialism, Dr. Louis Büchner, to contradict his whole system by admitting human liberty within a certain area mapped out by "Heredity" and Environment, and Professor Clifford to invest the "conscious, automaton" Man with the power to control his own ideas!! Responsibility varies enormously, and is, perhaps, almost wanting in the savage (who, however, is in all cases the degraded relic of primeval civilization). In all cases, the human Ego must be held to be the evolver of the group of tendencies which make up the personality of each rebirth. The sensualist is the victim of a "Frankenstein's monster," into which he has infused strength through many lives. We really cannot follow Mr. Beatty when he writes: "Has man instincts, desires, and inclinations, or has he not? If he has, *why should he have them if he is not to follow them?*" He has them because they are the heritage handed down to him from past lives, and also because his Karma as an individual is bound up with that of the race to which he belongs. It rests with him as to how far he chooses to *modify* them "for weal or woe," for every moment the exhaustion of past Karma runs parallel with the creation of new. It is certainly a strange doctrine here enunciated by Mr. Beatty, that the possession of certain "instincts, etc.," justifies their gratification. Crime, debauchery and cruelty would be difficult to deal with on this hypothesis! It is certainly true—to

some extent—that “we are good or bad by reason of all the forces that act on or through us.” These latter are the stimuli to action (*subject to the control of the will*), but are in their turn the resultant of previous Karma. Judging from the general tone of his criticism, it would appear that his first acquaintance with the esoteric philosophy does not date back to a very remote antiquity.

—A.K.

It is often said that a contented mind is the first condition of happiness, but what is the first condition of a contented mind? You will be disappointed when I tell you what this all-important thing is—it is so common, so near at hand, and so many people have so much of it and yet are not happy. They have too much of it, or else the kind that is not best suited to them. What is the best thing for a stream? It is to keep moving. If it stops, it stagnates. So the best thing for man is that which keeps the currents going—the physical, the moral, and the intellectual currents. Hence the secret of happiness is—something to do; some congenial work. Take away the occupation of all men, and what a wretched world it would be!

Few persons realize how much of their happiness is dependent upon their work, upon the fact that they are kept busy and not left to feed upon themselves. Happiness comes most to persons who seek her least, and think least about it. It is not an object to be sought; it is a state to be induced. It must follow and not lead. It must overtake you, and not you overtake it. How important is health to happiness, yet the best promoter of health is *something to do*.

Blessed is the man who has some congenial work, some occupation in which he can put his heart, and which affords a complete outlet to all the forces there are in him.

—JOHN BORROUGHS

TRUE NOBILITY

NOBILITY consists in a special attitude of mind to the whole of life. Not by birth in any particular family is a man created noble, nor by reason of any outer possession does he attain nobility. All over the world, however, rank, title and worldly possessions, inherited by birth or acquired by efforts, are valued highly, while innate culture counts for little. Birth in a royal family makes even a boor a prince; wealth accumulated even by sharp practice too often raises its possessor to a high place in society. The *Bhagavad-Gita* describes this general phenomenon as typical of the Iron Age, in which "confusion of castes" prevails.

Nor is it noble meekly to follow a political leader, without knowledge and without discernment. The intelligent everywhere scorn as *ignoble* the blind acceptance of priestly dicta; large numbers have broken that religious fetter forged by the exploiting priest many centuries ago at the time that the ancient and venerable institution of the Guru was destroyed, but failing to seek and find reality these masses are fast encumbering themselves with as *ignoble* a substitute.

Nor is nobility the complete disregard of Nature and Nature's Laws, in a kind of Bohemian spirit; neither is it to be found in the name of personal freedom, nor in the pursuit of happiness. It is equally clear that nobility does not consist in a mechanical maintenance of the traditions of any house or order.

Manners not idle, but the fruit
Of loyal nature and of noble mind,

when robbed of that soul often become mere gesticulations, however spectacular, or even perhaps productive of good. The studied manner—what is said, not what is felt or a display of deeds irrespective of motives and thoughts—is often a breeder of hypocrisy, a social vice almost universal. Polished manners often hide a mean or an obtuse soul. The cowl does not make the monk, nor the polished manner a gentleman. Was Jesus a gentleman when he cast out of the temple the money-changers, or when he cursed the barren fig tree? When was Gautama more noble—when, as

prince, he lived in the palace in the happy company of his princess, or when, as sage, he laboured with begging-bowl in hand, followed by his *Bhikkhus*?

These fictions disposed of, what constitutes Nobility? The same *Bhagavad-Gita* offers a philosophy of life which would lift the human race into a state of true nobility. Its philosophy may be said to revolve round the word *Sva-dharma*. This is an almost untranslatable term in which numerous ideas are implicit: self-rule, soul-expression, observance of one's own inner religion, performance of one's own duty, obedience to the guidance of one's own inner spiritual being—and there are other implications also. But in every connotation there is the root-idea of nobility. The base metal in men and women of all lands and all creeds can be transmuted into nobility, as iron and lead into gold. *Sva-dharma* and *Arya-dharma*, religion of the soul and religion of nobility, are synonymous ideas. They present a more exhaustive view of nobility than even the telling phrase, *noblesse oblige*. The latter emphasizes the outer aspect of the manner and behaviour of the noble towards others, but does not bring out the concept of inner discipline, the rule of the Self over the self, of Soul over mind, of Spirit over matter.

The Noble Man is the Superior Man; his mind freed from passions, breathes peace; lighted by knowledge, radiates sympathy; and made liberal by philosophy, spreads good-will. Though poor in possessions he is rich in sacrifices and inspires in others his own courage to face life, his own capacity to fight its obstacles and his own perseverance to attain success.

Theosophy exists in the world to modify and adjust the mind of its student-practitioner, thus preparing it for the revolution through which it must pass ere it emerges robed in sacred Nobility.

OUR TRUE UTOPIA

"We are our own forerunners."

—KAHLIL GIBRAN

WHERE shall we turn to find our true Utopia—that ideal society that some of the great thinkers of the race have visioned for all mankind, where all would have opportunity, not privilege, but the right and the power to provide each his own plenty, to find his own place, and contribute to the common good; where there would be no need for laws, save the great universal laws of nature under which all beings evolve; where each man could develop his own gifts and talents as a contribution to the common energy; where "all for each, and each for all" was the working motto, not hypothesis—where shall we turn to find such a Utopia?

Well, north, south, east or west, we know we cannot find it; but east, west, north and south, we can *found* it.

Can religion help us? Yes, a true ideal binding men together; but not religions. They separate, not unite. Recall how the early disciples of Christ quarrelled—'I am of Paul; and I of Apollos.' The history of the Christian Church is full of horrors. The history of its overthrow is likewise full of horrors. Religions have failed man because of their narrow conceptions, their little personal gods, their corrupt beliefs (leading to corrupt practice), their divisions of all men into sheep and goats. Science never did offer a real staff for the mind of man to lean on, because it does not take in the reaches of the spirit. Where then shall we turn? It is not unnatural that man should try to evolve a social order, to build his world nearer his heart's desire by legislation, and so various systems calling themselves parliaments, confederations, republics, states—communistic, socialistic, dictatorships, and what not, are tried. Do they answer, any of them? Are men better housed, or fed, or educated in one than in another? In each we find slums of the spirit as well as of the body. Has the soul finer opportunity to learn—to expand—in a democracy or a dictatorship? Our prejudices answer. Is it the right answer?

As long as classes and nations do not realize themselves as parts of a whole, there can be no order, only chaos.

But there is one word, a big fine word, to express a spiritual ideal of a state—the Commonwealth. Even in its lowest aspect, its physical meaning, it is good, but in its higher meanings it is better: the Commonwealth of mind, the Commonwealth of spirit. It means a pooling of joint effort; it means necessities answered, not luxuries for a few, and poverty for the many; it means opportunity for all, efforts of all; responsibility of all; rewards of all. In its highest sense it is capable of almost infinite development. The Commonwealth. But instead, we have the common poverty—poverty of knowledge, poverty of soul, poverty of body.

What is it that is wrong with us? There must be some root cause. Individuals make nations. Nations now are reaching out towards internationalism. But internationalism implies a right kind of nationalism, in which the citizens of a state possess the state, and are not possessed by it. To be possessed by it, is as bad as for an individual to be possessed by his body. If nations make leagues of some nations against others, and thus create division instead of unity in mankind, what shall be done?

We have to ask ourselves.

Have you ever seen a child building a house of blocks and, getting dissatisfied with it, bringing it down with one sweep of the hand? It is a fine gesture. We have to start rebuilding from the foundations. And what are they? So simple, one is afraid to say them:

The Whole = The Commonwealth

The Parts = The Give-and-Take

The right relationship between them = The beings comprised in it.

The Three Fundamentals in short.

When we each understand our own nature, we shall know that of every other soul, and would no more injure it than we would our own. If all self-interest could be put aside for the common weal, there would be no wars, no strifes. We talk of "collec-

tive security." We have seen, in bitter humiliation, what a farce it is. It breaks, like the "collective" waves of the sea on the immovable rocks of self-interest. No league of some nations against others will ever achieve it. Humanity is one. Its interests, even, are one. If we could realize this with head and heart combined, all humanity would be in league and pursue its way to its final goal. National and class differences would disappear in the common effort, the common perception, not in a levelling down but in the reaching up of all for the good of all. Intellectual recognition would become spiritual realization.

The way to attain this? Teach Reincarnation, teach Karma. "Causes sown each hour bear each its harvest of effect." Teach the evolution of the soul through many lives. Tell people—let them know. Make it plain. "Westward the course of empire takes its way." As Theosophists, we know we have come, as souls, that whole way westward, through brown, yellow and white races, through all classes and kinds of society, India, Egypt, Greece, Rome, Britain, America. But when the course of Empire has gone as far West as it can go, it must turn East again. Eastward our eyes turn then to the high tablelands of the Spirit, to the ancient Light that shines on all, for all, to help them individually to recognize, and collectively to become a league of Humanity, a universal brotherhood, a socialism based on moral and spiritual laws, not on economic and political ones.

Many have glimpsed it, seen visions, and dreamed dreams. We have to bring those visions down from the plane of the noumenal to the actual phenomenal world. We can. We are our own forerunners, of those races yet to be, the great oncoming races. Listen to the vision of one mind, Edward Carpenter:

I saw a new life, a new society, arise,
 Man I saw arising once more to dwell with Nature;
 Each one doing the work before him to do, and taking his chance
 of the reward,

Doubting no more of his reward, than the hand doubts, or the
 foot, to which the blood flows according to the use to which
 it is put;

The plentiful common halls, stored with the products of

Art, and History, and Science, to supplement the simple household accommodations;

The sweet and necessary labour of the day;

All these I saw—for man the companion of Nature,

Civilization behind him now—the wonderful stretch of the past; Continents, empires, religions, wars, migrations—all gathered up in him;

The immense knowledge, the vast winged powers—to use or not use—

He, comparatively indifferent, passing on to other spheres of interest.

The calm which falls after long strife, the dignity of rest after toil,

Hercules, his twelve labours done, sitting as a god on the great slope of Olympus.

Looking out over the Earth—on which he was once a mortal

THERE MUST BE truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith. Moreover, as Haliburton said, "Hear one side, and you will be in the dark; hear both sides, and all will be clear." The public has hitherto had access to, and heard but one side—or rather the two one-sided views of two diametrically opposed classes of men, whose *prima facie* propositions or respective premises differ widely, but whose final conclusions are the same—Science and Theology. And now our readers have an opportunity to hear the other—the defendants'—justification and learn the nature of our arguments.

Were the public to be left to its old opinions: namely, on one side, that Occultism, Magic, the legends of old, etc., were all the outcome of ignorance and superstition; and on the other, that everything outside the orthodox groove was the work of the devil, what would be the result?

—*The Secret Doctrine*, II. 794-95

THOUGHTS IN SOLITUDE

VIII

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WHAT IS KNOWN in the present day under the name of Theosophy, as has repeatedly been stated, is the primary truth which all the religions of the world alike have enshrined—it may be regarded as the kernel of which the religions have been the husks, and it would seem that in the development of this idea, and in the comparison of the objects aimed at by the various religions and by Theosophy, we shall best realize the stupendous scope and importance of this divine hidden wisdom.

While some of the religions may have been more transparent husks than others through which the kernel of the wisdom of the ages might be dimly visioned; in other words, while some may contain vague hints of the wider horizon and the more transcendent heights of being, it may generally be stated without making invidious distinctions that the religions of the world as a rule have concerned themselves almost exclusively with the present earth life and the life lying immediately beyond. It is with the rewards and punishments of this state in the immediate future, and with the moral or virtuous thoughts and actions of the present life, which are supposed to be the means of meriting the former and of avoiding the latter, that the priesthoods and the teachers of religion have principally dealt. Indeed, so engrossed in the pursuit of worldly objects have the priesthoods of some religions become that the wider horizon has been completely lost by them.

While the quality of spirituality is but feebly developed in mankind, while the occupations and aims of this present earth life continue to absorb so very much the greater part of the energy of men, and while the intellectual development of those who have some dim perception of a higher state has still to achieve its period of blossom, the different religions adopted by the various races of men will continue to supply the required needs.

But there are a few in each country who have risen above the prevailing level—the forerunners we take it of the mighty coming race, and their numbers are being daily added to—men of thought and feeling who through pain and inward struggle have emancipated themselves from the deadly bonds of superstition, and who have at the same time been too great hearted to fall into the still deadlier grip of the opposing faction that usurps the name of science, and that parades its little aims under the denial of all that is most sacred in humanity—men who by intense imaginative power have grasped and realized all that this life has to give, and have been forced to put it by as failing to satisfy their highest aspirations. For such men the Theosophic advent has been a true Eirenicon. No longer bounded by the dimly imaged heaven which superstitious ignorance stretched into eternity, all life now lies before the impartial student of nature in logical order. The law of absolute justice under the name of Karma, which follows with impartial reward or retribution every act, every word and every thought, is now recognized alike as satisfying the moral conscience of the religious man, and as extending over the whole horizon of man's nature the inevitable sequence of cause and effect which the scientists have shown to exist in the material world; while in marked contrast alike to the agnostic acceptance of annihilation, and to the diabolic theory of the arbitrary awardment of eternal bliss or eternal misery to the poor struggling mortals, who after a short lifetime of 70 or 80 years are surely unlikely to be deserving of either, the picture is completed by the steady progress and evolution of the soul through the continually repeated vicissitudes of earthly life—alternated and relieved by the blissful dreams of heaven where the infinite variety of human character will through aeons of time reap in subtle distinction that which is the due of each.

The objects of the Theosophical Society may be stated as twofold. Firstly, to act as a counter movement alike to the decaying but still lingering superstitions, and still more to the rampant and growing materialism of the present day, and the best way to attain this first object is surely to give to the world such a

system as will at once satisfy man's logical requirements, his moral feeling of fitness, and his highest spiritual aspirations. And where will such a system be found as in the doctrines Theosophy teaches? The second and main object to which the first leads up is to act as guide to the pathway of deliverance by which man may escape from the alternating miseries of birth and death, and attain the one permanent state of Being. This is the great—the divine—secret—to be bound no longer in conditioned existence—to merge the manhood in the Godhead! To catch a glimpse of one of the thousand states of ecstatic being that lie in infinite gradation between us and that stupendous goal would blind us with excess of light. Surely then the only figure before the mind when whispering in worshipping awe of that ineffable state of being should be the kneeling angel with head bent low, and wings crossed before the face.

While a large and increasing number are likely to be influenced by the teachings of Theosophy towards more tolerant and wider views of life, the number of those who will feel impelled to attempt the great undertaking will not probably in this age of darkness be relatively large. But indeed it is not a matter of choice; the destiny of each guides unerringly in the path he is bound to tread; the good within drives and will drive in ways that we know not of. The deep depression or the cutting sorrow of former years may pass away, the torture may take a more subtle form, but while the wings are yet too weak to soar for long in the heavenly air, the detachment from earthly things is bound to bear its first fruits of pain, and the heart will still remain steadily crushed between the upper and the nether millstones. When the aimlessness of this life has made itself felt, to the exclusion of all other thought, to escape from its desolating curse must seem the one object worthy of accomplishment. The converging lines of Karma must doubtless have led those who feel impelled to scale the transcendent heights, compared with which the most soaring ambition of earthly life sinks into nothingness; but in weak-kneed moments to be thrust on such a path of greatness is felt to be a pathetic destiny, a forlorn hope—truly

forlorn if the present life alone is regarded, but it is a forlorn hope that *has* to be led.

To realize with vivid distinctness the inanity of all earthly bliss, and yet to catch no refreshing glimpse of the beatific vision; to taste no strengthening sip of the heavenly Amrit, this is indeed a desolateness without any parallel in worldly life; it is the "in-describable vacuum" of the heart, so well pictured in an article in the June *Theosophist* entitled "Divine Heartache." But as the writer there goes on to describe in words which recall St. John of the Cross's "Obscure Night of the Soul," the apparent contraction of the heart is caused by the divine fire which is driving out its rheum and filthy moisture, and is but a prelude to the ultimate expansion. St. Thomas à Kempis also dwells on the troubles of mind the disciple must learn to bear, and points out that "to be in a state of great devotion and sweetness" is not advantageous, "for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things."

It is written, "He that hath put aside woman hath put aside the world," and this would seem to be the best illustration of that final detachment which is the prelude to the first step on the path to higher things. The different earthly desires from that of mere animal comfort up to the most ideal love, have all got characteristics that blend into each other, but earthly desire at every turn has to be fought and conquered; or, put in other words, it is a continual raising of the object of desire, either through the failure of realization or through the satiety that comes of realization. It may have required the experience of many incarnations to weed out of the heart the desire for wealth, for title, for power, for consideration among men; at each death of the body a step may have been gained, and the object of desire raised a degree in nobility, until its culmination is reached in the desire for the ideal union, the true marriage of the soul, to which the bodily union is but a subsidiary supplement. The intensity of a fruitless passion if kept undergraded by any acceptance of a lower love, if steadily nursed through a whole lifetime

as the one thing worthy of achievement, may have alchemical force enough to transmute this love into what it already resembles, the still loftier and purer love of the Universal Soul. "Woman" may have been "put aside" and the ideal union as a tangible reality in this life despaired of—in moments of enthusiasm the earthly love may appear totally eclipsed by the heavenly—but while lungs fit to breathe the heavenly ether are still undeveloped, descents have to be made to the lower air, the old hopes of love rise again in the breast, though more faintly, and the old torture is gone through again.

But if the ultimate goal is steadily kept before the mind's eye, each pang that has been endured should have given added strength. The goad that drives each man to higher things is deep seated in his being, and must remain so through life until it ceases to be a goad at all by the conquest of the special desire against which it was directed, and if only we bear in mind that it is a matter of small moment whether or not we attain our earthly desires, and that the one thing important is to follow loyally what at the time seems to us highest and worthiest—though that highest and worthiest ideal is ever moving upwards—periods of peace and satisfaction are bound to come at last, and we may repeat with Sidney:

Leave me, O Love, that reachest but to dust;
 And thou my mind aspire to higher things;
 Grow rich in that which never taketh rust;
 Whatever fades but fading pleasure brings.

• • • • •

Then farewell World! thy uttermost I see,
 Eternal Love, maintain thy life in me!

—PILGRIM

THERE are two ways of being disappointed: getting what you want and not getting it.

—WILLIAM GERHARDI

IN THE LIGHT OF THEOSOPHY

In an essay, "Before Babel" (*The Sciences*, May-June 1983), Alec Marantz, a linguist and a junior fellow in the Harvard Society of Fellows, characterizes the search for the origins of language as a "misguided quest." All down the ages inquiries as to how the original race of mankind acquired language have continued, but, says Marantz, the answers have remained highly speculative.

In the eighteenth century, the origin of language became so widely debated that the Berlin Academy set it as the topic of its prize essay of 1771. The academy phrased the question: "Supposing that men are abandoned to their natural faculties, are they in a position to invent language? And by what means might they arrive at this invention by themselves?" The academy assumed that mankind had created or acquired language at some specific point in history, and that children recreate or could recreate language as they learn to talk. . . .

There is no hard evidence upon which to base such an investigation. . . . As far back as we have records, human language has remained essentially unchanged, obeying the same principles as all languages in current use. Nor is there any clear way to determine which features of modern languages might be vestiges of primitive languages. Methods of historical linguistics, which reconstruct the vanished languages of our ancestors by comparing the modern ones that developed from them, show that these reconstructed languages differ from modern ones only in the ways modern languages differ from each other—superficially, as varied tapestries from the same loom.

The essay goes on to discuss the work of Derek Bickerton, professor of linguistics at the University of Hawaii, who in his *Roots of Language* argues that linguistic ability is wired into the brain. He presents a fresh source of support for built-in universal principles of grammar, but his findings about universal grammar fail to shed light on language origins. Marantz comments:

In fact, through the entire recorded or reconstructed history

of the world's languages, the same constructions obeying the same principles have come into existence independently. Many languages were isolated from each other when these grammatical constructions first arose. . . . Since we still have no notion of precisely how linguistic principles are implicated in language use—how speakers use rules of grammar in producing and understanding sentences—we have no idea how natural selection determined that such principles should become genetically encoded.

“Language is certainly coeval with reason,” says *The Secret Doctrine* (II. 199 fn.), “and could never have been developed before men became one with the informing principles in them—those who fructified and awoke to life the manasic element dormant in primitive man.” Modern anthropologists’ conception of the age in which man as a thinking being appeared on earth being greatly at variance with the records of “witnesses on the scene,” the origin of language, too, must remain shrouded in mystery for present-day linguistic scholars.

The Commentaries explain that the first Race—the ethereal or astral Sons of Yoga, also called “Self-born”—was, in our sense, speechless, as it was devoid of mind on our plane. The Second Race had a “Sound-language,” to wit, chantlike sounds composed of vowels alone. The Third Race developed in the beginning a kind of language which was only a slight improvement on the various sounds in Nature, on the cry of gigantic insects and of the first animals, which, however, were hardly nascent in the days of the “Sweat-born” (the *early* Third Race). In its second half, when the “Sweat-born” gave birth to the “Egg-born,” (the *middle* Third Race); and when these . . . began to evolve into separate males and females; and when the same law of evolution led them to reproduce their kind sexually, an act which forced the creative gods, compelled by Karmic law, to incarnate in *mindless* men; then only was speech developed The whole human race was at that time of “one language and of one lip.” . . . Speech then developed, according to occult teaching, in the following order:

I. Monosyllabic speech; that of the first approximately fully developed human beings at the close of the Third Root-race, the “golden-coloured,” yellow-complexioned men, after their separation into sexes, and the full awakening of their minds This monosyllabic speech was the vowel parent, so to speak, of

the monosyllabic languages mixed with hard consonants, still in use amongst the yellow races which are known to the anthropologist.

II. These linguistic characteristics developed into the agglutinative languages. The latter were spoken by some Atlantean races, while other parent stocks of the Fourth Race preserved the mother-language. And as languages have their cyclic evolution, their childhood, purity, growth, *fall into matter*, admixture with other languages, maturity, decay and finally death, so the primitive speech of the most civilized Atlantean races—that language, which is referred to as “Rakshasi Bhasa,” in old Sanskrit works—decayed and almost died out

III. The inflectional speech—the root of the Sanskrit, very erroneously called “the elder sister” of the Greek, instead of its mother—was the first language (now the mystery tongue of the Initiates, of the Fifth Race). At any rate, the “Semitic” languages are the bastard descendants of the first phonetic corruptions of the eldest children of the early Sanskrit. (*The Secret Doctrine*, II, 198-200)

Television is sometimes said to be a baneful instrument for dragging us all down to one, regrettably low level. Now a Unesco study goes to show that it is also a gauge of how alike we all are. Data collected by seven research teams in Canada, Japan and five European countries—France, Belgium, Italy, Hungary and Bulgaria—indicate that, given the chance to watch what they wanted to, audiences everywhere preferred much the same kind of programme. “Fiction-based entertainment,” as the researchers called it, was more popular than any other category of televised programme and accounted for around half the actual time people spent viewing TV.

Antony Brock writing in *Unesco Features* (No. 783, 1983) under the title “TV: The Square-Eyed Leveller?” comments:

It is, in fact, precisely in the comparison of the figures that the study is valuable. Apart from occasional exceptions, this demonstrates, to quote the study, “that demand from country to

country differs less than supply. Despite the diversity of programme structures and schedules, the response is virtually identical."

This finding is useful information for all those whose job it is to plan the content of television in advance and essential—if depressing—information for Ministers of Culture and the like who hope to see television providing the channel for a spread of culture through the population. The demand for culture appears to be about five per cent and the study notes that it, along with information and education, is everywhere under-consumed, the more so for being over-supplied

The similarity in audience behaviour is all the more striking in view of the diversity of countries studied. Although they numbered only seven, they ranged through Socialist and capitalist, new world and old world, large and small.

Television, the cinema and the radio today share with the press what H.P.B. referred to as "its more than royal power," and power is always inescapable from responsibility. People's preferences regarding the TV programmes they tune in to, the films they see, the books they read, etc., are a reflection of what they want out of life. One theory has it that if they want escapist fare it is perhaps not because they are entirely frivolous and unable to think about serious things; they are just tired of fear and threats and prophecies of disaster that are being dinned into their ears—the nuclear threat, the end of civilized man, and what not. People need escape from gloom peddlers, it is said, and turn to popular entertainment.

"Entertainment," or "recreation," has a place in the pattern of life, not as something wasteful and to be forgotten, but as that which awakes in us the true joy of living. There is recreation that is beyond mere sense-titillation, beyond animal or even intellectual enjoyment—recreation that uplifts and satisfies the needs of the inner man and brings real happiness.

Our modern systems of education produce sensation-loving sots, readers who waste their time in perusing trash and TV-viewers and movie-goers who are enthralled by maya-illusion and glamour, pretence and sham, thrill and suspense—in brief, psy-

chic excitation. What is needed is education that will enable especially the rising generation to cope *positively* with the problem of spare time. It implies giving them something worth living for, something that will reveal to them the true meaning and purpose of life and the joy of living.

Some persons have the natural and some the acquired power of withdrawing the *inner* from the *outer* body, at will, and causing it to perform long journeys, and be seen by those whom it visits. Numerous are the instances recorded by unimpeachable witnesses of the "doubles" of persons having been seen and conversed with, hundreds of miles from the places where the persons themselves were known to be.

Thus H.P.B. in *Isis Unveiled* (I. 476). We are told, further, in the same work, that while in some cases the withdrawal of the astral form from the physical body occurs unconsciously and involuntarily (II. 588), the conscious "projection of the ethereal body, at no matter what distance . . . is the great secret of the adept-magician." (I. 281)

In the June *Mirror*, Raghavendra Rao narrates some true instances of "Ghosts of the Living," as he titles his article. In one incident, Robert Bruce, the first mate aboard a cargo ship sailing from England to America in 1828, saw a stranger enter the captain's cabin and, taking up a slate, write thereon, "Steer due nor' west." The captain, when told of this, was intrigued and ordered the helmsman to steer due northwest, though that meant going very much off course. Very soon they caught sight of a sailing ship which had rammed into a colossal iceberg. A full-scale rescue operation was soon under way and all the passengers and crew on board the crippled vessel were saved, though half starved as food and water had completely run out. Among those rescued was an emaciated man whom Bruce recognized as the one who had entered the captain's cabin and written down the message. The captain of the abandoned ship said that the

man had collapsed earlier that day, and when he came to he had spoken of a vision he had experienced in which he had seen himself on board a small sailing vessel hurrying to their rescue.

In another instance, one Mr. Wilmot, an American, was on his way back from Liverpool to New York. Somewhere midway the ship ran into a furious North Atlantic storm and people at home got really worried. One night, as the vessel was being tossed around, Mr. Wilmot thought he saw his wife enter his cabin and kiss him before silently slipping away. The lady was also seen distinctly by a co-passenger in the cabin. When Wilmot arrived home, his wife informed him that her eagerness to see him had been so intense that she too had visualized herself as entering his cabin that night.

Still another case is that of Mrs. Boulton who had been frequently dreaming of a lovely old house situated in the Scottish Highlands. In her mysterious recurring dream she would walk all over the house, meticulously surveying each item therein. Years later, when the Boultons had occasion to spend a month's holiday in Scotland, they came to know that a house belonging to Lady Beresford was available for hire. When they arrived there, Mrs. Boulton ecstatically cried out that that was her "dream house" as she had come to know it. Lady Beresford was equally taken aback on recognizing her as the lady whose "ghost" she had often seen wandering around her house.

Raghavendra Rao's article offers the following by way of explanation :

Psychic researcher F. W. H. Myers has made a serious study of hundreds of such cases and calls them incidents of astral projection. Broadly they are the extraordinary achievements of the human will. "Human beings," Myers states, "have the ability to project an image of themselves—a quite solid-looking image—to distant places. Self-projection is the one definite act which it seems as though a man might perform equally well before and after bodily death."

Modern researchers in parapsychology call this an "ectomatic

state" or "out-of-body experience." Dr. Eugene E. Bernard, professor of psychology at the North Carolina State University, U.S.A., and Dr. Dean Sheils, associate professor of psychology, University of Wisconsin, U.S.A., are currently doing a lot of research on "out-of-body experiences." ... According to Dr. Dean Sheils, "There is 'something' that leaves the body, often during periods of unconsciousness or natural sleep; the occurrence is distinguishable from normal dreams, and the out-of-body experience is ordinarily spontaneous, although shamans and psychics can exteriorize at will."

Those further interested may refer to the article "Mrs. Donne's Astral Body" reprinted from *Lucifer*, January 1891, in *THE THEOSOPHICAL MOVEMENT*, April 1937.

H.P.B. has warned, however, that "the power of projecting one's double consciously at will ... might prove fatal to men at large and to the possessor of that faculty in particular." Mr. Judge, likewise, in "The Culture of Concentration" (*U.L.T. Pamphlet No. 18*) advises against trying consciously to extract the astral body from the physical "until the inner man has developed and cohered into something more than irresponsible and quivering jelly."

H.P.B. mentions that Apollonius left his body at will and appeared to friends at a distance in his astral form, seeming to be the man himself, but "Apollonius was an adept—a 'magician.'" (*Isis Unveiled*, II. 597)

When Von Daniken published a book called *According to the Evidence* in 1977 in which he examined myths and legends around the world and proposed that they were often early eyewitness accounts and not just fairytales, the idea met with ridicule from the scientific establishment. But now, suggests Max Leins (*Telegraph Sunday Magazine*, April 10), in view of some recent discoveries, it is time historians took a fresh look at sources which they have long discarded.

Ancient Egyptian legends, for instance, referred to rivers once crossing the Sahara. Recent radar pictures taken by the Space

Shuttle show that there are indeed river beds of gravel under the desert sands. They also show that primitive roads crossed the Sahara 200,000 years ago. (See "In the Light of Theosophy," March 1983.)

Max Leins advances other instances of "myth" becoming fact:

On some occasions when historians have dismissed legends they have denied themselves the truth. Until the work of the archaeologist Schliemann in 1867 historians had for centuries considered the city of Troy to be no more than a Homeric fantasy. But this once-discredited myth has been established as an historical fact.

The Mayan Indians who lived in the Yucatan peninsula of Mexico recorded a wealth of material about their so-called legends, and most of it was dismissed as mere folklore. But later it was found that, without the use of telescopes, they had calculated the Venusian year as 584 days. Modern instruments make it 583.92 days! No one knows how the Indians got their information. So why should the material they left be treated as fictional when their calculations were so accurate?

Plato tells, in *Timaeus*, of how the fabled land of Atlantis disappeared 9,000 years before his time. The land was "beyond the pillars of Hercules" (the Strait of Gibraltar). Nothing has been found, so the account is treated as legend. I suggest that it would be wrong to assume that what we have not yet found could never have existed. Since Plato learned his story from Solon, an ancient and respected lawgiver, it is worth asking whether we are right to call off the search.

What other valuable knowledge is hidden in legends? Historians have a difficult task and I am not proposing that they should start assuming all legends to be true. But I do advocate an open-minded approach. Sometimes one feels that they are reluctant to question the established body of facts and may resist anything which threatens to upset their accepted beliefs. Many myths do just that. If they were proved true the history of mankind would need substantial revision.

Indeed, as noted in "In the Light of Theosophy" only last month, myths and legends are sometimes truer than history.

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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 at 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 Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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