

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (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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FACE THE FACTS

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—Eds.]

THE STUDENT of Theosophy is a seeker for Truth; the aspirant makes adequate use of such truths as he has found. Application of truths understood by the mind strengthens the sight of pure Faith.

One grave difficulty in transforming mind-knowledge into heart-faith arises from the deep-seated prejudices in the personal nature of the aspiring devotee. One does not always see one's own prejudices. They are securely hidden in the dark and deep caverns of the personal nature. Passion-fraught man has a base—hard, rocky egotism, which itself is covered with the strata of pride and self-regard. These two, egotism and its *alter ego*, pride, use and exploit the mind, which is used by the *kamic* man for self-justification.

The power necessary to face facts dispassionately comes from the Spiritual Will. But the awakening of that Will is subtly resisted by the hidden *kamic* man who uses the mind-intelligence and creates obstinacy and then stubbornness, which the personality values as strong Will. Obstinacy and stubbornness are not Will but mere shadows which resemble Will.

The young student does not desire to apply in his daily life the Theosophical teachings; or he applies only such as do not disturb his personal likes and dislikes, leaving the rest as “not

for me." The lower personal man dons the robe of "humility" and says that what is advocated in the opening pages of *The Voice of the Silence*, or in the first four Rules of *Light on the Path*, or in the early practices of the Yoga of the *Gita*—mental equipoise and skill in action—"These are not for me." Why not? He allows his predilections for the worldly life, for the call of the senses, for the voices of the animal man, to drown the Voice of the Spiritual Soul in him. By words and notions of "sweetness and light" he silences his discriminating faculty. He even forgets to note that his propensity for worldly enjoyments is deepening. He weakens his power to face facts; his ear grows more and more deaf to the Voice of Conscience, for the animal man's noise of likes and dislikes is mistaken for that Voice.

When his individual study or the instructions at a Theosophical meeting force his attention to his compromises he has an opportunity to wake up. Once more the personal man's bias, prejudice, pride, come to the fore and whisper the devilish words: "Don't look, don't listen." And so, ostrich-like, the misguided student buries his head in the sands of his desires.

It is well for the student, young or old, to cultivate the habit of facing all facts. What his soul-feeling brings when he accepts any Theosophical teaching should be so studied and assimilated that his stirring faith becomes enlightened. Faith nourishes and creates our spiritual stamina. Mere mental study and spasmodic application do not greatly enhance the quantity or improve the quality of that spiritual stamina. The zest for study diminishes unless we find our own means to promulgate Theosophy. To seek out someone "who knows still less than thou" is a duty; we must "let him hear the Law." We have to preach the gospel to make of "pride and self-regard bond-maidens to devotion" and in delivering such a message we remind our own selves of the necessity to "practise what you preach." This increases and improves our spiritual stamina. Our enlightened Faith is sustained and leads to the awakening of the Spiritual Will.

Humility and patience are needed to face facts. Pride and egotism are quick in decision: "What is not clear to me is false." Lower Manas revels in self-regard and knows how to argue, but

not how to judge, how to elevate. Blind belief is mistaken for genuine Faith, snap judgments are valued as acts of discrimination. Thus Spiritual stamina slowly decreases and the time comes when an "old" student finds himself devoid of zest and devotion. Once again lack of humility and too much of pride tell him: "You have at last found out that the gold of the Esoteric Philosophy is only glitter."

Faith is superior to knowledge, as knowledge is superior to blind belief. Superstition and ignorance dog our footsteps year after year; every season, by vigilance and self-examination, each one must deepen his understanding.

In us are elementals and ghosts, and relying on them we follow the dark quality of *Tamasic* faith. In us are strange powers of *Devas*, *Yakshas* and *Rakshasas*, and relying on them we follow the motions of pride and passion and selfishness—bright and dark, good and evil, now black, now grey. This is *Rajasic* faith. But also within us are the Radiant Powers of Light, Love and Wisdom, sons of the Sages and the Seers. Light, Love and Wisdom form the Beneficent Triad of our Monadic Being, and relying on that we grow in true Faith. The Light of Atma, the Love of Buddhi, the Wisdom of Manas will impersonalize our personality if we but learn of Its existence, Its influence, and begin to appeal to It as our Guide and Refuge. Our true Faith deepens within and expands without as we move inward to the three in One.

Strong search, humility and service of all souls—these are within the reach of every student and a glorious consummation is possible for everyone. But we must resolve to face facts and utilize the knowledge they reveal.

HAPPY the man who has broken the chains which hurt the mind,
and has given up worrying once and for all.

—OVID

SELF-FORGETFULNESS AND SELF-REALIZATION

EVERYTHING of value has its base imitation, just as every true idea has its false presentment. It is true that one of the chief steps to the bliss of the spiritual life is self-forgetfulness, but the current idea of forgetting oneself is, alas, counterfeit coin. The true idea means losing the personal self, *because* one has found the real Self; the lesser gives way to the higher. The false idea of getting away from oneself means the loss, the scattering of even that personal consciousness, a state analogous to that of intoxication.

Intoxicants loosen the strings of the tongue and fling wide the gates of emotion, but it is a false sense of freedom that is felt. There is an equally false forgetfulness, an equally fleeting exhilaration in so-called relaxation, in absorption in music, or book, or play, or film, in speed and sport thrills, or sex and sensuous delights, in the distorted practice of meditative mysticism, or any of the thousand and one things that deaden and drug the soul. True, they can give a temporary illusion of freedom, of "an increase in consciousness." So can madness, which may also produce an amazing increase in physical strength and agility. Yet no one would claim it as the natural way to grow strong. That demands deliberate control, and a well-balanced system of exercise. There is, too, the right way to gain the increase in consciousness, the true freedom from the suffering that surrounds the personal self. Self-forgetfulness is half the truth, the negative half. The positive aspect is Self-realization.

If one who craves for freedom from an existence that is painful, or sordid and humdrum, could realize that he, like Arjuna in the *Bhagavad-Gita*, has glimpsed, however momentarily, the fact that life is a battlefield, the fact that "Sorrow is"; if such a one, like Arjuna, could realize that he has to resist the impulse to flee from the fight and forget it, for the problem of his self-responsibility for suffering has to be faced, sooner or later; if such a one could see that suffering belongs to the personal self, ever desiring and thirsting for things for itself alone; if he could know that he is not that self, but in very truth the Divine

Ego that goes from life to life, itself above pain and pleasure, above passion and ignorance; if he could learn that by raising his sense of identity from the plane of the personal being to that of the Ego itself, true peace and joy can be found; if such a one, perceiving all this, could begin to tread the way of the soul, forgetting himself in service for others, in true humility, seeking ever the Divine Self within by strong search and by questions—then in him wisdom and joy and compassion would slowly begin to flower. No longer of the living dead, he would begin to *live*.

YOUTH is not a time of life—it is a state of mind. It is not a matter of ripe cheeks, red lips, and supple knees; it is a temper of the will, a quality of the imagination, a vigour of the emotions; it is a freshness of the deep spring of life.

Youth means a temperamental predominance of courage over timidity, of the appetite of adventure over love of ease. This often exists in a man of fifty more than in a boy of twenty.

Nobody grows old by merely living a number of years; people grow old only by deserting their ideals. Years wrinkle the skin, but to give up enthusiasm wrinkles the soul. Worry, doubt, self-distrust, fear, and despair—these are the long, long years that bow the head and turn the growing spirit back to the dust.

Whether seventy or sixteen, there is in every being's heart the love of wonder, the sweet amazement at the stars and the starlike things and thoughts, the undaunted challenge of events, the unfailing childlike appetite for what next, and the joy and the game of life.

You are as young as your faith, as old as your doubt; as young as your self-confidence, as old as your fear; as young as your hope, as old as your despair.

—SAMUEL ULLMAN

NOTES ON OCCULT PHILOSOPHY

[The following notes of T. Subba Row's answers to philosophical questions put by some of the delegates at the 1884 Convention of the Theosophical Society were taken at the time by a member, and were published in *The Theosophist* for February 1885.—Eds.]

DEVACHAN

IT HAS BEEN ASKED why the activity exhibited by a human monad in Devachan should last through a longer period of time than that same monad's activity on the present plane of existence.

From our present standpoint the difference is a great one, but this is not so from the standpoint of the Devachanee. When a Yogi is in a state of samadhi, years may pass and seem only months or days for him. Energy exerted on the astral plane produces effects which last for a longer period of time than those produced by an equal amount of energy on the material plane, for the reason that less friction or opposition is encountered on the astral plane.

On the objective plane, the metallic sound produced by the striking of a bell will not last more than five or six minutes, however finely the bell be made; but after the sound seems dead to the ordinary man, a chela can hear it on the astral plane for one or two hours longer. So we say that the momentum being the same, the period of time occupied by effects differs on the material and on the astral plane.

It is not possible to fix beforehand the definite length of the time to be passed by a human being, or even a race, in Devachan; that depends a great deal upon the nature and development of the man's spiritual monad and also on the impulses it has generated in the world of effects and, more or less, on the nature of the man's aspirations. When the element of spirituality appears in the monad, its Devachanic existence will be longer. Perhaps the highest adept, after making a careful psychical analysis of a man, would be able to foretell the length of the latter's stay in Devachan within one or two thousand years, but he could not give the exact duration.

In estimating the influence on a man's Devachanic existence of a particular thought or train of thought, we must inquire into the utility of the latter and its effect on the world at large, and not imagine that everything depends upon whether the thought is subjective or objective.

It is a mistake to suppose that ideation which refers to practical work has less potentiality in this direction than ideation which only relates to the mental plane.

Good work on the physical plane helps on our spiritual development.

First, by its influence on the formation of habits; a man constantly engaged in doing good works is not likely to fall into bad habits.

Secondly, by its effects on both the astral and the physical plane; a good action has the effect of concentrating good influences on the doer. When a man makes bad Karma, by the very ideation he attracts to himself forces which will lead him from bad to worse. A man who has good ideas attracts influences of quite a different kind and these will begin to help him on his way.

On the other hand, actions must not be judged by their effects alone, because then one element is wanting; the inward impulse prompting the act must also be taken into consideration.

The question of our responsibility for the occurrence of a bad thought must be considered from a purely causal standpoint, so that the implication of anything like the idea of a judge may be avoided.

The fact that the bad thought has occurred in your mind, makes an impression on the astral plane, though, if the thought is driven away by opposition, the bad effects may be neutralized. But if your will-power gives way to the bad ideas, they will produce evil effects, whereas if a determined will-power controls your thoughts, you will get into the path of virtue.

Devachanic existence does not always begin immediately after death. The period in the case of very good people begins immediately and the transition of Kama-loka is not felt.

There are no doubt a few other cases, such as the death of an infant, or when the monad has exhausted the results of its Karma, or when there is some physical reason against existence in a particular body, when reincarnation may take place immediately; or on the other hand it may not take place for a hundred years, during which period the entity is in a profound sleep and there is nothing like ideation.

When an entity reincarnates, the shell is invariably disintegrated.

THE HUMAN MONAD

A complete explanation of what is meant by the term "human monad" would include the whole range of occult science. It may be said, however, that the human monad is not identical with the seventh principle, the Atma or Logos; it is the energy which works through the sixth principle. It is the one energy diffused from the Logos, the one life proceeding from the Logos as an active entity.

What is meant will be best explained in a simile.

Take the sun: according to the occult theory, that which emanates from it is uniformly spread throughout boundless space; the sun is like a focus in which this matter is concentrated and through which it is given off as visible light and heat. The one element is Parabrahm, and whenever the centre of activity called the Logos emerges from it as an active force, this force is the one element in its active condition, the one life, and it is the very same power which Hartmann describes as the one unconscious energy which may be called the will-power of nature, which produces consciousness and every other physical fact in the manifested universe.

We cannot say it comes into existence at any particular time; it seems latent in the one life throughout, but at its appearance as an active energy, it is the first germ of consciousness in the whole universe. This is Atma.

This is but one power; it begins to work through all the gradations of the various kingdoms, and on arriving at the plane

of human volition, becomes differentiated and acquires a certain kind of individuality and this we call the monad. If this monad were not interconnected with the Logos, immortality would be impossible, but as it has been diffused through the Logos, there is a chance of its passing back through the Logos again and so gaining immortality.

The experiences of today are not those of tomorrow; each day a man may be considered as a different being, but there seems to be something within each of us on which all these varied experiences are strung and by which they have something like a continuity. The monad may be considered as a string on which the experiences of many births are strung. You may consider the Logos as the basis of innumerable monads. These never die out but start into active existence again. All human beings whose experiences have been brought to the Logos by the travelling monad may be said to have gained immortality, but sometimes the monad becomes so opposed in its magnetic effect to the Logos from which it has emanated, that its absorption is impossible. This happens only in the case of a very wicked man, and then that monad never gains immortality; it may live on till the Pralaya arrives; and is then merged into the ocean of cosmic matter without transferring its impressions to any Logos.

A monad may remain for perhaps millions of years, till the Pralaya comes; this time can be almost called infinity, but it is as nothing in comparison to the existence of the Logos itself.

Is the ego ever really wiped out or effaced?

The monad is never killed though the man may be. You call the monad by a particular name so long as it retains the owner's subjective experiences, but when the monad is made quite clean, you can say the experiences are wiped out. A monad is only a centre of energy.

Nirvana means absorption into the Logos, but for the purpose of differentiating, three conditions are intended by the one name. A period of rest not only from objective but also from subjective activity arrives after the completion of each round, but the real Nirvanic condition is only reached when the monad

is transferred into the Logos and the man's life becomes part of the life of the Logos.

Many have asked whether, after the close of one solar manvantara when a particular monad is absorbed into the Logos, by the activity of the same Logos that monad is again ejected; if so it would be said that even after the absorption birth is possible, but from the standpoint of the Logos there is no birth. The Logos emits a ray from itself into matter; the Logos does not suffer, but the ray does. From the standpoint of the Logos there is no rebirth.

The Logos has an objective existence. Beyond Logos there is the unmanifested Parabrahm.

Vishnu is the Logos. Brahma is the universal mind, the Demiurgos.

Each Logos has a consciousness of its own. Consciousness which is non-consciousness means a state of consciousness unlike the state with which we are acquainted.

WE all know that there are regions of the human spirit untrammelled by the world of physics. In the mystic sense of the creation around us, in the expression of art, in a yearning towards God, the soul grows upward and finds fulfilment of something implanted in its nature. The sanction for this development is within us, a striving born of our consciousness or an inner light proceeding from a greater power than ours. Science can scarcely question this sanction, for the pursuit of science springs from a striving which the mind is impelled to follow, a questioning that will not be suppressed. Whether in the intellectual pursuits of science or in the mystical pursuits of the spirit, the light beckons ahead and the purpose surging in our natures responds.

—SIR ARTHUR EDDINGTON
(English physicist, astronomer)

THE OCEAN OF THEOSOPHY

THE TITLE W. Q. Judge used for his book, *The Ocean of Theosophy*, is a symbolic expression, rich in significance. As he points out in the opening sentence, Theosophy can be likened to a vast ocean, unfathomable in its deepest parts, yet shallow at its shores so that even a child can gain something from it. Let us consider what the expression, Ocean of Theosophy, conveys to us of knowledge and inspiration.

He who wants to be a navigator of the high seas has first to learn the science and art of sailing a ship, of directing its course. Likewise, we who are navigators on the Ocean of Life require definite knowledge to steer our ship and lead it safely to its haven.

The captain of a ship becomes such only after he has gained adequate knowledge of the laws governing all the oceans and the seas on the surface of the globe. He must know the nature of the waters of the Pacific, the Atlantic, the Indian and other oceans; he must know how to navigate them all. He must know their currents, their tides, the nature of the winds, etc. He must know the periodic recurrence of certain phenomena pertaining to each of the oceans and the seas. He must know in detail the route his ship is going to take on any particular voyage and what he may encounter on the way. He must, in brief, have basic knowledge of how to steer a ship and must make use of that knowledge on each of his voyages.

We are in a similar position as spiritual entities, as souls. All of us have general, wide-ranging knowledge inherent in us, knowledge which is instinctual. We are all born with a fund of knowledge and certain things come naturally to us because we have done those particular things in lives past. Next, having taken incarnation in a particular family, nation and race, we have built in us the aptitudes that belong to that particular race, nation and family. We have our education in terms of our aptitudes and the civilization and milieu to which we belong. When we grow up and the time comes for us to take charge of

our own ship, when we make a selection of our profession in life, we take the next step and put into use the fund of general experience and knowledge that we have gained in the past of this incarnation and in all previous incarnations, for the purpose of making successful the particular venture on which we are embarking.

Any particular ocean has certain similarities with all other oceans. Any ocean is composed of the element of water; but there are also characteristics peculiar to each ocean. There are characteristics which make the Pacific Ocean the Pacific, others which enable us to recognize the Atlantic Ocean as the Atlantic. The movement of a ship on the waters of any particular ocean is determined by the laws governing that ocean. Likewise, Theosophy brings us the knowledge governing the laws of life, which we require for steering the ship of our personal-intellectual-spiritual self.

The symbolism of the Ocean has significance also from another point of view. The rivers ultimately empty themselves directly or indirectly into the oceans. So also all streams and rivers of knowledge empty themselves into the Ocean of Theosophy. Likewise our personal and intellectual selves empty themselves into our spiritual Self.

The Ocean of Theosophy is knowledge pertaining to our human condition in relationship with other human beings and with nature. Where shall we begin its study? The starting point is different for each one, because our general fund of knowledge, our particular mode of self-conscious recognition and response, our personal ways and methods are different from those of others. Therefore, according to our own inclination and temperament, we must select that particular shore of this mighty Ocean of Theosophy which appeals to us. Ultimately the Ocean of spiritual knowledge is the same for all, and intellectual appreciation of that knowledge is like the flowing river which marks out its own course to the Ocean. Each river loses its identity and separate existence the moment it empties itself into the Ocean, yet the Ocean remains unchanged and unmoved.

Be like the Ocean which receives all streams and rivers.
The Ocean's mighty calm remains unmoved; it feels them not.
(*The Voice of the Silence*, p. 41)

Study of Theosophy enables us to go to the Ocean, to plunge into the waters of the Ocean, to lose our identity, personally and intellectually, in the spiritual identity of the Ocean. Approach to the Ocean is the first great step. To come to any particular place, movement must take place. People may come from different directions and in different ways—those living nearby may walk up to the place; others far off may take other modes of approach—but motion, movement, becomes necessary. The first movement required to get to the Ocean of Theosophy is to turn our minds and hearts and attention in the direction of that Ocean. That is what we do even before we begin to move in the right direction. We must have the desire and the will to make the movement. The desire sometimes arises through dissatisfaction with ourselves, with our lives. This discontent, sometimes spoken of as divine discontent, produces the urge for some kind of a change. It is when we are dissatisfied with our own inner spiritual or intellectual condition that we begin to look around. That is the first step.

Having looked around, we naturally move in the direction which produces the response. Those who have already arrived need to examine if their motive is of the right kind. Have we come to Theosophy under false pretences, under some kind of illusion, or have we come in the right way, for the right purpose? Since this great knowledge was reproclaimed to the world in the last quarter of the last century, thousands upon thousands of people have contacted it; but how many have benefited by it in the right way? We need introspection to ask ourselves what we were before we contacted this knowledge and what we are after having come to it. Are we any different, any better? In that proportion our approach is right. If as the result of our contact with this knowledge we have not changed, then we have come to it under an inspiration that is not genuine, by a process of discontent that is not divine. Self-examination alone will

enable us to see whether our growth is harmonious, rhythmic and true, following the right laws.

What are the laws of growth? We have grown in the right way if we are able to carry on our activities, whatever they be, in a more vital and altruistic manner than before. The business man becomes a better business man—from the soul point of view; the factory worker becomes a better hand in that factory. To be “better” in any walk of life is to do our own work for the greater good of the greater number. To put it another way, do all those who contact us in any sphere of life, be it work or recreation, find us growing stronger in the quality of understanding sympathy? Are we able to understand others sympathetically, whom we did not understand so before? If we are, then Theosophy has done us good.

Understanding without sympathy, or sympathy without understanding, like unintelligent charity, does more harm than good. Understanding sympathy arises out of the right lines of advancement of the spiritual self in the direction of the intellectual and the personal self; of the intellectual self in the direction of the personal and the spiritual self; and of the personal self in the direction of the intellectual and the spiritual self. There are countless ways of doing a thing wrongly, but there is only one way of doing it right. There are countless ways of giving sympathy without understanding, or understanding without sympathy; there is only one way in any given situation of understanding sympathetically.

That knowledge of understanding sympathy is Theosophy. Theosophy is likened to an Ocean because it is so vast in its scope that the intuitive can find in it the answer to every question, the right guideline for every situation. We are apt to feel that we are someone special, that our circumstances are unique. We have to learn that what we are experiencing is what souls before us have experienced. We need to get rid of the idea that we are apart from our fellow beings and from nature. The moment we look for other selves who are like us, there arises in us understanding sympathy. We cannot get understanding sympathy merely by studying Theosophical literature; but when

the light of the principles of Theosophy illumines the heart, we begin to see ourselves in other human beings who, like us, have their weaknesses and virtues. We see ourselves centred in other beings, and other beings centred in us. From this arises understanding sympathy.

The various systems of thought which derive their inspiration from the one perennial fount of Wisdom, may be likened to the waters of knowledge, the waters of life. The teachings of the Buddha, for instance—the twelve Nidanas, the four Noble Truths, the Noble Eightfold Path—are like a great navigable river. On and on and on it goes, and Nirvana, the end, is the emptying of the Nidanas, of the Noble Truths, of the Noble Eightfold Path, into the Ocean.

So it is with the *Gita*. Krishna begins like a little streamlet in the narrow passage between the two armies, but with discourse following discourse, it widens, and widens, and takes its own course in response to the situations as they arise, finally emptying itself into the Ocean of Bliss. So with the Sermon on the Mount. The end leaves us with a certain direction which is universal and impersonal. And so with Theosophy. It begins with the self, and ends as the science of the selfless condition of human Perfection.

Some of the verses in the *Gita* using the analogy of the ocean are instructive. Says Sri Krishna in the second discourse:

The man whose desires enter his heart, as waters run into the unswelling passive ocean, which, though ever full, yet does not quit its bed, obtaineth happiness; not he who lusteth in his lusts. (II, 70)

Our heart is like the Ocean if our desires empty themselves into the heart and the heart remains steadfast and changes not. And our desires disappear as we plunge deeper into the Ocean. Or take this verse describing Krishna's Divine Form:

As the rapid streams of full-flowing rivers roll on to meet the ocean, even so these heroes of the human race rush into thy flaming mouths. (XI, 28)

We as individual selves run into the one wide-open spiritual source from which we all have come. Just as all our days make one incarnation and all our incarnations make up the life of the ego, so our individual self-consciousnesses undergoing eternities of beginningless and endless evolution are phases and aspects of the one Universal Spirit, birthless and deathless.

It is from the standpoint of that Universal Spirit that Sri Krishna speaks of various kinds of worship and sacrifice and devotion:

But for those who worship me, renouncing in me all their actions, regarding me as the supreme goal and meditating on me alone, if their thoughts are turned to me, O son of Pritha, I presently become the saviour from this ocean of incarnations and death. (XII, 6-7)

We are all in this ocean of *samsara*, this ocean of life and death, in which the waves rise and fall eternally. There is only one way out of this rising and falling of the waves—to understand and become the law which produces the waves, to identify ourselves with the motion and not the effects of the movement, and therefore to recognize our identity with Universal Spirit, present everywhere. Our doubts and despairs and fears, as they arise, can be presented to the Inner Ruler immortal who knows all situations. The necessary qualification for spiritual progress is recognition of the fact that man is the Inner Ruler immortal. This is the reality of all realities, the Initiator of all Initiates.

We must let our reflection fall on the waters of the Ocean of Theosophy, and let the Ocean reflect itself within us. Not to examine Theosophy from our point of view, but to examine ourselves in the light of Theosophy.

Thou shalt not separate thy being from BEING and the rest, but merge the Ocean in the drop, the drop within the Ocean. (*The Voice of the Silence*, p. 54)

THE TEN ITEMS OF "ISIS UNVEILED"

(With correlated references from the book)

8th. Races of men differ in spiritual gifts as in colour, stature, or any other external quality; among some peoples seership naturally prevails, among others mediumship. Some are addicted to sorcery, and transmit its secret rules of practice from generation to generation, with a range of psychical phenomena, more or less wide, as the result. (II, 588)

There are many good reasons why the study of magic, except in its broad philosophy, is nearly impracticable in Europe and America. Magic being what it is, the most difficult of all sciences to learn experimentally—its acquisition is practically beyond the reach of the majority of white-skinned people; and that, whether their effort is made at home or in the East. Probably not more than one man in a million of European blood is fitted—either physically, morally, or psychologically—to become a practical magician, and not one in ten millions would be found endowed with all these three qualifications as required for the work. Civilized nations lack the phenomenal powers of endurance, both mental and physical, of the Easterns; the favouring temperamental idiosyncracies of the Orientals are utterly wanting in them. In the Hindu, the Arabian, the Thibetan, an intuitive perception of the possibilities of occult natural forces in subjection to human will, comes by inheritance; and in them, the physical senses as well as the spiritual are far more finely developed than in the Western races. Notwithstanding the notable difference of thickness between the skulls of a European and a Southern Hindu, this difference, being a purely climatic result, due to the intensity of the sun's rays, involves no psychological principles. Furthermore, there would be tremendous difficulties in the way of *training*, if we can so express it. Contaminated by centuries of dogmatic superstition, by an ineradicable—though quite unwarranted—sense of superiority over those whom the English term so contemptuously "niggers," the white European would hardly submit himself to the practical tuition of either

Kopt, Brahman, or Lama. To become a neophyte, one must be ready to devote himself heart and soul to the study of the mystic sciences. Magic—most imperative of mistresses—brooks no rival. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry. (II, 635-36)

It is especially in the countries unblessed with civilization that we should seek for an explanation of the nature, and observe the effects of that subtle power, which ancient philosophers called the "world's soul." In the East only, and on the boundless tracts of unexplored Africa, will the student of psychology find abundant food for his truth-hungering soul. The reason is obvious. The atmosphere in populous neighbourhoods is badly vitiated by the smoke and fumes of manufactories, steam-engines, railroads and steamboats, and especially by the miasmatic exhalations of the living and the dead. Nature is as dependent as a human being upon conditions before she can work, and her mighty breathing, so to say, can be as easily interfered with, impeded, and arrested, and the correlation of her forces destroyed in a given spot, as though she were a man. Not only climate, but also occult influences daily felt not only modify the physio-psychological nature of man, but even alter the constitution of so-called inorganic matter in a degree not fairly realized by European science. Thus the *London Medical and Surgical Journal* advises surgeons not to carry lancets to Calcutta, because it has been found by personal experience "that English steel could not bear the atmosphere of India"; so a bunch of English or American keys will be completely covered with rust twenty-four hours after having been brought to Egypt; while objects made of native steel in those countries remain unoxidized. So, too, it has been found that a Siberian Shaman who has given stupendous proofs of his occult powers among his native Tschuktschen, is gradually and often completely deprived of such powers when coming into smoky and foggy London. Is the inner organism of man less sensitive to climatic influences

than a bit of steel? If not, then why should we cast doubt upon the testimony of travellers who may have seen the Shaman, day after day, exhibit phenomena of the most astounding character in his native country, and deny the possibility of such powers and such phenomena, only because he cannot do as much in London or Paris? In his lecture on the *Lost Arts*, Wendell Phillips proves that beside the psychological nature of man being affected by a change of climate, Oriental people have physical senses far more acute than the Europeans. The French dyers of Lyons, whom no one can surpass in skill, he says, "have a theory that there is a certain delicate shade of blue that Europeans cannot see And in Cashmere, where the girls make shawls worth \$30,000, they will show him (the dyer of Lyons) three hundred distinct colours, which he not only cannot make, but cannot even distinguish. If there is such a vast difference between the acuteness of the external senses of two races, why should there not be the same in their psychological powers? Moreover, the eye of a Cashmere girl is able to see *objectively* a colour which does exist, but which being inappreciable by the European, is therefore non-existent for him. Why then not concede, that some peculiarly-endowed organisms, which are thought to be possessed of that mysterious faculty called *second sight*, see their pictures as objectively as the girl sees the colours; and that therefore the former, instead of mere objective hallucinations called forth by imagination are, on the contrary, reflections of real things and persons impressed upon the astral ether, as explained by the old philosophy of the *Chaldean Oracles*, and surmised by those modern discoverers, Babbage, Jevons, and the authors of the *Unseen Universe*? (I, 210-12)

Whenever the subject of magic is discussed, that of India has rarely suggested itself to anyone, for of its general practice in that country less is known than among any other ancient people. With the Hindus it was and is more esoteric, if possible, than it was even among the Egyptian priests. So sacred was it deemed that its existence was only half admitted, and it was only practised in public emergencies. *It was more than a religious matter, for it was considered divine.* The Egyptian

hierophants, notwithstanding the practice of a stern and pure morality, could not be compared for one moment with the ascetical Gymnosophists, either in holiness of life or miraculous powers developed in them by the supernatural adjuration of everything earthly. By those who knew them well they were held in still greater reverence than the magians of Chaldea. (I, 90)

As for America being overflowed with sensitives and mediums, the reason for it is partially attributable to climatic influence and especially to the physiological condition of the population. . . . Hundreds of thousands, and even millions of men from various climates and of different constitutions and habits, have, since 1692, invaded North America, and by intermarrying have substantially changed the physical type of the inhabitants. Of what country in the world do the women's constitutions bear comparison with the delicate, nervous, and sensitive constitutions of the feminine portion of the population of the United States? We were struck on our arrival in the country with the semi-transparent delicacy of skin of the natives of both sexes. Compare a hard-working Irish factory girl or boy, with one from a genuine American family. Look at their hands. One works as hard as the other; they are of equal age, and both seemingly healthy; and still, while the hands of the one, after an hour's soaping, will show a skin little softer than that of a young alligator, those of the other, notwithstanding constant use, will allow you to observe the circulation of the blood under the thin and delicate epidermis. No wonder, then, that . . . America is the conservatory of sensitives. (II, 18-19)

In what countries have "divine miracles" flourished most, been most frequent and most stupendous? Catholic Spain, and Pontifical Italy, beyond question. And which, more than these two, has had access to ancient literature? Spain was famous for her libraries; the Moors were celebrated for their profound learning in alchemy and other sciences. The Vatican is the storehouse of an immense number of ancient manuscripts. During the long interval of nearly 1,500 years they have been accumulating, from trial after trial, books and manuscripts confiscated from their sentenced victims, to their own profit. The Catholics

may plead that the books were generally committed to the flames: that the treatises of famous sorcerers and enchanterers perished with their accursed authors. But the Vatican, if it could speak, could tell a different story. It knows too well of the existence of certain closets and rooms, access to which is had but by the very few There have even been Popes who lived and died within the precincts of the palace without ever suspecting their existence. (II, 19)

It appears that the reverend fathers of the Order of Jesuits have picked up many tricks in their missionary travels The *tschamping*—a Hindu word, from which the modern word *shampooing* is derived—is a well-known magical manipulation in the East Indies. The native *sorcerers* use it with success to the present day, and it is from them that the father Jesuits derived their wisdom. (I, 445)

Around no other locality, not even Peru, hang so many traditions as around the Gobi Desert . . . and, in fact, the whole area of Independent Tartary and Thibet is jealously guarded against foreign intrusion

"The people of Pashai," says Marco Polo, the daring traveller of the thirteenth century, "are great adepts in sorceries and the *diabolic* arts." And his learned editor adds: "This Pashai, or Udayana, was the native country of Padma Sambhava, one of the chief apostles of lamaism, *i.e.*, of Thibetan Buddhism, and a great master of enchantments. The doctrines of Sakya, as they prevailed in Udayana *in old times*, were probably strongly tinged with Sivaitic magic, and the Thibetans still regard the locality as the classic ground of sorcery and witchcraft." (I, 598-99)

THE STAIN of sin is not something positive existent in the soul.
 . . . It is like a shadow which is the privation of light.

—ST. THOMAS AQUINAS

THE GENESIS OF EVIL

MADAME BLAVATSKY never claimed for her teachings the ready acceptance of blind belief, as creedalism and priestcraft do. Philosophy would be the correct term to apply to the teachings which she offered for study and examination. The difference between her position and that of any other philosopher may be set down thus: Madame Blavatsky did not claim original invention for her teachings. Thus there is no philosophy of Blavatsky as there is, say, a philosophy of Hegel or of Kant.

The mode of exposition used by Madame Blavatsky in *The Secret Doctrine* is a mode foreign to the modern academic mind. She could write in a lucid style, as her numerous articles and other writings show; but she wrote *The Secret Doctrine* with an eye to helping the reader to develop his Intuition. What appears to be an involved style and an unmethodical presentation is but a device to compel the reader to make his own collation, tabulation and classification by a serious study of the book, which develops the faculty of Intuition. It is this very faculty which lights up the obscurity of the text by flashes of penetrating insight. Not only does the already functioning Intuition of the reader lead him with compelling force to demonstrably correct conclusions put forward in the two volumes, but the latter also aid the sincere mind to evolve the faculty of intuition.

An instance in point is the *Secret Doctrine* teaching that God is not the author of the evil in the world, and that man is a free-willed being. Sorrow and suffering are of our own making. But why does man will evil? How does the first willing of evil occur?

To understand the subject it is necessary to get some perception of what Deity is and what Man. *The Secret Doctrine* rejects the existence of a Personal God or Creator; nor does it admit the theological view of creation, namely, the deliberate act of a self-conscious Being:

Our present quarrel is exclusively with theology. The Church enforces belief in a personal god and a personal devil, while Occultism shows the fallacy of such a belief. (II, 475)

But the Esoteric Philosophy denies Deity no more than it does the Sun. How does it describe it?

The fundamental Law in that system, the central point from which all emerged, around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause

It is called "Substance-Principle," for it becomes "substance" on the plane of the manifested Universe, an illusion, while it remains a "principle" in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception* of the System. It is latent in every atom in the Universe, and is the Universe itself. (I, 273)

It [the Secret Doctrine] admits a Logos or a collective "Creator" of the Universe; a *Demi-urgos* in the sense implied when one speaks of an "Architect" as the "Creator" of an edifice, whereas that Architect has never touched one stone of it, but, while furnishing the plan, left all the manual labour to the masons; in our case the plan was furnished by the Ideation of the Universe, and the constructive labour was left to the Hosts of intelligent Powers and Forces. But that *Demiurgos* is no *personal* deity—*i.e.*, an imperfect *extra-cosmic god*—but only the aggregate of the Dhyān-Chohans and the other forces. (I, 279-80)

The Universe then is a living assemblage of intelligences of many degrees; only one class of these intelligences comprises the human kingdom. *The Secret Doctrine* teaches a double evolution simultaneously taking place—Spirit's involution into Matter downwards, and Matter's evolution into Spirit upwards. Some classes of beings are descending from the planes of Spirit to those of Matter; others are ascending from the planes of Matter to those of Spirit. The human kingdom occupies the middle position. (*cf.* S.D., II, 180)

The ultimate root of Good and Evil, metaphysically speaking, is Spirit and Matter—the two aspects of the One Life.

Archaic philosophy, recognizing neither Good nor Evil as a fundamental or independent power, but starting from the Absolute ALL (Universal Perfection eternally), traced both through

the course of natural evolution to pure Light condensing gradually into form, hence becoming Matter or Evil. (I, 73)

Good and Evil are twins, the progeny of Space and Time, under the sway of Maya. Separate them, by cutting off one from the other, and they will both die. Neither exists *per se*, since each has to be generated and created out of the other, in order to come into being; both must be known and appreciated before becoming objects of perception, hence, in mortal mind, they must be divided. (II, 96)

In human nature, evil denotes only the polarity of matter and Spirit, a struggle for life between the two manifested Principles in Space and Time, which principles are one *per se*, inasmuch as they are rooted in the Absolute. (I, 416)

Esoteric philosophy shows that man is truly the manifested deity in both its aspects—good and evil, but theology cannot admit this philosophical truth. (II, 515)

All beings other than human merely follow the law of their own order and *cannot* go against Nature's impersonal movements. In kingdoms other than the human, there can be no evil in the sense of deliberate wrongdoing, for there is no possibility of disobeying Nature.

The Demon of Pride, Lust, Rebellion, and Hatred, has never had *any being before* the appearance of physical conscious man. It is man who has begotten, nurtured, and allowed the fiend to develop in his heart; he, again, who has contaminated the indwelling god in himself, by linking the pure spirit with the impure demon of matter. And, if the Kabalistic saying, "*Demon est Deus inversus*" finds its metaphysical and theoretical corroboration in dual manifested nature, its practical application is found in Mankind alone. (II, 274)

The duality of Spirit and Matter assumes in man a different aspect and that phenomenon alone explains why man has free will and can choose the path of darkness or of light. Spirit and Matter, as two aspects of the One Life, are everywhere, but they reach a peculiar state in their relation to each other in the human kingdom. They have reached a balance position in man. The human kingdom is made up of "those Intelligences that have reached the appropriate equilibrium between matter and

spirit" (I, 106). Because of this, man alone of all beings or forces in Nature is self-conscious. He alone has the power to compare, to contrast and to draw conclusions, and this implies possession of free will or self-choice.

Because of this balance position, man is like the centre of a magnifying glass at which perfect reproduction of the sun becomes possible; therefore Man becomes the miniature copy of the whole universe. In him reside all Nature's energies. The human Soul, whose chief characteristic is self-consciousness, occupies the balance plane between the divine and the demoniac. Therefore, says Madame Blavatsky:

Unless the Ego takes refuge in the Atman, the ALL-SPIRIT, and merges entirely into the essence thereof, the personal Ego may goad it to the bitter end. This cannot be thoroughly understood unless the student makes himself familiar with the mystery of evolution, which proceeds on triple lines—spiritual, psychic and physical. (II, 109)

Owing to its identity with the ALL-FORCE, which, as said, is inherent in the Monad, it is all-potent on the *Arupa*, or formless plane. On our plane, its essence being too pure, it remains all-potential, but individually becomes inactive: e.g., the rays of the Sun, which contribute to the growth of vegetation, do not select this or that plant to shine upon. Uproot the plant and transfer it to a piece of soil where the sunbeam cannot reach it, and the latter will not follow it. So with the Atman: unless the higher Self or EGO gravitates towards its Sun—the Monad—the lower *Ego*, or *personal* Self, will have the upper hand in every case. (II, 110)

But, if there is a danger of wrong choice, there is the equal possibility of choosing rightly, and when man through his self-induced and self-devised ways and means attains union with the Divine in him, he becomes the highest being in the Universe.

Man . . . being a compound of the essence of all those celestial Hierarchies may succeed in making himself, as such, superior, in one sense, to any hierarchy or class, or even combination of them. "Man can neither propitiate nor command the *Devas*," it is said. But, by paralyzing his lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF

from the One absolute SELF, man can, even during his terrestrial life, become as "One of Us." Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular. (I, 276)

Evil will ever predominate unto the day when Humanity is redeemed by the true divine Enlightenment which gives the correct perception of things. (II, 515)

SO FAR AS Science remains what in the words of Prof. Huxley it is, *viz.*, "organized common sense"; so far as its inferences are drawn from accurate premises—its generalizations resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, overstepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases—in the constitution of the off-shoots of our present Fifth Root-race in Europe and America. He can in no other conceivable manner collect the facts on which to base his speculations. Is this not apparent on the principles of Inductive Logic and Metaphysics alike?

—*The Secret Doctrine*, I, 477-78

A FRAGMENT

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FROM a manuscript, so old no man knows when it was written, commencing where it treats of "The Beginning," we read the following:

Silence is Power. Power is the Real. Silence, then, must be the Real. That which lives, moves, and gives being, of itself the Real, lies always in the Silence. When all manifestation has ceased, Silence is. Consequently, the Real must be, even if there is no manifestation.

Examine personal sense. There could be no manifestation from that source, for two reasons: first, there was no personal sense before manifestation, and second, there was no manifestation. There was darkness. There was dissolution, or unbinding of all law. Everything was set free. There was nothing but existence, into which all things had merged. The Real, the Silence, had absorbed all things into itself. In this, which is now the Universe, was only Unity—the Unity of Brahma—God withdrawn.

Through cycles of aeons It, indrawn, has meditated, conscious of nought but the action of its own thought—the thought which is ITSELF. It perceives not Itself because It is That Self, intent on the connected current or sequence of that in which It is concerned, and not in the thought itself. There is no time. There is no space. There is nothing but the Oneness.

That which lies in sequence is accomplished. The desire to perceive the consequences of the onflowing thought manifests. It is the first step in manifestation. In considering the conditions of Supreme Intelligence remember all states and forms are the same to Unity. Light and darkness, life and death, motion and inaction, are not known as differences within the grasp of Infinite Thought.

The Creative Thought, acting from the desire for manifestation, clears, and steadies itself within the circumference that is boundless. Within is the centre. Thought reaches from the centre

to the circumference. As man's thought clears itself, as his mentality steadies after long-continued strain, and the thing which was hidden or doubtful seems lighted by the clearness of his perception, so the Creative Thought of Infinite Power, acting in the same manner, produces light as the very first outward sign of manifestation. As a man awaking from sleep becomes settled in mentality, so the light of Creative Thought from THAT, reservoir of all thought,¹ breaks upon the darkness, multiplying the memories of that which was by the deductions of that which may be the resultant or outcome of the long sleep or withdrawal of Brahma.

The line of creative thought moves on. Forms of beauty, shapes of harmony, and the untold millions of sequences fill that which has hitherto been the Silence. But it is still the Silence. That which we apprehend through personal sense, is apprehended only by Unity as the onflowing of the current of Creative Thought. No sound as we know it ever breaks upon ITS consciousness. No emotion of sight, as we perceive it, is ever cognized by IT. Between IT and us, as one broad ground of approach, is simply motion—motion which is life. The Creative Thought projected by its own potency sets in motion all the ingathered forces of Unity.

The rolling millions upon millions of stars, the conditions of all the Universe, are simply ITS robings—manifestations—the coverings of Brahma, or God manifested. One pole is the Infinite and Eternal One, the other is the manifestation or shadowing forth of the Perfect Man, named by all the wise as the Christ of the Ages.

The Logos thinks.² Potency vibrates; all existence, surrounding the central line of thought, the line of experience and knowledge, also vibrates. Through these vibrations, this thought, in

¹ In Indian philosophy this absolute Deity is always referred to as "THAT" (TAD) and "IT." It is "the reservoir of thought" because it is *absolute* thought, which having no relation to the finite and the conditioned, cannot be premised as something individual or separate from the universal mind, and minds. It is the causeless cause of every manifesting intellection, the eternal Source of ALL.—Ed. [*Lucifer*]

² Because the Logos is manifested; but the ever-concealed Deity *does not*, since It is ABSOLUTE THOUGHT, and cannot be spoken of as we would of an individual *personal Thinker*. But then the Logos in the East is the synthesis, the collective aggregate of all the Gods or Powers in the manifested universe.—Ed. [*Lucifer*]

its grosser form called Ether,⁹ can be recognized, understood and studied. From it spring all the phenomena that man considers the result of law.

Law, then, is the Creative Thought. From its *dictum* there is no escape, and so the manifested move on in the sequence, which is awakened thought in involved and involving cycles, until that thought shall have perfected itself.

When the sequence shall have reached its bounds then the law ceases to act. All things bound under the law are again dissolved and set loose. It is the ripening and the garnering of the perfected results moving back again into the Silence which is darkness and inertia.

In the beginning, God created the heavens and the earth, and without Him was nothing made that was made. It was the beginning of an Infinite cycle, extending through immensity, and ending in the countless. As the evening and the morning were the first day, so Brahm and Brahma are Unity and Law.

THE UNIVERSE is generated not according to time, but according to thought.

—HERACLITUS (535-475 B.C.)

THE UNIVERSE begins to look more like a great thought than a machine.

—SIR JAMES JEANS (1877-1946)

⁹ And in its highest it is AKASA.—Ed. [*Lucifer*]

WHERE TO BEGIN?

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But those who seek this sacred ambrosia—the religion of immortality—even as I have explained it, full of faith, intent on me above all others, and united to devotion, are my most beloved.

—*Bhagavad-Gita*, XII, 20

THE GREATEST VIRTUE of the *Gita* is its practicality; even for the man of the modern age of gold and electricity it offers something which can be practised.

In its compact completeness the *Gita* proves of even greater value to the aspirant who desires to live up to his ideals. Unlike the Zoroastrian Gathas, or even the Sermon on the Mount, it is not fragmentary. The only other message of early eras as compact but not as complete is Lao Tzu's *Tao Teh Ching*. Christian Church authorities know, and many among them admit, that Christendom cannot live according to the tenets of the Sermon on the Mount without destroying itself. The main reason for this is that an equally convincing programme for the higher life such as the Sermon gives is not available in the Bible for less strong souls; it is the Sermon or nothing, and so it has naturally resulted in mostly nothing. Scepticism of Science is born of experiences which have been and are real to the consciousness of scientists. In the Church there is hardly anything except belief for the ordinary intelligent mind, which that mind rightly rejects.

This will be presently the case with all India—Hindu and Muslim alike. Religious dogmatism, blind belief, credulity and superstition are bound to receive rude but deserved shocks. Our only hope is that, in their shattering, spiritual knowledge, faith rooted in such knowledge, open-minded enquiry into soul-life and soul-problems and the tenets of old-world philosophies will not die out, as happened in Europe and America. The transition period from the death of creeds to the birth of spiritual life may become prolonged and harmful to India if materialism

and scepticism about soul-verities come to the forefront. The remedy lies in the popularizing of the teachings of the *Gita*, which, as we have pointed out before, is for all Indians. When creeds are discarded, there must be something to take their place, and we do not know of any Indian Message so potent and powerful as that of the *Gita*. Because of its sound logic, its consistency, its thorough reasonableness, it appeals to the mind of man; because of its deep spirituality it touches the intuitive heart of man; because of its vigour and practicality, it energizes man to right action in his individual as in his public life.

In the twelfth discourse will be found the different stages of the uphill path of Soul-life. The most strenuous as the most simple are described. It is the chapter on Bhakti-Yoga, and the Devotion to be practised makes the practitioner the disciple and friend of Shri Krishna, and the follower of the Religion of Immortality. All who practise their respective disciplines as herein explained are beloved of the Mahatma.

After the variety of steps, suited to different stages of human evolution, is given a superb description of the man successful in his efforts: he has risen above the pairs of opposites, and is unexpecting and unsolicitous about the results of things, has acquired control over his speech, and is free from the attachments of home, country or race. He has attained that Freedom which speaks not, but is at the service of his fellows every hour of the day.

What are these steps and stages?

In verses 1 to 12 these steps and stages are described: (1) He who having united himself to his own Higher Self acts as that Self and in his lower nature is not affected by the outside universe, and thus is free from the bondage of Karma. (2) He who with the aid of his Manas (thinking mind) and Buddhi (intuitive discrimination), both influenced and energized by Wisdom, endeavours to penetrate the Atman, the Self; and reaches the vicinity of the first stage of the emancipated Dhyani. (3) He who is not able to use his higher attention and image-making faculty, first requisites for the preceding stage, regularly attempts by practice to feel and come in contact with the Higher Self with the

assistance of his ordinary intelligence and knowledge. (4) He who is not capable of such purification and concentration of the third stage becomes intent on the performance of only a certain class of deeds which are: dana—charity, tapas—mortification, and yajna—sacrifice, exclusive of all else. (5) But the mere mortal is not able even to do this which gives him a sure refuge, unbeknown to himself, in the Higher Self, and so he is told to do all he has to do, but with self-control, and renouncing the fruits of all his actions.

Each one among us has to find out on what step on the ladder of spiritual life he stands, of what he is capable. Certain things are natural and easy to us, and the steps in advance require strenuous endeavour.

If it be asked: what about someone who is not able to begin the practice of self-control and renunciation of the fruits of action? The answer is: It is not that he is not able, but that he is not prepared to commence living spiritually. In verse 12 Krishna says that renunciation—tyaga—is superior to all else, for from it results peace and tranquillity—Shanti. This because whatever the stage, the doing of deeds, the wearing of bodies, the discharge of obligations to man and Nature, are strongly and repeatedly advocated. Even the Mahatma Krishna is engaged in action all the time.

No man is denied his right to Wisdom and Immortality and for each the way begins where he is, where he actually stands—at home, in the market-place, East or West. And so it is said in *The Voice of the Silence*:

No warrior volunteering fight in the fierce strife between the living and the dead [the immortal Higher Ego and the lower personal ego] not one recruit can ever be refused the right to enter on the Path that leads toward the field of Battle.

For, either he shall win, or he shall fall.

Yea, if he conquers, Nirvana shall be his. Before he casts his shadow off his mortal coil, that pregnant cause of anguish and illimitable pain—in him will men a great and holy Buddha honour.

And if he falls, e'en then he does not fall in vain; the enemies

he slew in the last battle will not return to life in the next birth that will be his.

But if thou would'st Nirvana reach, or cast the prize away, let not the fruit of action and inaction be thy motive, O thou of dauntless heart.

Know that the Bodhisattva who Liberation changes for Renunciation to don the miseries of "Secret Life," is called "thrice Honoured," O thou candidate for woe throughout the cycles.

—B.M.

Lo, verily, not for the sake of the husband is the husband dear, but for the sake of the Self is the husband dear.

Not for the sake of the wife is the wife dear, but for the sake of the Self is the wife dear.

Not for the sake of the sons are the sons dear, but for the sake of the Self are the sons dear.

Not for the sake of the wealth is the wealth dear, but for the sake of the Self is Brahmana dear.

Not for the sake of Brahmanhood is Brahmana dear, but for the sake of the Self are the worlds dear.

Not for the sake of the Kshatrahood is Kshatriya dear, but for the sake of the Self is Kshatriya dear.

Not for the sake of the worlds are the worlds dear, but for the sake of the Self are the worlds dear.

Not for the sake of the gods are the gods dear, but for the sake of the Self are the gods dear.

Not for the sake of Nature is Nature dear, but for the sake of the Self is Nature dear.

Not for the sake of the All is the All dear, but for the sake of the Self is the All dear.

Behold verily, in all the Self has to be seen, the Self has to be heard, the Self has to be minded, the Self has to be contemplated; O Maitreya, by seeing, hearing, minding, contemplating the Self, this whole in its essence is comprehended.

Brahmanhood deserts him who knows it in aught else than the Self. Kshatrahood deserts him who knows it in aught else than the Self. The worlds desert him who knows the worlds in aught else than the Self. The gods desert him who knows the gods in aught else than the Self. Nature deserts him who knows Nature in aught else than the Self. Everything deserts him who knows everything in aught else than the Self.

—YAJNAVALKYA in *Brihadaranyaka Upanishad*

IN THE LIGHT OF THEOSOPHY

Violence, particularly communal violence, is very much in the news. In *Indian Express* for June 10, T. C. Joseph attempts to identify the psychological and sociological factors that give rise to it in a multi-ethnic society like ours:

Man's adherence to ethical principles has been so whimsical that the development of the human conscience has not kept pace with material progress. Consequently, the behavioural norms of many social groups in modern life are identical to prehistoric man's condition of environmental adaptation. Such deviant behaviour employed by the rational man today, implies mental deficiency . . .

Life in a society is organized both co-operatively and competitively. To succeed, a person has to wage a minor war against his environment. Success is really the survival of the fittest, for an individual has to develop his innate capacities in competition with others who are perceived as rivals. This principle, when carried beyond limits, and in conflict with the needs of others, breeds a pathological condition. . . .

There is little doubt that a person who is nurtured in a sub-culture of violence will become an offender. It is equally undeniable that a person forms his conscience in relation to the value systems of his immediate environment, which is the family. The potentially antisocial urges that exist in every human being develop or are restrained depending on the influences that shape him in infancy and childhood

Dehumanizing influences like overcrowding, rejection by groups, or the inability to earn, coupled with the psychological characteristics of the individual, lead to abnormal personality development

The world is not a jungle now. Moreover, an animal does not kill unless provoked or in search of food. While man shares with brutes the instinct for violence, he also has in him the noble element of peace. Emotional striving in its irrational form must be suppressed and supplanted by ethical drives that create the sound personality. Individual fulfilment is never complete unless it encompasses peaceful co-existence with others, for the achievement of happiness is no one's monopoly.

Violence has become accepted as an inseparable aspect of modern society. Finding of outlets for the physical energies of

the youth has been suggested as a remedy. But it is above all their *minds* that need to be cultivated and developed in the right direction. The importance of a proper and sane system of education cannot, therefore, be too strongly emphasized.

The problem is essentially a *moral* one. Failure to instil moral standards in the younger generation is undermining our civilization. Religions have not taught people any other or higher reason why they should have regard and respect for others and behave as human beings should behave than the hope of reward and the fear of punishment; and when they let go their belief in divine caprice and divine injustice, the foundations of their morality are sapped. Lacking a true basis, people today exhibit a neurotic or even psychotic heartlessness, a cold disregard of other persons, a hatred of life.

Lest some of us feel smug with ourselves and point the accusing finger at others who are indulging in acts of violence, repeating with Edwin Arnold, "... the slayer's knife did stab himself... the creeping thief and spoiler rob, to render," let us also remember that "the sin and shame of the world are [our] sin and shame; for [we] are a part of it."

The Fall 1983 issue of *Daedalus* is devoted to human rights. As the essays that appear in the volume make clear, we live at a time when there appears to be an almost universal desire to accept and exalt the concept of human rights; all claim to be faithful to it; only one's adversaries are thought to be hostile. Though human rights are much praised, there is no general agreement in the world today about their meaning.

Maurice Cranston's opening essay traces the origin of the idea of human rights to the Greek city states. Much was heard about natural rights in the Age of Reason, and the idea of the rights of man played a central part in the struggles of the 17th and 18th centuries against absolutism. Yet there have been periods in between when the rights of men were unfashionable. The idea bounced back into favour around the time of the Second World War, and people generally being convinced that

they *do* have rights, there began to be no fixed limits to the rights they claimed or were said to possess. At the time of its foundation, the United Nations was charged with the "enthronement" of the rights of man. It began by setting up a Commission to specify what those rights were, and what emerged from those deliberations was the Universal Declaration of Human Rights, "passed and proclaimed" by the General Assembly in 1948.

What is a right, and what sort of a right is a "human" (or "natural") right? There are legal rights and moral rights, collective rights and individual rights. It is with the moral claims and entitlements of every single person in every situation that the problem of human rights is concerned. As Maurice Cranston states in his essay:

A human right is something that everybody has. They are not rights a man acquires by doing certain work, enacting a certain role, or discharging certain duties; they belong to him simply because he is a human being. As Jacques Maritain put it, "The human person has rights because of the fact that it is a person, a whole, a master of itself and its acts and which, consequently, is not merely a means to an end, but an end, an end which must be treated as such . . . by virtue of natural law, the human person has the right to be respected, is the subject of rights, possesses rights. These are things which are owed to a man because of the very fact that he is a man."

Part of the difficulty of justifying human rights lies in their very universality A human right, by definition, is something that no one, anywhere, may be deprived of without a grave affront to justice. There are certain actions that are never permissible, certain freedoms that should never be invaded, certain things that are sacred. If a declaration of human rights is to be what it purports to be, a declaration of universal moral rights, it must be confined to this sphere of discourse

The effect of a universal declaration that is overloaded with affirmations of economic and social rights is to push the political and civil rights out of the realm of the morally compelling into the twilight world of utopian aspirations An ideal is something to be aimed at, but which, by definition, cannot be immediately realized. A right, on the contrary, is something that can and, from a moral point of view, *should* be respected here and now. If it is violated, justice itself is abused

The basis of the Universal Declaration of Human Rights is truly a Theosophic one; the moral principles underlying it are universally acclaimed and universally needed. Yet today hundreds of millions of human beings are still waiting for their rights to become realities. What is lacking is understanding of their metaphysical basis. We must go back to fundamentals and demonstrate "on logical, philosophical, metaphysical, and even scientific grounds" that:

(a) All men have spiritually and physically the same origin, which is the fundamental teaching of Theosophy. (b) As mankind is essentially of one and the same essence, and that essence is one—infinite, uncreate, and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. (*The Key to Theosophy*, pp. 40-41)

A special issue of *Impact of Science on Society* (No. 133), published by Unesco, is devoted to the problem of addictions and how to deal with them. The history of drug abuse stretches back in time. Every society has had its mood-modifying drugs, whether they are used legally under medical supervision or illegally by chewing, sniffing, inhaling, swallowing, smoking, or by injection, so as to bring about freedom from boredom, disquietude, or stress.

The opening article by George M. Ling, a native of Trinidad who specializes in the effects of drugs on brain function and behaviour, admits that in spite of mounting public concern about the global problem of drug abuse, there is no totally satisfactory or effective means of coping with it. About the extent of the problem and control measures, the article states:

It is impossible to arrive at an accurate assessment of the number of persons who abuse drugs, and in particular the number of young people involved. . . . The true extent of the drug problem emerges only partially, but indicators continue to show an upward trend in the abuse of many substances, particularly alcohol, cannabis, cocaine, heroin and synthetic psycho-active

substances. Alcohol and cannabis [or marijuana] are two of the most commonly abused substances in the world, but alcohol-related problems give rise to more negative social and health consequences than cannabis

Drug abuse and its problems continue to spread as an infectious disease and can have a negative effect on the motivation, achievements and health of its victims, even in the new-born of addicted mothers

The causes of drug abuse are as complex as the mosaic of environmental, emotional and other individual factors that form an individual's personality. Drugs in themselves are not the main problem. Indeed, their abuse is symptomatic of profound problems that are particularly acute for individuals who are trying to cope with environmental stress, and who seek positive family ties: understanding, acceptance, as well as emotional and social support. When these are not forthcoming, drugs may become supporting crutches, but unfortunately they are crutches that cripple—crippling one's ability to develop into a responsible and responsive member of society.

An important step in the struggle against the spread of drug abuse is to reduce both drug availability and demand. If illicit drugs are not available, they cannot be abused. Furthermore if there is no demand for such drugs, they cannot destroy health, motivation and vigour. Equally important is the implementation of appropriate and realistic preventive and educational activities that reinforce positive attitudes and meaningful behaviour consistent with personal achievement, social and community values and national pride. Preventive approaches can benefit not only those who have never used drugs, but also addicts who are motivated to remain drug-free after undergoing treatment and rehabilitation.

Though there are Unesco-sponsored and other treatment and rehabilitation programmes, the problem is not easy of solution. Drug abuse is one of the symptoms of a deeper psychological and social malaise. It is only the tip of the iceberg showing above the surface. As stated by Jef-Louis Bonnardeaux in another article in *Impact*:

The spectre of the evil substance that enslaves the individual should give way in our minds to the idea that it is the individual who imposes this seemingly liberating yoke on himself. There

is no such thing as a bad product. There are only bad users who have not learnt when to stop to save themselves from harm.

In brief, we might say that individuals who experience a sense of inferiority and thus gradually acquire a feeling of inadequacy, which makes them increasingly passive towards their inability to solve their problems, reach breaking-point when they need psychotropic drugs to relieve their anxiety, for that then becomes their reason for living, their paradise on earth—and their hell of tomorrow.

This is why one must live one's life as one tends house-plants. If you turn them, they will develop in a balanced way in every direction. Otherwise they will only grow towards the sun and the light. This is perhaps the finest lesson that can be drawn from those examples of dependence that are not only related to the taking of psychotropic drugs, but are also found, among other things, in obesity, addiction to work, religious sects—indeed everything that turns individuals into robots, dispels doubt and anxiety and hence induces a willingness to sacrifice everything to perpetuate that general state of well-being. In such cases, there is a departure from the direction that every human being should be going in in order to progress towards development and personal fulfilment. But who is responsible for this? Society? The individual? There is no single answer.

Turbulence in one form or another is all around us, within the Earth's atmosphere and outside it. Whether it is swirling smoke, erratic winds, exploding stars in outer space, or the turbulence which makes our weather unpredictable—until recently scientists were at a loss as to the underlying causes of such phenomena, because turbulence was believed to be unpredictable. "A turbulent fluid seems to have a mind of its own," says physicist J. Dooyne Farmer of Los Alamos National Laboratory in the United States. In a white-water stream, for instance, the rocks are fixed, but the water eddies and splashes in all directions, apparently at random.

The theme of an article, "The Riddle of Turbulence," in the May *Science Digest* is—there is underlying order in chaos (the term *chaos*, as scientists use it, being applied to unpredict-

able behaviour in any medium). The writers, Signe Hammar and Margaret L. Silbar, state:

Things that seem random to us aren't nearly so random as we think they are, and this applies to phenomena in fields as diverse as meteorology, medicine and pollution control. According to Farmer, an understanding of how turbulence works may, for example, enable us to predict weather better and to understand the limits of prediction

The notion of order in chaos is revolutionary because it depends on a paradox: Chaos is not caused by random elements at all but by a set of conditions that can be determined and set into equations. Turbulence, then, says Farmer, is "in principle completely predictable."

Chaos in the Esoteric Philosophy is "Space," the "Boundless ALL," the "Great Deep," "the matter of the universe in an unmanifested state . . . invisible, intangible and imponderable, but not on that account non-existent."

The original Greek conception of Chaos is that of the Secret Wisdom-Religion. In Hesiod, therefore, Chaos is infinite, boundless, endless and beginningless in duration, an abstraction at the same time as a visible presence. SPACE filled with darkness, which is primordial matter in its *pre-cosmic* state. For in its etymological sense, Chaos is Space, according to Aristotle, and Space is *the ever Unseen and Unknowable Deity* in our philosophy. (*S.D.*, I, 336 fn.)

"The turbulent confused principles in Chaos," *The Secret Doctrine* further says, "were brought to order by the *creative powers*" (II, 386). Everything in the universe makes us sense the rule of order over randomness, of pattern over chaos, of law over accident. Whence comes this order and pattern if not from the "Cosmocratores," the Designers or Builders or Masons "working under the impulse given them by the ever-to-be-unknown (on our plane) Master Mason—the ONE LIFE and Law"? (*S.D.*, II, 732)

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The United Lodge of Theosophists

DECLARATION

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

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

It holds that the unassailable *Basis for Union* among Theosophists, wherever and however
uated, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution,
Laws nor Officers, the sole bond between its Associates being that *basis*. And it aims
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
tinction of race, creed, sex, condition or organization, and

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

"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 "Declara-
tion," 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
quiries are invited from all persons to whom this Movement may appeal. Cards for sign-
will be sent upon request, and every possible assistance furnished Associates in their st-
and in efforts to form local Lodges. There are no fees of any kind, and no formalities
complied with.

U.L.T. LODGES

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