

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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## Publisher's Announcements

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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.

### AN ANNOUNCEMENT

For the past few years the cost of printing, paper and postage have been steadily going up. The Publishers have been doing their utmost to absorb the rise in costs; but now, because of a steep hike in printing charges, we have no option but to enhance the subscription rates with effect from the November 1988 issue, which begins Volume 59. The new rates will be:

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Readers who find THE THEOSOPHICAL MOVEMENT helpful are requested to send in the names and addresses of friends who are likely to be interested in the magazine. Sample copies will be sent without charge.



# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### WHY NEED WE STUDY?

[Reprinted from THE THEOSOPHICAL MOVEMENT, February 1941.]

INQUIRERS often ask why so much Theosophical study is insisted upon. What does it matter whether God is personal or impersonal, whether the Universe is in Manvantara or in Pralaya? What is the use of knowing that there are Seven Rounds, Seven Races, Seven Globes, and that we are in the Fifth Race, or that man has seven principles in a particular relation to each other? Why is it not enough to teach people to be good and charitable, to live as friends and as brothers?

These querents can be asked in return: “Why are people not already living as friends and as brothers? What is preventing them from living the truth as they see it?” People do not, as a rule, realize the profundity of the simple ethical principles which the Buddha and Jesus taught. Yet there is no one so ignorant, so dull or so gross that he cannot understand what the Buddha implied when he said, “Hatred ceaseth not by hatred, but by love,” or what Jesus meant when he taught, “Love thy neighbour as thyself.” Why, then, do people not *live* that teaching? Everyone would admit that it is a sacred duty to live a noble, virtuous life, a life of altruism and of service. Everyone talks about that duty; every preacher in every church, every Acharya presiding over every Brahmanic Math speaks of it; every Muz-zain cries more than once every day from every mosque, calling the faithful to do their duty by their souls. It is not that people do not want to live good and holy lives, not that to do so is beyond them, but that they have not yet the necessary power to do so. A child is not able to lift a heavy weight because his muscular system is not developed. So, too, human minds, human

psychic natures, human brain power have not developed sufficiently to lift the burdens of the world.

The study of Theosophy brings students the conviction that what they have heard about the great Teachers, such as Buddha, Krishna and Jesus, and of Their Teachings, is true; they fully acquiesce in feeling, thought and aspiration, but they have not yet developed the inner strength to live these great Laws. Ethics as a science is almost unknown, and Devotion is not recognized as a matter of strenuous and sustained practice, but is regarded as a matter of feeling.

The study of Theosophy brings new energy. It arouses that devotion without which the noble and virtuous life of altruistic service is not possible. So much emphasis is put on the necessity for collective and individual study because study does something to the student. When a person starts exercising with dumb-bells to strengthen his muscles, he does not question about the material of which the dumb-bells are made, or how they came into existence; having concluded that they are worthy of use, he begins to use them and he is gradually able to take heavier and heavier weights. Theosophical study is not only for acquiring information, or for memorizing parrot-like what one has read or heard. Its aim is the memorizing of ideas in order to assimilate them. A sure test whether they have been assimilated is whether we can make clear to others that which we have made our own. If we cannot make clear to another the Three Fundamental Propositions, or the truth about Reincarnation and Karma, then we have not yet understood them.

How are we going to acquire this knowledge which is so slow in coming? There is no use being impatient. Any science, philosophy, or art, requires a certain number of years for its mastery. Constant, patient and persistent study for a certain period each day will be required to attain the success desired.

The *Bhagavad-Gita* says that there is no purifier like Spiritual Knowledge, and that the purity of life which comes from study is the final test. Knowledge will purify our senses, so that we shall see and hear more clearly next year than we do now; it will purify and ennoble our emotions; it will clear and cleanse our minds so that we can think more profoundly. The *Bhagavad-Gita* says that in the passage of time this spiritual knowledge will spontaneously bring to birth within us the happiness that is wisdom. True knowledge not only enables us to help others but it first brings about a change in ourselves; the impetus to self-purification is the first great result gained from study.

One of the difficulties of modern civilization is lack of clear vision resulting from impurity of the mind, of the emotions, of the senses and sense-organs. Study releases an energy that will eliminate and purify. The analogy of eating is profoundly true on the plane of study. Certain foods build the body, other foods eliminate poisons, and unless both processes go on simultaneously, we are bound to have a clogged system. If a similar twofold process does not take place in our mental and moral natures, we are bound to think impure thoughts, to have impure vision. In our study, therefore, let us look for the spontaneous welling-up of wisdom in the passage of time, by this twofold process.

Let us not, however, be like children who are continually watching their growth and who are disappointed when they find no change. If they took their measurements once a season or once a year they would note their growth. Yet change is taking place at every moment, and growth manifests itself in restlessness of the child's body, which must adjust itself to the constant drawing in of new matter by the astral body. Bodily restlessness in grown people, on the other hand, shows exactly the opposite process, disintegration, because there is emotional or mental restlessness. We should watch the growth that is taking place. Let us learn, in spite of that restlessness, to go on studying until presently, like a flash, something that is steady and stable will be touched in our consciousness. It will go, perhaps not to return for months, but that does not matter. In the passage of time, spontaneously from within, wisdom will spring up. Let us, therefore, go on with our study and self-purification.

But when questions arise we are bound to seek companionship, whether of our equals or of senior students. It is an illusion that we can achieve success alone; we cannot, and study forces us to realize that. Both kinds of study are, however, essential. Silent study, brooding with the power of our own mind and heart over what has been read, is very necessary, for most of the time we forget what we read. The quantity of reading done means little; it is quality that counts.

There is an advantage, however, in coming together for class work. All of us are limited. Each has impurities of mind, emotions and senses, which are as distinct as our characters, but, as we have seen, these are transformed as we study. We learn by observation and attention, from the work that others have achieved, or from the transformation that we see has taken place in them. We also make a greater effort in the company of others to realize Brotherhood. Nature is one great unified system of

Brotherhood, and when we break it Nature establishes it again and we experience pain and suffering. The realization of brotherhood becomes possible by the power of study, followed by service intelligently performed.

The same applies to Wisdom. Wise men do not produce Wisdom, but Wisdom incarnates in wise men. Those who invent knowledge die, and their knowledge dies with them. We want to become incarnations of Wisdom. We call the Masters the Embodiments of Wisdom, of complete Wisdom. Each of us is the embodiment of partial wisdom, of the power, the faculties and the capacities of the Soul, the Inner Ruler.

It is because we do not study, think and feel along the lines of purity and of altruism that we go from form to form, from death to death, instead of from form to life, from impure vision to clear vision, from mortality to immortality, from the unreal to the real. Real study, with its power to purify, to eliminate, brings clear vision whereby we become more and more the embodiments of Wisdom. As that process goes on, we become better able to help others, and in proportion as we help others, we help ourselves, because we and our fellows are one.

In all Theosophical work, one or another of the principal ideas of the philosophy of Theosophy is emphasized, in the hope that, as the Buddhi-Manas of students and inquirers changes, the Buddhi-Manas of the Race will also begin to change. No one can at one sweep change the Buddhi-Manas even of a city. But each one can change his own for himself, and that is what students of Theosophy are trying to do.

We are trying to change our own mentality by the power and the energy of study. We are beginning to acquire a new attitude to life. From the kingdom of the dead, we are beginning to emerge into the kingdom of the living. Instead of being blind, we are beginning to see; instead of following other people or inviting them to follow us, we are beginning to stand on our own feet and are helping others to stand on theirs.

Let us, however, keep in mind the goal of all this study and effort—the purificatory process that must ensue. In proportion as that is achieved, we shall be successful. Through self-correction and study, self-realization is attained. Self-correction is the purificatory rite; study is the constructive effort that causes knowledge to arise spontaneously within us, and experience brings self-realization. We must correct ourselves. Every time we are corrected by another, some type of waste has occurred. We do not learn. We may think we do, but when a similar set

of circumstances arises, and the same experience has to be gone through again, we make the same mistake. All the learning that is acquired from classes, from teachers and from books, unless it is self-taught, self-learnt, and so assimilated, is forgotten. It may last two weeks, two months, even for several years, but when the brain goes, nothing has been gained save that which has been assimilated and built into the very fabric of our nature.

Study does something else: it kills in us all pride, all egotism, even that egotism which is mock modesty and which says, "I am nobody." We *are* somebody. Each one of us is part of the Great Breath. *We are It*. Study brings us this vision of the deeper Self which is Divine and that begets true humility.

One of the Masters has said that in the vicinity of every Theosophical Centre the causes of misery and of unhappiness ought to diminish. What we are trying to do is to eliminate the root cause of suffering, which is ignorance of the Spiritual Philosophy of Theosophy. We know about Reincarnation, about Karma, about Life after death, about the Law of Brotherhood, about the existence of the Path, about the Mahatmas, but the practical effort to tread that Path in terms of the Heart Doctrine, to preach by word of mouth and by the living of the life—these are the important things. We have to keep up the spirit of devotion, of unity, of solidarity, of intelligent perception of the Great Truths, not only in Theosophical Work, but all the time, in all our work. Let us energize ourselves, let us destroy all sense of separateness, *i.e.*, of personality, and begin to go into wider fields of service, so that we shall be equipped to help those who come to us as we succeed in making a stronger spiritual magnet to attract them. That we do by developing our minds along true lines.

Students in increasing numbers ought to make themselves part and parcel of this work, and look upon the Theosophical Cause as their own. Each time that an audience is not what it ought to be in devotion or in numbers, students should try to find out what is wrong with *themselves*. All signposts necessary for the resuscitation and spread of the Movement are clear, but success can come only through loyalty and devotion to the Message first, and then to those who have worked for the Message along clear and unmistakable lines. Let us, then, study the Message, understand the Message, and live and work in the hope that we shall be able to promulgate that Message more and more.

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# "THE SECRET DOCTRINE"

## An Enduring Legacy

### II

MANY were the reviews that appeared and the opinions that were expressed after the publication of *The Secret Doctrine* a century ago. The value of these to the student of Theosophy today is that they give him or her a chance to view in retrospect the impact that H.P.B.'s *magnum opus* had on intelligent minds in those days. A few more excerpts from reviews by her contemporaries might be read with a view to assuring ourselves that her work has stood the test of time. An impartial and critical study of her system of thought, not with a desire to prove that she is right or to prove that she is wrong, but to find out what her teachings are—that is what is wanted. "One must study to know, know to understand, understand to judge." As one truly begins to study, one often notes that a radical change in dimension has taken place in one's understanding.

In the *Secular Review* (London) for December 15, 1888, E. Douglas Fawcett reviewed *The Secret Doctrine*, saying among other things:

The extreme interest attaching to this most recent exposition of Eastern Occultism is well justified, seeing that these teachings are not only comprehensive and fascinating in the extreme, but involve, if valid, the reversal of the main positions of modern science and psychology. In the volume before us the sphynx-like utterances, enigmatic hints, and vague mysticism of *Isis* are developed into a lucid and determinate scheme of cosmic origins and planetary evolution. . . . This block of teaching will form the nucleus of the religious philosophy of the future. . . .

The talented authoress disclaims any intention of putting forward *The Secret Doctrine* as a revelation. . . . It may well be that these great truths, so long shrouded from view by the exotericism of religious allegory and the mystery of the initiation chamber, are to be detected piecemeal in records, pictographs, manuscripts, and sacred literature all the world over. Such is undoubtedly the fact and testifies to the universality of influence, once the appanage of the "Wisdom-Religion." But to Madame Blavatsky is unquestionably due the supreme credit of having pieced together the isolated data into a wondrously coherent and complex whole, always assuming that she is in actual truth no more than a compiler. It

would, however, be incorrect to limit her labours to this sphere of action, notwithstanding her modest claim. Her information was derived *en masse* from an adept instructor—a member of one of the few really esoteric schools of occultism now extant. The Western world has now the benefit of a glimpse into the archaic doctrines then imparted to her. This instalment is enshrined in a mass of erudition of the most diversified and comprehensive nature, her wide reading enabling her to detect correspondences and parallelisms in the most unexpected quarters. Thus we find the same fundamental doctrine underlying the Vedas and Puranas, Bhagvad-Gita, the loftier parts of the Bible, as we do in the case of the Scandinavian Eddas or Red Indian's "superstition." Moreover, whatever religion is subjected to our criticism, we always discover the contrast of "parables for the multitude," and the "mysteries of the kingdom of heaven" for the disciples—*i.e.*, the *initiated*.

Suffice it now to say that no more fascinating or momentous work has, so far as we know, signalized the literary record of the past half century. If Vol. I is thus fraught with interest to science and philosophy, Vol. II is doubly so, for the authoress not only runs a tilt against the whole array of anthropologists and biologists of Evolutionist persuasions, but propounds an entirely novel "system" of organic origins. Students of science, more especially of geology, biology, and prehistoric archaeology, cannot but regard her interpretation of the Book of Dzyan with some attention, seeing that the reversal of Evolutionism there attempted will, if successful, constitute one of the most remarkable revolutions of thought yet known. . . .

The inquirer who cares to grapple with *The Secret Doctrine* . . . must be prepared to consider an hypothesis utterly at variance with the current notions of scientific authorities, and proceed to weigh the evidence adduced in its favour with that entire dispassionateness with which novel considerations should be envisaged. He must rise to a confession that—deeply rooted and extensively held as the existing Evolutionist philosophy is to the exclusion of other biological theories—the field of possible explanations as to the origin of man, etc., is not yet altogether ploughed up. Let him do this, and take up *The Secret Doctrine* in the daylight of honest criticism, and he will find much to "give him pause." (*The Theosophist*, February and March 1889)

Several reviewers in those days were struck by the "unique nature" of the work and could foresee the effect it would have on the mind of the race. The reviewer in *The Southland of New*

Orleans, Louisiana, U.S.A., wrote:

This work will find its chief audience among persons who have been carried upon the advance waves of the great tide of progressive Thought which has set in upon us in this last quarter of our century. Its tendency is towards free research into all departments of Life. . . . It is not written for those persons who are content to repose in beliefs which find vital expression in their lives, but for that larger majority who have begun to question Life for themselves, and who have passed beyond such repose. . . .

There are books which flash like strange meteors into a world half defiant and wholly distrustful of them; books which appear to answer no demand, yet later on seem to have created one. This is because they are prophetic of the future tendencies of Thought and of men, and, no matter to what department of Life they pertain, they are sustained by later generations as works of sublime genius. . . . *The Secret Doctrine* is a book of this sort. . . .

It holds forth promise of a reconciliation between Science and Religion, on the basis of one divine Substance, through which all things proceed forth into manifestation by the will of the for ever unknown Cause, and it regards Spirit and Matter as the poles of the one substance, which exists in states far more ethereal than any which we can conceive. Just how far this promise is fulfilled by the present volumes, every reader must judge for himself. It goes exhaustively into the subject of unseen presence around us, other than the so-called spirits of the dead, and their activity in Nature as its laws. . . .

Stanzas from an archaic MS., called the Book of Dzyan, relating to Cosmogogenesis and Anthropogenesis, are given together with ancient and modern commentaries. These stanzas are unlike anything known to literature and will delight the heart of the Orientalist, the litterateur, the poet and the dreamer, besides sending a fair sized thrill up the back of even the average man. Learned comparisons with all religions and science follow; also addenda comparing the varied scientific theories of the day with those of occultists, and giving the modern situation to date in compact and valuable form to the would-be well informed reader whose time is limited. (*The Theosophist*, May 1889)

W. T. Stead, editor of the *Pall Mall Gazette* (London), asked Annie Besant to review *The Secret Doctrine* for his paper. This was before she had joined the Theosophical Society or had met H.P.B. The review was published on April 25, 1889. Some excerpts:

Let it be said at once that the great majority of average easy-going folk will do well not to begin *The Secret Doctrine* at all. A certain mental position must be acquired ere any reading thereof can be aught save weariness and futility. The would-be reader must have an intense desire *to know*, and to know not merely the relations between phenomena, but the causes of phenomena; he must be eagerly searching for that bridge between matter and thought, between the vibrating nerve-cell and percipiency. . . . He must be free from the preposterous conceit (that exists now as really for the psychical universe as it did in the days of Copernicus for the physical) that this world and its inhabitants are the only inhabited world and the only intelligent beings in the universe; he must recognize that there may be, and most probably are, myriads of existences invisible, inaudible to us, because we have no senses capable of responding to the vibrations that they set up, and which are therefore non-existent to us, although in full activity, just as there are rays at either end of the solar spectrum quite as real as the visible rays although invisible to us. If only the nerve ends of our eyes and ears could respond to higher and lower rates of vibration, who can tell what new worlds, more and less "material" than our own, might not flash into our consciousness, what sights and sounds might not reach us from spheres interblended with our own? . . .

None the less is her book at once remarkable and interesting—remarkable for its wide range of curious and ancient lore, interesting for the light it throws on the religions of the world. For as she unrolls *The Secret Doctrine* we catch sight of familiar faces in the imagery that passes under our eyes, now Egyptian, and now Jewish, now Persian and now Chinese, now Indian, and now Babylonish, until slowly the feeling grows up that she is showing us the rock whence all these faiths were hewn, the complete cosmogony whereof these have presented disjointed fragments. Inevitably the question arises: "Have we here, from the Aryans who rocked the cradle of the world's civilization, the source of all the master-religions as well as of the master-races of the earth?"

Mrs. Besant attributed her conversion to Theosophy to her reviewing *The Secret Doctrine* and her subsequent meeting with H.P.B. In another review that she wrote for the *National Reformer*, she stated:

In an antiquity before which Roman and Greek and Hebrew are but as plants of yesterday, Indian sages thought, observed, and pondered on their observations, generation after generation taking

up the task. The garnered knowledge was ever kept secret from the mass of ordinary men, revealed only to those who after long probation became Initiates. With the evolution of the race has come the time when some of this knowledge would be useful to mankind, and during the last few years portions of it have filtered out. In the book before us we have the record of the evolution of the universe, and the genesis of man, which whoso will read let him gird up the loins of his mind for prolonged and strenuous effort. . . .

Anyone who wants to understand *The Secret Doctrine* must study it for himself. You cannot map a continent on the palm of your hand, nor compress a mountain into a marble. (*The Theosophist*, September 1889)

Among those influenced by H.P.B. and her works were many eminent writers of the past and present century. One such was George William Russell, better known to the world under the pseudonym "A.E." *The Secret Doctrine* was to him "a contact with high Reality." His loyalty to H.P.B. and to W. Q. Judge remained unshaken till the end. Shortly before his death in July 1935, he wrote to Seán O'Faoláin:

You dismiss H. P. Blavatsky rather too easily as "hocus pocus." Nobody ever affected the thought of so many able men and women by "hocus pocus." The real source of her influence is to be found in *The Secret Doctrine*, a book on the religions of the world suggesting or disclosing an underlying unity between all great religions. It was a book which Maeterlinck said contained the most grandiose cosmology in the world, and if you read it merely as a romantic compilation, it is one of the most exciting and stimulating books written for the last hundred years. It is paying a poor compliment to men like Yeats, Maeterlinck, and others, to men like Sir William Crookes, the greatest chemist of modern times, who was a member of her Society, to Carter Blake, F.R.S., the anthropologist, and the scholars and scientists in many countries who read H. P. Blavatsky's books, to assume that they were attracted by "hocus pocus." If you are ever in the National Library, Kildare Street, and have a couple of hours to spare, you might dip into "The Proem" to *The Secret Doctrine*, and you will understand the secret of the influence of that extraordinary woman on her contemporaries. I found in a publication of the Oxford Press, *The Thibetan Book of the Dead*, a statement made by Samdip Lal, who was the greatest Sanskrit and Thibetan scholar in the world, that H. P. Blavatsky was one of the very, very few Europeans who have a mastery over Indian philosophy and mysticism. You have the mak-

ings of an admirable literary critic, a rare thing in these times, and you should not be misled by popular catchwords about "hocus pocus," but try to find out the real secret of H. P. Blavatsky's influence, which still persists strong as ever, as I have found over here [in London] among many intellectuals and well-known writers. (Quoted in *A Memoir of AE*, by John Eglinton)

*Lucifer*, December 1888, refers to a correspondent's remark with regard to the archaic teachings given in *The Secret Doctrine*, that each of them infuses "a *raison d'être* and intelligibility into a universe whose drift has been utterly unperceived by Western Thought."

*The Secret Doctrine* has been called "the Spiritual Soul of Theosophical literature." For one hundred years all true students of Theosophy have looked upon it as their most authentic textbook. "*The Secret Doctrine* will explain many things, set to right more than one perplexed student," wrote one of the Masters who collaborated with H.P.B. in its writing.

W. Q. Judge referred to this wonderful book as "a mine . . . the magazine for the warrior Theosophists, which is the description of you and me and some others" (*Letters That Have Helped Me*, Indian ed., p. 133). Elsewhere he wrote:

Speaking to those who know and believe that H.P.B. was all the time in communication with the Masters in their retreats somewhere on the globe, I can say that a serious series of consultations was held among them as to what should go into *The Secret Doctrine*, and that it was plainly said that the book was to be done in such a manner as to compel the earnest student to dig out many profound truths which in a modern book would be announced specifically and put down in the regular course. It was also said from the same source that this age, being a transition one in all respects, the full revelations were not for this generation. But enough was to be given out in the manner described, as well as plainly, to make it substantially a revelation. All students, then, who are in earnest will do well not to pass carelessly over the pages of any part of the book. (*U.L.T. Pamphlet No. 15*, p. 3)

Finally, this is what H.P.B. herself had to say about her monumental work, in her article "The Babel of Modern Thought":

It is neither a philosophical system nor *the Doctrine*, called secret or esoteric, but only a record of a few of its facts and a *witness* to it. It has never claimed to be the *full* exposition of the system (it advocates) in its totality. . . . It has never been contemplated to make of the sacred truths an integral system for the

ribaldry and sneers of a profane and iconoclastic public. The work does not pretend to set up a series of explanations, complete in all their details, of the mysteries of Being; nor does it seek to win for itself the name of a distinct system of thought—like the works of Messrs. Herbert Spencer, Schopenhauer or Comte. On the contrary, *The Secret Doctrine* merely asserts that a system, known as the WISDOM-RELIGION, the work of generations of adepts and seers, the sacred heirloom of prehistoric times—actually exists, though hitherto preserved in the greatest secrecy by the present Initiates; and it points to various corroborations of its existence to this very day, to be found in ancient and modern works. Giving a few fragments only, it there shows how these explain the religious dogmas of the present day, and how they might serve Western religions, philosophies and science as signposts along the untrodden paths of discovery. The work is essentially fragmentary, giving statements of sundry facts taught in the esoteric schools—kept, so far, secret—by which the ancient symbolism of various nations is interpreted. It does not even give the *keys* to it, but merely opens a few of the hitherto secret drawers. No *new* philosophy is set up in *The Secret Doctrine*, only the hidden meaning of some of the religious allegories of antiquity is given, light being thrown on these by the esoteric sciences, and the common source is pointed out, whence all the world-religions and philosophies have sprung. Its chief attempt is to show that, however divergent the respective doctrines and systems of old may *seem* on their external or objective side, the agreement between all becomes perfect, so soon as the esoteric or *inner* side of these beliefs and their symbology are examined and a careful comparison made. It is also maintained that its doctrines and sciences, which form an integral cycle of universal cosmic facts and metaphysical axioms and truths, represent a complete and unbroken system; and that he who is brave and persevering enough, ready to crush the *animal* in himself, and forgetting the human *self*, sacrifices it to his Higher Ego, can always find his way to become initiated into these mysteries. This is all *The Secret Doctrine* claims. (Reprinted from *Lucifer*, February 1891, in THE THEOSOPHICAL MOVEMENT, July 1962)

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I cannot tell what part of me deceives the other.

—GEORG BUCHNER

## "A TIME TO EVERY PURPOSE"

IF, as Theosophy teaches, the Universe is built on the laws of mathematics—geometry according to Plato, numbers according to Pythagoras—then all of us have the task of realizing the ramifications of this idea in our lives.

How can we do this so that we can "get all our sums right and make our buildings stable in life"? One way has been shown to us in Theosophical literature, that is, to be accurate in all we do or say.

What is accuracy? It is doing all things at the right time, at the right place, and without being anxious as to the results. These three conditions are inseparable. Jesus asked us to "render unto Caesar the things which are Caesar's and unto God the things that are God's." Shakespeare said that "there is a tide in the affairs of men, which, taken at the flood, leads on to fortune." If we use these principles, all will be well; if not, all will not be well. *Ecclesiastes*, Chapter I, tells us: "To everything there is a season, and a time to every purpose under the heaven." Emerson tells us that if we do not pay the right price then we do not get the thing we want but get something else. He also says that "the beautiful laws of time and space once dislocated by our inaptitudes are holes and dens." Therefore anything not done at the right time, in the right place, and in the right manner disturbs the harmony of Nature.

Though we often do not realize it, punctuality in all things does not merely deal with the time element but has its root in accuracy.

These ideas have become so familiar to us as words that we think of them as trite sayings and do not pay enough attention to them in daily life. Nor do we realize sufficiently that we are creatures of habit, and therefore if we make a habit of accuracy in thought, word and deed, we shall become accurate; if we make a habit of punctuality we shall become punctual; if we make a habit of harmonious and impersonal motives we shall in time attain to this end.

Let us look at truthfulness as accuracy. Do we systematically ask ourselves what is the truth in this or that circumstance? Do we wonder in our minds whether in such-and-such conditions we can tell an untruth? Do we realize that even a "white lie" involves the breaking of universal law? Do we say, "Oh, in this case, for the sake of another, I will speak an untruth and will take the effect on myself"? How foolish we are! We must take

the consequences, whether we will or not, but do we know what those consequences are going to be? If we lie, thinking that by so doing we are helping another, have we in fact helped him? Can a good effect come from a bad cause? Will not that person have to meet the same conditions again?

As in all things there are further sides to this question, for the spiritual life is a paradox. Our work is to obey the highest we know while accepting the fact that others may work according to other ramifications of the law.

Accuracy is the opposite of carelessness, inattention, slovenliness, untidiness, unpunctuality and wrong motives. It can be practised in everything in our daily life, for not only is nothing in the daily routine unimportant, but this is the field where we create and meet Karma.

Accuracy is the opposite of criticism and more in line with discrimination. Criticism is personal in most cases, in terms of one's own ideas and background. Discrimination is impersonal and in terms of judgment according to law. Criticism should only be applied to our own characters and ideas—the beam in our own eye—while discrimination should be used in reference to the actions or ideas of others.

Accuracy leads to the development of that central point of consciousness which is the beginning of true self-consciousness.

To find the real self, to exceed the apparent outward self, is the greatness of which man alone of all beings is capable. To inquire into his true self, to live in and from it, to found the whole life on the power and truth of that self, to aspire to a universality through his mind and reason, through his heart and love, through his will and power, is the chief end of man.

To be inspired in our thoughts by divine knowledge, to be moved in our will by the divine purpose, to mould our emotions into harmony with the divine bliss, to get at the great self of truth, goodness and beauty to which we give the name of God as a spiritual presence, to raise our whole being and life to the divine status, is the ultimate purpose and meaning of human living.

—S. RADHAKRISHNAN

## "THE POINT OF POSSIBILITY"

HOW often do we hear today the same phrase which was used in H.P.B.'s day with regard to the appalling conditions of the world: "There seems no immediate hope of any relief short of an earthquake. . . ." (*The Key to Theosophy*, pp. 202-3). But how many of us remember what H.P.B. herself said in answer to this?: "What right have we to think so?" Had she thought so of the students of Theosophy around her and of the condition of the intellectual world to which she had come, she must have stopped working, and then, indeed, the present chaos would have been a hundredfold intensified. But she did not think so, and in her life she showed the working out of a phrase which she had used on the preceding page. Speaking of Karma she wrote:

*As a general rule, and within certain limits which define the age to which we belong, the law of Karma cannot be hastened or retarded in its fulfilment. But of this I am certain, the point of possibility in either of these directions has never yet been touched.*

She brings this to life when she says, "I am certain." Therefore she worked and worked, against all odds, to try to reach a little nearer to the "point of possibility" of the clearing off of the past Karma of the world. Why has this point not yet been reached? Because individuals shirk their individual responsibility.

We are all individuals with our own actions and reactions, with our past actions yet to be met, and our present actions building for the future, but we often fail to remember that "the effects of a cause are never limited to the boundaries of the cause." As soon as we have acted, the whole universe is affected; as soon as anyone has acted, we, together with all others, are affected. Therefore we cannot avoid being affected by world conditions, and to say, "Nothing can be done," is to commit moral suicide.

Though, admittedly, we cannot go out and purify the world, there is one spot which we can purify, and the purifying of that one spot must, by virtue of the oneness of the universe, help the purification of the whole. That spot is ourselves, our thoughts, feelings, desires and actions. But that which will make self-purification possible and bring nearer the "point of possibility" of the helping of the world, is our own *energy*.

We talk of the people of all nations today, but what about the apathy of Theosophical students, lovers of humanity, those who say that they are trying to "help Nature and work on with her"? Are we working towards the point of cyclic growth pos-

sible for this era? Just as in days past the lamplighter had to light every street lamp and every householder had to light his individual lamps or candles or gas-jets, while now all that has to be done, because we have achieved some knowledge of electricity, is to turn a switch at some distance from the actual lamp; so if one person becomes a storehouse of spiritual energy, that energy is there to be used for those who need it. That is what the Great Masters do; they direct Their own energy into the right channels and also guide and use the energy of others, when possible, for the common good. But this energy has to be created by Their students and others who work for Humanity. Let us ward off apathy.

We also talk of the unrest of the people, and we do not like that either. Both apathy and unrest destroy the soul. Between them is the energy which comes to birth as the Light of Compassion for the sufferings of others begins to shine in our hearts. Compassion helps us to see the need of help; Knowledge is necessary to know *how* to help. As students of Theosophy we are never justified in saying that nothing can be done until we have searched our books for help. H.P.B. has left no point untouched. If, as we are assured and are confident, in the philosophy is all that is needed for our century, and if Theosophy must be made practical—and we have been enjoined to make it so—then we have in our Teachings all the practical advice that is needed. Only we must search for it.

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UTOPIA is no longer a matter of a few reforms and the overthrow of kings and priests. Man must change his own character; love must displace hate. . . . The golden age is to come as the reward not of revolution but of the slow ethical change in man himself. Man must become a kind of god before he is freed.

—CARL GRABO

# FEELING AND THOUGHT IN SELF-ANALYSIS

## III.—Applications

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THERE remains a final and important point to be considered, as to the use made of Thought by that Self-feeling which characterizes the Disciple. In this relation one discerns two aspects: (1) as already mentioned, where Self-feeling predominates over Thought; and (2) where the reverse occurs. So far, in this exposition of the three classes, attention has been directed towards the former condition. For the sake of clarity, however, both these aspects will be treated here as they affect the Disciple.

In his early stages the Disciple discovers only joy and more joy. Whatever the task or the sacrifice, a halo of happiness surrounds every event. All is wonder and unbelievable discovery. The books of the Teaching convey, through Thought and Imagination, an irrefutable link with the Feeling-experiences of the Disciple; for They are a record of experiences of Those who have gone before. They are at once a point of contact with the Disciple on his plane of experience and a testimonial to what lies ahead. The Teaching is expressed also in terms of general laws and fault-free propositions. In demonstrating the Oneness of Law for both higher and lower worlds, it provides a basis for understanding, through analogy, something of the higher world. This Thought-content must not, however, be considered in the class of abstractions or generalizations of the Intellect; but as a formulation in terms understandable, or sensed by the Disciple, of the results of experiences on planes above and intermediate with that of the Disciple, and, therefore, to become finally applicable to the experience-level of the student-Self *via* the imagery of Thought.

Continuing with the experience of the Disciple in the pursuit of Self-discovery, inevitably the terrain becomes rough and the climate austere, forbidding. The Thought-content of the Teaching seems to have lost its original magic in evoking joy. Or is it the motive, the Self-satisfaction of the Disciple that is undergoing a grinding check-up, to assay its composition? At this juncture, a transposition of values, a shifting of emphasis must emerge. For, when the procurement of pleasurable Self-sensations ceases to be the criterion of value in judging the Teaching, and when the field of Self-sensations becomes itself subservient to the Teachings, an object for grave study, a "flower [of sacrifice laid] at the feet of Shakya-Thubpa," then the Disciple proves himself

really worthy of the name. A vital readjustment has been made. The Thought of the Teacher has become the pupil's guide in earnest. His life, centred in the area of Self-sensations, he offers in trust and faith. There is no truer test of devotion.

It becomes necessary again to note that, in this important problem of application of doctrine, serious errors of judgment occur among those who seek for Self-knowledge. Not to be considered as such, are those who would merely exchange superstitious belief for reasoned faith. A little or much of Theosophy's intellectual system suffices for them; their routine, pleasurable lives are not disturbed by their metaphysical meanderings. Another group ventures a little farther in refusing to adopt practices such as serum-injection or blood-transfusion. When carried to a point where life or health may be endangered for the sake of a principle, still another, a smaller, group emerges, who surely consider themselves as Disciples. For the display of such unusual courage and constancy, our sincere admiration is spontaneously elicited. With all due regard for these admirable qualities, however, in such acts is not necessarily to be found the abnegation of the personal Self.

This observation may give pause to those who hold that in courageously braving public opinion and established custom—as do the conscientious objectors—the personal self is sacrificed in upholding principles and proving devotion to a beloved idea. For those who truly believe that in these acts the field of Self-abnegation has been not only reached, but fairly explored, it may be suggested: "In isolated cases it may be so; but, for the most part, there is confusion. Your logic, which traces a seemingly clear line from fundamental principles to individual application, is incomplete and therefore faulty. The factor of Self-feeling is not, as a rule, included by you in the area of individual application. The conclusion, therefore, needs correction." In other words, only when Self-feeling experiences are considered an indispensable element in Self-analysis, will this field of contemplation be rounded out, and results more truly conforming to psychological facts be reached. In truth, such a pursuit should so reorient the viewpoint of those so concerned that they approach the conditions touched on just above.

Having considered the most important aspect of that class of relations where Thought predominates over Feeling, *i. e.*, Universal Principles in regard to individual application—the following points must be added to round out this exposition of Thought-Feeling relations. It may remain open to question whether or not

the examples chosen belong in this division or the former.

Memory pictures represent an important group, wherein the impulse of need or the hope of Self-satisfaction are dependent for their awakening upon an original presentation of images to the perceptive faculty of the Self. The "lives" of the stomach will suggest images to the Consciousness at the appropriate times. The attention of the Self being captured, memory invades the imagination with recollections of taste and odour. The Self moves to action and a need is satisfied. An old photograph is confronted and the Consciousness is flooded with pictures, scenes and emotions of bygone years. We "live again," in imagination, those "dear, dead days of long ago." And to the imagination do those, too, have recourse for whom Karma has decreed disappointment and dissatisfaction. Frustrated desire seeks a substitute gratification in a world of its own creating. Other examples of similar nature will occur to the reader.

At this point a reaffirmation of thoughts previously introduced should prove of interest and value. All the material of description and attempted definition so far used must substantiate the idea that Man lives in his Consciousness; outer events, objects and relations merely contribute toward his Feelings and Thoughts. The value of such a concept lies in the fact that, in its light, the field of Life's experiences seemingly contracts into that mental sphere where, theoretically at first and actually by degrees, Man may choose and direct his Life. Another valuable corollary: in realizing this, we give a death-blow to the power of the outer, resting on the illusion of man's dependency on it.

The second statement of reaffirmation will be more clearly understandable now. The Self experiences directly through Feeling and indirectly through Thought. This concept should place before us a picture of the Mind in which we:

- (a) Recognize the Self as the central figure in Consciousness.
- (b) Perceive Feeling and Thought as functions of the Self, not independent or automatic in action.
- (c) See the relative value of each on this plane.

To clarify these points still further, a brief and final direct comparison between Thought and Feeling follows.

It is the nature of Thought to reflect. Therefore, antecedent to the reflection must always be found the object, scene, experience. For illustration, consider a mirror and its relations. Does a "reflection" faithfully mirror all the qualities of the object reflected? A yellow rose, the jagged edge of a torn tree-limb, a favourite dish—what is missing of these in the mirrored image?

In each case, a quality that only sensation conveys, *e.g.*, smell, touch, taste. Interpretation is required to render any reflected image into realistic meaning. Should the knowledge gained by direct sense-contact be omitted, the image remains in the nature of a symbol, awaiting the mental touch of a true interpretation.

Turning our attention to "reflections" in Self-analysis, the portrait of a man in a rage of jealousy is presented for study. One kind of interpretation will proceed somewhat like this:

- (a) "Feeling" of a low personal type is apparent,
- (b) but *not* of the Self
- (c) and *not* in the mind or consciousness.

On the basis of such analysis, what measures may be taken to overcome this "involuntary" visitor?

- (a) Controlling or refusing expression to it.
- (b) Ignoring it, by concentrating attention elsewhere, often on abstract or impersonal subjects.
- (c) Substitution—attempting a type of planned response to replace the jealous rage.

And, should these measures succeed, the result must still attest to the truth of the Spartan-boy complex. Because, the real cause not having been discovered in this analysis, it still remains as a fiery seed to sow havoc in the future.

From another point of view, this Thought-picture of the jealous man is not an ideal illustration. Because in the analysis cited, "feeling" was naturally attributed to it, even though, for practical purposes, the analysis proceeded as if Feeling were not the real point in question. For it is vital that the place of action and the connecting links of Feeling be accurately estimated before any remedial measures may be instituted. Like the aroma of the rose, or the roughness of a jagged edge, the Feeling-quality of the Self, at any moment of time, represents that characteristic which conveys the sense of reality, of vividness, of true life experience. It is this quality that marks a Self-Feeling as direct experience; and a Self-Thought—which in reflection must necessarily omit such a quality—as indirect experience.

In properly interpreting the Thought-reflections that the mirror pictures of love, hate, courage, fear, aspiration, devotion, the Feeling of the Self must reproduce them in the mind. Their presence will be attested to, when the corresponding colourings are noted—warm, bright, fiery, passionate, cool, calm, etc. Proceeding with the analysis, one traces their activating cause in any one instance to any of the myriad gradations of hoped-for Self-sensations, which range from the criminally selfish to the

heights of true compassion. To illustrate, the following example embodies elements that touch all students at some time.

*Problem:* 'A' is a platform worker, studious, assiduous. Many of the newer, younger students find his suggestions and admonitions helpful. Exceptions to this are a small group who remain indifferent and uncomplimentary towards 'A.' There begin to grow within 'A' feelings of irritation and resentment, sometimes bordering on anger, directed against this group. 'A', as a conscientious student, is concerned at this personal development and desires to eliminate these feelings.

*Remedy:* Two aspects:

(a) Immediate amelioration.

(b) Basic adjustment leading towards complete elimination.

*Applying Aspect (a)*

This action is based on the principle: the Self feels All—the low and the high. The Self gives life to any feeling by retaining it. The Self destroys any feeling by letting it go. Therefore, this attitude (irritation, etc.) may be temporarily changed by the substitution of feelings of acceptance, of non-resentment towards the unfriendly group's unresponsiveness.

*Analysis Aspect (b)*

Involved in this action is the principle: The motivating Cause that impels towards any hoped-for results of action—like others' favourable responses—is to be sought in some aspect of desired Self-satisfaction. Thus, with attention focused on the area to be analysed, and with honesty of purpose, 'A' may discover:

(1) That he was secretly nursing an ambition to become a "brilliant exponent." The partial recognition accorded by some produced a most pleasurable sense of gratification, varying at times from a quietly intense, velvety glow to a fierce rush of exultation. 'A' began to discern that promulgation of the Doctrines was slowly assuming a secondary role—that of feeding Self-esteem with pleasurable sensations.

(2) Therefore, when some refused to accord 'A' the coveted recognition and thus thwarted the avid Self of its looked-for recompense, irritation, resentment, anger, manifested.

(3) This realization provided 'A' with a shock and a clue. A shock in discovering that all action was being done, not for others, but for the Personal Self. And a clue, based upon this observation of its (the Self's) manner of operation.

*Remedy: Apply the Principle of Aspect (a)*

The Self must renounce its secret ambition and all of the lovely and delightful sensations that were at once its promise

and its reward.

“And then the heart will bleed, and the whole life of the man seem to be utterly dissolved.”

Does ‘A’ possess the strength of purpose and of vision to take this step? Each one must answer that to himself when the time comes.

#### CONCLUSION

In the light of the foregoing, what value is to be placed upon Intellect? This question must certainly arise to confront one with the realization that a reorientation of viewpoint must ensue, slowly or instantaneously, in adopting the analysis herein suggested. It may seem, on first impression, that Thought is abdicating its high position in favour of Feeling. In the light of an old terminology, with fixed and misleading meanings, this conclusion would be true enough. The factors involved here, however, being three, not only two, the more realistic idea would specify: (a) that Self has replaced both Feeling and Thought as the dominant figure in the mental sphere, as both Participator and Perceiver; (b) that Feeling and Thought, being instruments of Self, have each its appropriate function in its own field. And these two find a continuous use for their talents, because Self is in perpetual Experience, shifting from state to state, or burrowing deep into complexities and subtleties—but always “thinking,” always the Experiencer.

Furthermore, the basic unit-value of Experience, potential or assimilated, sets the standard by which intellectual systems must be judged. For, in the final analysis, they arise, on the one hand, from wishful thinking, speculation from a limited base, or the illuminating flash of a rare vision—all of them, wistful or egotistic, attempts to extend the arc of human experience, and postulate the circle of fulfilment. Their conclusions are, practically entirely, acts of induction, basically hypothetical. On the other hand, there are those systems, or rather that One System, which is derived directly from higher human experience, and speaks in tones of inspiration for the aspiring lesser human beings.

Not the least of man’s vanities manifests in rendering this System impotent, by using it merely to display his intellectual prowess, like a badminton player with a “bird.” In such action, the greatest sin committed is to reduce the terms and doctrines of the One System to the stature of abstractions. Like the mathe-

matician's "x, y, z," or the chess-player's carved pieces, they make no contact with human needs. They are moved, become involved and find resolution in a remote world of abstract meaning.

And yet, intellect could and finally must enlist its wonderful powers in the service of that divine Purpose whose Path leads through the Self's Life in Experience. The penetration of keen reasoning in tracing attitudes and expressions to their cause in some secret or desired Self-satisfaction; using the imagination to visualize and create a new and better order of Feeling-relations, employing both to "live out" others' problems in our minds—such practice will produce enormous dividends in Self-knowledge, in establishing and maintaining warm human relations, in vividness of Experience and vitality of Expression, and in discovering a vital interest in the world of Consciousness, both ours and others'. Metaphysics, as a generalization of the laws governing human Experience, both here and in the higher realms, encourages and supports the Self in its crucial struggles to reorient its life in terms of truer, nobler Feeling-relations; while it inspires, in providing a vision of that realm where goodness, truth and beauty are unalloyed, and Self may feel complete.

For better use to ourselves, and more helpful service to others, we may observe and should remember that when Self is concentratedly engaged in the process of Self-analysis, Feeling expresses the facets of its Experience; Thought reflects the phases of Feeling. Let us put first things first.

In closing, some excerpts from *Through the Gates of Gold*:

...the philosopher who refuses to feel, leaves himself no place to retreat to, not even the distant and unattainable Nirvanic goal. He can only deny himself his heritage of life, which is in other words the right of sensation. If he chooses to sacrifice that which makes him man, he must be content with mere idleness of consciousness. . . .

But no man is able to accomplish such a feat. . . . It would seem more practical not to deceive one's self by the sham of stoicism, not to attempt renunciation of that with which nothing would induce one to part. Would it not be a bolder policy, a more promising mode of solving the great enigma of existence, to grasp it, to take hold firmly and to demand of it the mystery of itself?

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## "THUS HAVE I HEARD"

WE are advised by Robert Crosbie to adopt a "tone of settled conviction" in setting forth Theosophical teachings (*The Friendly Philosopher*, p. 154). At the same time, in our promulgation of Theosophy we are asked to adopt the attitude: "Thus have I heard."

The two attitudes are not incompatible; they are complementary. To take the most obvious interpretation of "Thus have I heard": If what we have heard from our teachers has not convinced us, it is better not to repeat it, for then it becomes a lifeless rehearsal of the "thoughts of other men." If, on the other hand, what has been heard or read has stirred the consciousness to assent, we can surely pass on the teaching to others in a way that will convey a sense of our own conviction.

In this connection one may usefully ask whether the statement "Thus have I heard" has not a deeper significance in addition to the obvious one just referred to. It has. It certainly means passing on what has been written or spoken by those who know more than we do. But as we evolve with the passage of time, the statement takes on a new meaning and we begin to hear from "within." The message obtained from that inner source will always agree with the one learned from the teachings of Theosophy. How could it be otherwise when both are derived from the same wellspring of Eternal Wisdom? But the message comes to us in a different manner now and has been transformed into "faith," based on knowledge, even if in its early stages the knowledge has not sufficiently percolated into the brain to enable the individual to formulate it in detail. The practice of repeating what was "heard" from without has, however, increased the porosity of the brain so that the knower within can make his influence felt to some extent, and what one has "heard" is now as much as one can catch of that inner voice. The more the individual is able to learn in this manner, the greater the conviction with which he passes on the message. A speaker or writer will always be a reflector, however perfect, because that which in him "*knows*, for it is knowledge," cannot express itself on this plane through the personality. Hence the greatest teachers call themselves *transmitters* of what they have heard. But the clearer the voice within grows, the greater the conviction of the speaker, who becomes more and more "as one speaking with authority."

One word of caution to the beginner who is learning to listen to the Voice of Knowledge within himself: he should make it a

rule, in every instance, to check the knowledge that comes from within by the light of the genuine recorded teachings of Theosophy. Many students of the early days erred and went off the Path, fell out of the Single File, by neglecting to check the "messages" they received with the Message, exoteric and esoteric, which H.P.B. was sent to deliver to the world.

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IF you have given way to anger, be sure that over and above the evil involved therein, you have strengthened the habit, and added fuel to the fire.

If overcome by a temptation of the flesh, do not reckon it a single defeat, but that you have also strengthened your dissolute habits.

Habits and faculties are necessarily affected by the corresponding acts. Those that were not there before, spring up; the rest gain in strength and extent.

This is the account which philosophers give of the origin of disease of the mind: Suppose you have once lusted after money; if reason sufficient to produce a sense of the evil be applied, then the lust is checked, and the mind at once regains its original authority. But if you have recourse to no remedy, you can no longer look for this return—on the contrary, the next time it is excited by the corresponding object, the flame of desire leaps up more quickly than before.

By frequent repetition, the mind in the long run becomes callous, and this mental disease produces confirmed avarice.

One who has had fever, even when it has left him, is not in the same condition of health as before, unless indeed his cure is complete. Something of the same sort is true also of disease of the mind. Behind there remains a legacy of traces and of blisters and unless these are effectually erased, subsequent blows on the same spot will produce no longer mere blisters, but sores.

If you do not wish to be prone to anger, do not feed the habit. Give it nothing which may tend to its increase. And so with every other emotion.

—EPICTETUS

# PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM

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## IX

### MAN

*And God said: Let us make Man.*

—*Bible*

THE most important question that was ever asked and is still asked with anxiety and often with fear, is the same question that was propounded thousands of years ago by the Egyptian Sphinx, killing him who attempted to solve the riddle and did not succeed: What is Man? Ages have passed away since the question was first asked, nations have slain each other in foolish religious warfare, making vain efforts to impose upon each other such solution of the great problem as they believed they had found, but from the tombs of the past only re-echoes the same question: What is Man? And yet the answer seems to be simple. Intuition or its result, *Common Sense*, if divested of religious or scientific prejudices, tells us that Man is a solitary ray of the universally present Divine Light, the common source of everything that exists, a true child of the Great Spiritual "Sun." As the ray of our sun only becomes visibly active in contact with dust, so the divine ray is absorbed and reflected by matter. It mingles for a while with matter and draws up towards the sun such elements as are sufficiently refined to escape the attraction of Earth.

The sun-ray plays with the waves of the ocean; the heat, created by the contact of the water with light from above, extracts from below the refined material and the vapours rise to the sky, where, like ghosts of the seas, they wander in clouds of manifold shapes, travelling free through the air, playing with the winds until the time arrives when their accumulated energies become active again and force their substance to descend once more to earth. In a similar manner, the divine ray mingles with matter while dwelling on earth, absorbing and assimilating whatever he chooses. As the butterfly flits from flower to flower, tasting the sweets of each, so the human monad passes from life to life, from planet to planet, gathering experience, knowledge and strength; but when his day of life is over, night follows and with it follows sleep, bringing dreams of a vivid reality; the astral dross floats about, driven hither and thither by its inherent

tendencies, until it redescends to its element and dissolves in the astral-plane; but the spirit ascends to its source, taking with it the products of its experience beyond the limits of matter. Man's love and intelligence are forces which are active beyond the confines of the grave or the smoke of the funeral-pyre; their energies may last for ages until they are exhausted, and the purified "ray," endowed with the tendencies impressed upon him by his last visit to earth, seeks again association with matter, builds again his prison-house of animated clay, and appears an old actor in a new part on the ever-changing stage of life.

To build the new house, the impressions gathered in his previous lives furnish the material. The slothful rich of the past may become the beggar of the future, the industrious worker in the present life may develop tendencies which may lay the foundation for his future greatness in this life or in the next. Suffering in one life may produce patience and fortitude that will be useful in another; hardship will produce endurance; self-denial will strengthen the will; tastes, engendered in one life, may be our guides in another, and accumulated energies will be brought into action, whenever circumstances require it, during an existence on the material plane either in this life or another according to the eternal law of cause and effect.

A child may burn its fingers by touching the flame, and the adult may not remember all the circumstances under which the accident did occur; still the fact that fire will burn and must not be touched will remain impressed upon his mind. In the same manner, the experiences gained in one life may not be remembered with all their details in the next, but the impressions which they produce may remain, and the scientific knowledge of one life may become intuitional power in another. Again and again man passes through the wheel of evolution until his knowledge becomes perfect, when matter attracts him not and he ceases to be a man and becomes—what he is destined to be—a god.

Man, like the majority of organized beings, is an atom in the immensity of the universe; he cannot be divided and still remain a man; but, unlike other organized beings whose realization of existence is confined to the physical plane—that which constitutes him a *Man* and distinguishes him from an animal—is a conscious and integral part of the universal, divine essence that fills all space, being everywhere present in an active or latent state, and his spiritual consciousness is therefore not limited to a certain locality.

Who made Man? Man makes himself, he is his own creator. The

clay—the material body—that clings to the spiritual ray is taken from earth; the soul, from the astral plane; the spirit belongs to heaven. Animal man, like the lower orders of nature, is a product of the blind law of necessity. As such, his mother is Nature, the ever immaculate virgin, who presents time-born man to his father, the infinite spirit, to be transformed into a god. The physical attributes of the child and its mental qualifications are the result of inheritance and of previous or present conditions. Like the tree that can send its roots into the neighbouring soil and gather the nutriment by which it is surrounded, but cannot roam about in search of food at distant places, so animal man without wisdom has only a limited choice in the selection of such means of development as he may require; he grows because he cannot resist the law of necessity and the impulses given by nature. But as reason begins to enlighten him, his work of creation begins. The intelligence within says to the will: “Let us make Man.” She urges the will and rouses him up, and the will sullenly leaves its favourite occupation of serving the passions and begins to mould animal man in accordance with the divine image held up before him by wisdom, and transforms him into a god.

*Let us make Man* means: let us make a divine man out of an animal man; let us surround the divine ray within us with the purest of essences gathered from the lower planes; let us transform the emotions into virtues in which the spiritual ray may clothe itself when it reascends to its throne.

Let us make man! It depends entirely on our efforts what kind of a man we shall make. To make an average man, or even a superior man in the common acceptation of the term, is not a very difficult matter. Follow the laws of diet and the rules of health, avoid the abuse of medicine, worry about nothing, care about nothing, and learn nothing except what is necessary to supply your physical wants, to satisfy your ambition and to give you advantage in life. Provide above all for yourself and never give anything away unless by doing so you can get more in return. By following these rules you will make a respectable animal, a “self-made” man, prominent, independent and rich—one who lives and dies on the plane of selfishness, an object of envy for many, an object of love for none, respected by many but not by himself.

But such is the influence of the higher nature of man, that even on that plane an apparent unselfishness will often bring material reward, and, while the inexorable miser is despised by all; he who occasionally confers little favours makes friends and

may expect a return.

But there is another class of self-made men; those on the intellectual or spiritual planes. They stand before the world as the world's benefactors, as philosophers, teachers, inventors or artists; they have what is called *genius* and, instead of being mere imitators, they exhibit originality. They benefit themselves by benefiting the world. Intellectual researches that benefit no one, are unproductive; they resemble physical exercise with dumb-bells, by which muscular strength may be gained but no labour accomplished. An intellectual pursuit may be followed for merely selfish purposes; but, unless there is a love for the object of that study, little progress will be made and, instead of a sage, a book-worm will be the result. True genius is a magician who creates a world for himself and for others; and his powers expand as he grows in perfection.

The material out of which a man is constructed are the emotions; the builder is the will, reason the superintendent, and wisdom the supreme architect. The building goes on without noise and no sound of the hammer is heard. We cannot build a house without solid material, and we may just as well attempt to run a steam-engine without fuel or water as to make a genius out of a being without any emotions. The stronger the material, the more enduring will be the house; the more the emotions are powerful, the more energy will the genius possess, provided he has sufficient will to control them and keep them in the proper places. A person without emotions is without virtues and without vices; he is without energy, a shadow, neither cold nor warm and necessarily useless. The passionate man is nearer to God, if he can master his passions and guide them into the proper direction, than the man who has nothing to control and nothing to conquer: "The kingdom of Heaven must be gained by violence."

To produce a perfect building or to create a perfect man, the proportions must be harmonious. Wisdom guides the work and Love furnishes the cement. An emotion is either a virtue or a vice according to the manner in which it is applied. Misapplied virtues become vices and well directed vices are virtues. A man who acts according to the dictates of prudence alone, is a coward; one who indiscriminately exercises his generosity, is a spend-thrift; courage without caution is rashness; veneration without self-esteem produces superstition; charity without judgment makes a beggar; and even justice, if too stern and unbending and untempered by mercy, produces a cruel and despicable tyrant.

The ancient Alchemists knew how to create a *Man*. Their great

*Arcanum* has now been divulged and their *magnum opus* is no longer a secret. They spoke about the *rough stone* (animal man) which must be *calcinated by fire* (passions) without getting *burnt* (succumbing to them), *trituated* (refined) by love and *dissolved in its own flame* (permeated by wisdom), and pass through various processes, when it will *turn from black into white*, and become perfect. Then will the divine principles in man become divine, the base metal will change into gold, and the brute become a god.

The general plan, which they describe in such allegorical language, is the same for all, but the details necessarily differ according to the peculiar requirements of each individual case. One particular kind of diet is not adaptable to all, because different constitutions have different needs, and in the same manner men's mental or moral needs differ. One man may develop faster through poverty, another by wealth, one man may need as his initial psychic stimulus the gentle and exalting influences of married life, while another one's aspirations may be higher. Each man who exercises his will for the purpose of his development, is to the extent of that exercise a practical occultist and his best guides are his own intuitions, flowing from the spiritual soul of the universe into his mind, if selfish emotions or motives do not prevent a harmony of vibration. Every man necessarily grows either in one direction or in another; but this growth may be accelerated or retarded by conduct. Those who desire to grow fast and outstrip others, must act, and those who desire to establish that equilibrium which brings peace, must possess the power of self-control. Perhaps it may be useful to keep in mind the following rules:

1. Believe that there is nothing higher in the universe than the divine principle of man, and that man is exactly what he makes himself—not what he pretends to be—and nothing else. The true religion is the truth; idols are playthings for children.

2. Learn that man is a component and integral part of universal humanity, and that what affects one, acts and reacts on all. The highest expression of true religion is justice to all.

3. Realize that man is only an embodiment of ideas and his physical body an instrument which enables him to come in contact with matter and to control it; and that this instrument should never be used for unworthy purposes. It should be neither worshipped nor neglected.

4. Let nothing that affects your physical body, its comfort, or the circumstances in which you are placed, disturb the equi-

librium of your mental emotions or the tranquillity of your mind. Crave for nothing on the material plane, live above it without losing control over it. Guide your emotions and do not let your emotions guide you.

5. Never expect any favours from anybody, but be always ready to assist others to the extent of your ability and according to the requirements of justice. Never fear anything but the moral law and you will not suffer. Never hope for any reward and you will not be disappointed. Never ask for love, sympathy or gratitude from anybody, but be always ready to bestow them on others. Such things come to you only when they are not desired, and he who expects them, makes himself only ridiculous.

6. Learn to discriminate and to distinguish between the true and the false; and act up to your highest ideal of virtue.

Such and similar instructions are nothing new; they have been pronounced in various forms by the philosophers of all ages and have been collected in books. They have been taught by the ancient Rishis and Munis, by Buddha and Christ, Zoroaster, Confucius, Mohammed, Plato and Shakespeare, and every reformer. They have been preached in sermons and are written in poems and prose in works of philosophy, literature, fiction and art. They have been heard by all, understood by some, practised by a few. To learn them is easy, to realize them is difficult, and to adopt them in practical life is divine. The highest spiritual truths cannot be intellectually grasped; the reasoning powers of half-animal man cannot hold them, average man can only look up to those ideals which are perceptible to his spiritual vision in his moments of aspiration, and only gradually can he grow up into that higher plane, when, becoming less animal and more intuitive, he will be able to realize the fact that moral and spiritual growth are not necessary to please a god whose favour must be obtained, but that man himself becomes a god by that growth, and that he can stimulate that process only by calling his higher energies into action. These higher energies are either latent or active in man. They are the attributes of his spiritual soul which in the majority of men is yet in a state of infancy, but which in future generations will be more universally developed, when humanity as a whole, having progressed higher, will look back upon our era as the age of ignorance and misery, while they themselves will enjoy the fruits of the higher evolution of Man.

*(To be continued)*

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## IN THE LIGHT OF THEOSOPHY

The increasing pace of scientific change, particularly space travel and new discoveries in quantum physics, are colouring people's perceptions of God. Few today believe in a God sitting on high watching over us. What does modern man understand by God, and what is the relevance of religion in view of today's changing lifestyles? A seminar held recently by Saros—a non-denominational organization set up to explore ideas about religion and spirituality—attempted to address this point. Some of the views expressed at the seminar are outlined in *New Society* (U.K.) for May 13.

Reverend Dr. John Polkinghorne, physicist-turned-priest, stated that science today “threatens to put all other forms of knowledge in the shade.” But scientific disciplines have little to say about purpose and meaning. He pointed out that science was limited precisely because of its reliance on testing and experiment, for “there is a whole realm of experience that cannot be explained in that way.” For example, personal interaction is based on trusting, not testing. “If you continually test a person to see whether or not he is your friend, you'll destroy that friendship.”

For Ayman Ahwal, a Muslim scholar, the received cultural values of Christianity have become fused with technological imperatives. The further the Christian-dominated West, as Ahwal sees it, has divorced itself from spiritual values, the more it has dominated the world in a political, economic and technical sense.

Professor Paul Davies, a theoretical physicist, challenged the idea that science and religion are at loggerheads. As the scientific world view has altered, so has the prevailing concept of God. The new scientific world view, that of the “progressive cosmos,” postulates a self-organizing impulse by which organization appears spontaneously out of chaos. The universe is becoming ever more complex and organized, he said. “The discovery of the creative cosmos has changed the idea that life and man are incidental—a meaningless accident. We're fundamental rather than incidental to the universe.”

According to the Venerable Lama Sogyal Rimpoche, “In the current climate of the world there is less emphasis on religiosity, but more on spiritual/mystical experience and sharing.” Religious and monastic communities are dwindling, but more ordinary people are seeking spiritual peace. In his view, neither faith and devotion nor the study of religion, is enough. “A person

should experience the biggest truth. When you experience the self and understand the self, the self becomes scientific.”

Knowledge is one and indivisible, although in the popular view science refers to knowledge of the outer world and spirituality to knowledge of man's spirit or self. Science has to be understood in its original meaning of “knowledge,” and as such must include both knowledge of the outer world and of man's own nature. The spectrum of Truth has to be recognized as extending on the one hand into the sensory world, which has been the chief concern of the scientist so far, and on the other hand into the world of Spirit. The truths of the physical universe can very well throw some light on the phenomena of the inner world and *vice versa*. Thus in the all-round fulfilment of man's many-sided aspirations, science and spirituality can co-operate and offer each other their helping hands.

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People give money to charities because they have a social conscience and feel at least some sense of moral obligation to their less fortunate fellow-men. But is the giving of money enough? “Giving money to a charity is a rather lazy way of expressing compassion and has a meaning only when it springs from a sense of shared suffering. Otherwise, it is a crude and even offensive substitute for genuine compassion and a subtle way of objectifying and distancing oneself from others,” writes Bhikhu Parekh in *New Society* for May 27:

Compassion consists in what we give of *ourselves* to others; that is, in how much of our time, energy, thoughts, feelings and love we share with them, how passionately we feel about their suffering and struggles and what we do to bring a measure of joy to their lives.

This is what compassion—that is, shared suffering—really means. A compassionate man feels addressed by suffering and responds to its call. Suffering penetrates and stirs his being and he is restless until he has understood its nature, identified its sources and tackled it at its very roots. . . .

The spirit of compassion and charity cannot be sustained by the currently dominant and fatally flawed individualistic conception of man. . . . The individual it idealizes is a fiction. Every man is born into a specific community and his consciousness, deepest instincts, habits of thought, aspirations and sensibilities are all deeply structured by it. As such he is an inescapably representative

and social being, and others lie at the very centre of his existence. He is born with debts he can never hope to repay. He owes his existence to others; derives a large part of his so-called natural abilities from his parents and upbringing; acquires his motivation and so-called inner drives from the encouragement given by others; he owes his values to his culture; his self-respect is grounded in the very way others treat him; and he cannot retain his sanity and hold himself together without their constant and silent co-operation. . . .

Every social order is of necessity a co-operative enterprise built up and nurtured by the communal spirit of sharing, generosity, mutual concern and spontaneous and unpremeditated sacrifices. This is abundantly manifest in the simple fact that its moral and cultural capital is as freely available to all its members as the air they breathe.

The naturalistic basis of modern individualism shapes its attitudes to a number of issues. Violence is defined in physical terms so that infliction of physical harm is violence, but that of psychic or moral harm is not. Freedom is deemed to be restricted when a person is physically restrained from moving as he pleases, but not when he is systematically brainwashed and his feelings and sentiments are manipulated. It is the physical more than any other type of suffering that dominates the individualist's imagination.

Without the quiet co-operation and anonymous efforts of countless men and women over several generations, where would our social order be? Without their unrequited acts of self-sacrifice, each of us would be little more than a vegetable. Each is his brother's keeper in a very real sense.

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Writing in *Indian Express* for May 18, Subhash K. Jha deplures the apathetic and uncaring attitude of today's city dwellers towards fellow human beings in trouble—victims of road accidents, for instance. How often have we bypassed the scene of an accident just to avoid trouble? People die daily on the roadside because nobody is bothered enough to come to their aid. This callous attitude is partly fostered by the citizen's growing distrust of the official machinery and the botheration it can embroil him in.

Actually, this is only part of the whole truth. Deep down, the reason for the growing indifference towards one another is related to the self-centredness of the middleclass, where tending

to all the needs of one's immediate family is seen as a sign of a successful man. In a place like Bombay, nobody has the faintest notion of what the next man is doing: there is neither the time nor the inclination to get familiar. Consequently, a typical Bombayite often doesn't know who is living in the adjoining flat. . . .

"A whole culture of callousness has taken root in the society," analyses a professor of sociology. "It isn't just a question of one community or one city, or any one set of people—it is all around us. Soon people will stop caring about their parents and children also. It won't be long before we are back to the days of the Philistines," concludes the professor pessimistically.

It is time we re-examined our prerogative as human beings and as citizens. Instead of withdrawing into the constricted landscape of our own being, we need to explore our own world in relation to the one outside.

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In an interview with editors of a meetings publication, John Naisbitt, author and futurist, predicted: "Within the meeting business, my own guess is that in the next decade the most spectacular growth will be in international meetings."

The developing trend toward an integrated *global* economy is manifesting itself in the proliferation of multinational corporations, international associations and worldwide business services and networks. This broader perspective is generating a concomitant increase in global interaction—commercial, scientific, social and cultural. This translates into more *international* meetings, says Rudy R. Wright in his article in *Asian Meetings, Incentives and Exhibitions* (Singapore), February/March 1988.

Elements of this trend are already self-evident. The Union of International Associations (UIA) reveals that international congresses, though becoming more specialized, are increasing in frequency. From 3,100 events in 1980 there was a dramatic increase to 6,232 congresses in 1985. UIA predicts that by the end of the decade that figure will double again.

This greatly expanded activity has challenged conference organizers the world over to raise their collective vision beyond the familiar boundaries of nations and continents, to a greatly heightened awareness encompassing the world. The proliferation of international associations implies the recognition of a common need to share information in specialized fields.

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In a similar vein is Ivan Frolov's article, "Global Problems, Man and His Outlook," in *Social Sciences* (No. 2, 1988), published by the USSR Academy of Sciences. Global problems have a strong impact on many aspects of life today. They put many issues in a new perspective, the most crucial being that of the future of all mankind. The author writes:

Extensive international co-operation of scientists becomes an indispensable element of international life, and an important social prerequisite for consolidating tendencies towards mankind's self-preservation. . . .

Because of the need for co-operation in tackling global problems, there is a mounting internationalization of mankind's life, proceeding in step with the internationalization of economic and cultural development. In the long run, it will be the basis for the development of civilization. . . .

New, real humanism is not only future-oriented. It is necessary today, in conditions of rapid scientific and technological development and the sharpening of global problems, as a foundation for a unified strategy projected into the future, and for a new ethos and a new type of science, serving humanistic purposes of man's development. This can clearly be seen in reviewing real problems and moral dilemmas arising from them, and in the way global problems of today and tomorrow are being tackled. The progress of sciences dealing with man and life, which has been increasingly fast all the time, poses ever new, pressing questions, especially delicate ones of a socio-ethical nature, which should be given the closest attention.

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# THEOSOPHICAL PUBLICATIONS

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# The United Lodge of Theosophists

## DECLARATION

**T**HE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the great foundation 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 long to leave it the time or inclination to take part in side issues. That work and that end is the dissemination of the Fundamental Principles of the Philosophy of Theosophy, and exemplification in practice of those principles, through a truer realization of the SELF and a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and whenever 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*. 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 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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