

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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"THE EYE OF THE DANGMA"

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IT has frequently been said that nothing can take the place of experience. No matter how much one may know theoretically, or how wide his acquaintance may be with the thoughts and words of others—unless a person has himself tasted the bread of life, his knowledge is only hearsay, superficial, skin-deep. It is not enough, if one would be wise, to read the wisdom of the ages and to familiarize oneself with the lives and doings of great men. It is not enough to observe the manner in which these individuals dealt with the problems and affairs of their day. Neither discourse nor instruction, however necessary, can of themselves sink into and impress the mind with deep and lasting appeal. To be inwardly illuminated, man must know for himself. He must see by the light of his own soul, and no amount of reflected wisdom can ignite the flame. Only through experience can the vision of the soul be aroused. Only through *living* as a spiritual being can the sleeping "eye of the Dangma" (the inner spiritual eye of the seer) be opened.

What, then, is the place of *observation* in the long and difficult process of learning? Has it not been said that we learn through *both* observation and experience? A little thought should enable us to see that the two cannot in any real sense be separated. Events are not experiences. There can be no experience unless there is a being to perceive, *i.e.*, to *observe* events and to feel their results, and it is for man, finding the cause of the reaction, to relate both cause and effect to himself. The most significant element in any experience is the nature of the consciousness that beholds it. Is it not true, for example, that two individuals can witness the same outer event and extract entirely different lessons therefrom? Is it not a known fact that joy for one may be sorrow for another, that conditions of freedom and plenty for some assume for others the character of bondage and want? No two people view

any situation in exactly the same way. According to their attitude, so do they suffer or enjoy or learn.

Except in rare and outstanding individuals, "the Dangma's opened eye," through which manifests the faculty of spiritual intuition, does not function today. Few men possess either the purity of soul or the clearness of mind that will enable them to look beneath the veil of *Maya* to the hidden essence of things, to know them as they are. Yet, this alone constitutes clear seeing, pure observation, real experience.

The materialistic attitudes of the age lead to the delusion of attempting to reduce all experience to a common level, to the fallacy of supposing that all human beings, in a given situation, see the same thing, feel the same emotions and learn the same lessons. But such cannot be the case, for men are not all at the same stage of development. True it is that there is a community of being on the plane of thought and consciousness, which differentiates the human race as a whole from all other species and kingdoms, but within that community is a range of consciousness and of perception so diversified that it embraces at once the savage and the sage, the sinner and the saint. What any unit of the race experiences by way of thought, feeling, or understanding, depends upon his own so far developed powers and faculties of perception.

Maya or illusion is an element which enters into all finite things, for everything that exists has only a relative, not an absolute, reality, since the appearance which the hidden noumenon assumes for any observer depends upon his power of cognition. To the untrained eye of the savage, a painting is at first an unmeaning confusion of streaks and daubs of colour, while an educated eye sees instantly a face or a landscape. Nothing is permanent except the one hidden absolute existence which contains in itself the noumena of all realities. (*The Secret Doctrine*, I, 39)

H. P. Blavatsky goes to great pains in *The Secret Doctrine* to show that every perception experienced by any being is relative to the perceiver. Men on earth, for example, experience the sensations of light and darkness with the rising and setting of the sun. So it is with many creatures in the lower orders of Nature. But there are beings whose faculties of perception are such that the changes of day and night arouse no sensations whatsoever. Is it possible, too, that where some see light, others see darkness? Is it possible that the sounds perceived by man may be utterly different from those experienced by birds and insects? It is a well-known fact that bats hear sounds and dogs see things imperceptible to the senses of man.

It is held by some scientists, and confirmed by the teachings of Occultism, that every sound in the physical universe is accompanied by a light or a colour of some kind, were our senses but able to detect it. Birds in their migration

are sometimes completely upset by the etheric waves of radio and television. Animals sometimes seem to *see* our thoughts and feelings and know in advance the steps we plan to take. It is not difficult to understand the wide variation between the perceptions and experiences of man and those of beings belonging to other kingdoms. What we need to realize also is that no two *human* beings reap the same experience from an event.

Some are of the opinion that a "rich life" is not possible without wealth, travel, romance and accomplishment. Some feel sorry for themselves because they are kept bound down by poverty. Others bemoan the fact that their existence is hemmed in by the bonds of duty and responsibility. Still others feel that the cause of their unhappiness, and of their failure to achieve, is that they have never been able to visit other lands. Such individuals forget that many of the greatest characters in history have been men and women of scanty means who seldom left their dooryards. Consider the great French naturalist, Jean Henri Fabre, and the experience he gained in his limited field. He is known the world over for his delightful writings on insect life, especially that of bees, wasps and spiders—all based on his own observations. It is said that he was very poor and throughout the whole of his life never travelled more than a few miles from home. Yet, who would assert that for this reason his life was dull? Who knows what excursions he took into realms of Nature that are passed unnoticed by those who come and go? Who can say what mysteries of the universe he saw and understood that are never even suspected by those who frequent faraway lands, or who complain that nothing of value can be achieved at home? The gifts he bestowed on nature-loving seekers everywhere bear testimony to a rich and fruitful experience.

It is not the conditions in which one finds oneself that is important. It is one's attitude toward them, and what one does in those conditions, that counts. A person is sometimes deluded into believing that if he could only go away and environ himself with new friends and surroundings, he would be a better man—wiser, nobler, happier and more content. But such is not the wise ordering of the Law. The binding threads of Karma fasten his own qualities to the inner man, and though he flee to the uttermost parts of the world, he will remain the same man inside. The malcontent in present circumstances will be the malcontent in any circumstances until he learns the secret of contentment. A change of location does no good. A goose may travel around the world, and return quacking, but she will still be a goose—no wiser or nobler than before. The difference between human being and goose is that the man *can* change his attitude, and thus elevate his life, while the goose cannot. It is the change of attitude that brings the improvement, not the

change of environment.

Men everywhere make their own obstacles and opportunities, their own heaven and hell. The joy and contentment that we experience, for example, on certain days, when all goes well and the air is full of cheer—do we think that this comes from something outside ourselves? The inspiration we feel when viewing a sunset—is this an external experience, wholly independent of the consciousness that perceives it, or is it an inner one? The whole of our past experience leads us to believe that each individual sees according to his own lights, that each takes his heaven and his hell with him into whatever environment he may go. Henry David Thoreau has said that he knows of no more uplifting thought than that every human being has it within his power consciously to elevate his life, that a man can paint each day in whatever colours he will, conditioning morally the very atmosphere through which he looks. All externalities—events, circumstances, sights and sounds—are but *vibrations* which reach one's consciousness through the medium of the senses and the mind. Colourless and without quality in themselves, they serve as activating stimuli. *What* they activate depends entirely upon ourselves.

It is characteristic of our age to attempt to evaluate all things by externals. People imagine that to be cosmopolitan one must travel; to be successful one must accumulate money, to enjoy one must have gaiety and excitement, to live a rich and flavourful life one must run the gamut of modern social intrigues. If such be the basis of a civilized race, then indeed does our culture rest upon a shallow foundation!

Alas, alas, that all men should possess Alaya, be one with the Great Soul, and that possessing it, Alaya should so little avail them!... Alas, that so few men should profit by the gift, the priceless boon of learning truth, the right perception of existing things, the knowledge of the non-existent!
(*The Voice of the Silence*, pp. 26-7)

Alaya is the Universal Soul, which is mirrored in the tiniest atoms. In man it is the permanent aspect, a light self-shining within, and the individual who identifies his consciousness with it finds courage in disappointment, peace in conflict, contentment in turmoil, joy in the midst of sadness, opportunity in obstacles, order in chaos, and love among those who hate. Conditions and environment no longer possess power to arouse in him the hateful illusions of unreality. He holds in his own hands the universal metaphysical solvent, the qualifying determinant of every experience. He knows now that the *real* which he sees in all things comes from within. The inspiration of the sunset, the joy of sweet companionship, the opportunities of environment—all spring from the Alaya in one's own heart, not from the sunset, the companion, or the environment itself.

The task of all men is to live as Souls and thus to see by the light from within, to let this light shine through into their environment, and to draw from whatever environment is theirs the flavour and aroma of spiritual life. As they act from within, every experience will yield a wealth of wisdom. When the highest spiritual development is reached, the Eye of the Dangma will be opened, and the Soul of man will endow the events of life with the depth, the meaning and the richness to which peace, knowledge and true progress have opened his vision.

To the best of our ability we shall always be ready to discover how much and how little truth there may be in every creed that professes to teach man to thread his way through the mysteries of life, and the more awful mystery of death. And to do this effectively we need and invoke the help of theologians and bigots, of critics and philosophers of every faith and every nation. Christianity may be the official religion of the dominant races, its profession the easy road to respectability and fortune; but it has no rewards that we court, and the Theosophical Society is meant to be a platform of true Brotherhood, a bond of amicable tolerance, a fulcrum by which the lever of Progress may move the mass of Ignorance. It has no one religion to propagate, no one creed to endorse; it stands for truth alone, and nothing can make us deviate from this which we consider the path of our Duty and for which we have sacrificed *everything*. Our motto will stand for ever: "There is no Religion higher than TRUTH! "

—H. P. BLAVATSKY

THE PURPOSE OF THINGS

WHAT is the purpose of life? An earnest searcher for the answer to this question will not be satisfied with arbitrary assumptions. The answer, however fundamentally simple, generally is not easy to understand. This is especially so when we are absorbed in the interests of the outer life; then the inner appears as merely supplementary or secondary. Yet, from time to time the soul of the human individual yearns to reach beyond appearances to the soul of things and beings and to become more akin to the real. This is so by virtue of that great fact in Nature, generally forgotten when not foolishly denied, that the human being is himself a soul with an immemorial past and infinite, undreamed-of possibilities for the future. Both these, past and future, are comprised in an eternal *now*, the true nature and depth of which has yet to be realized.

Human nature is inclined to take too much for granted the things, events and relationships of life and even life itself, without seeking for their hidden or occult meaning. Yet the time must come when the search will be made, or Nature will enforce the lesson.

Life's whole situation becomes quite different when the question is asked: What is the significance of this which will pass away as a tangible thing and can be taken away at any moment by the great change called "death"? Is there not something enduring even in the midst of unenduring things? The first question may frighten the timid soul that has lost its bearings in the labyrinth of life. But those who ask the second question can strengthen their resolve to search more deeply. Acquaintance with Theosophy gives an impetus in this direction. Some degree of knowledge of its teachings throws light on the path of the soul's journey and responsibility.

Since the real meaning of life is not to be understood in so many words, but is dependent upon inner awakening and realization, the devotee has to search deeply for that which is profoundly true, as indicated by Those who know, and by life itself. They work ceaselessly that Their younger brothers may also acquire the knowledge and apply it in their turn.

It is said of Those who have conquered the personal nature, thereby transcending the limitations of mortal life and becoming immortal, that these Masters "would not appear unless devotion had been the aim of their existence." Mr. Judge wrote profoundly of this in *Notes on the Bhagavad-Gita*:

The essence of the instruction given by Krishna is to become *devoted* ...
(p. 64)

This exhortation to devotion is at once the most simple and the most

difficult. Some deride it because they want powers and "development"; others because they think it is too simple; but the wise student, even when he cannot at first grasp its meaning, will revolve it in his mind, strive after it, and make it a thing to be attained by him. (p. 69)

We cannot find the enduring merely by looking among unenduring things. But if we will look within to the Self of all we will find That to be enduring. This is part of what is meant by taking refuge in the Self. People vainly chase phantasies, forgetting that there is only one worth-while pursuit, *i.e.*, so to think and feel and act as to serve the true and higher Self. Whatever is necessary can be made to serve that cause. Of what avail is anything else? When a life-span is over, what will count? A Master of Wisdom answered this question in as direct and simple a manner as is possible: "*Love and hatred are the only immortal feelings, the only survivors from the wreck of Ye-Damma, or the phenomenal world.*"

The meaning of life can be understood only by true Self-realization. This is no easy attainment; it requires a gigantic evolutionary struggle. A key to the conquest of the lower nature and the attainment of immortality is contained in some correlated words of the Master for those who can fathom their meaning. Explaining the nature of Devachan, He spoke of

that immortal feeling of love and sympathetic attraction whose seeds are planted in the fifth, whose plants blossom luxuriantly in and around the fourth, but whose roots have to penetrate deep into the sixth principle, if it would survive the lower groups.

Buddhi is the sixth principle and its nature is compassion. It is direct perception of universals, of eternal, of the soul of things and beings, in the light of the Supreme Spirit.

The doctrine of the heart is spoken of in many ways. But the realization of it has to come from within. For clear, unadulterated elucidation of fundamental principles, there is no better recommendation than to go to the *original* Theosophical literature. There is something indescribably clarifying in pondering the original pure words of the Wise. If one text does not appear to be helpful in this regard, it is more than likely that another will, provided thorough search is made and deep thought is given to it. Theosophy does not say of any particular Theosophical text: "Nothing can be more intimate than this book, and more helpful in living the Theosophic life." Someone else is likely to think that of some other book. The intimacy and helpfulness of any book does not depend only upon the author, but also upon the reader. A truly Theosophical book can be as intimate as we can make it, and as helpful as we find it enlightening in application. Theosophy is essentially unsectarian.

The student earnestly searching for truth will find that each truly Theosophical text complements the other and that the whole original message is required as the synthesis that it is. The fundamental meaning of life emerges through study, assimilation and practice of the essentials of Theosophy in every direction.

The aimlessness of the lives of masses of people testifies to the great need of enduring philosophical foundations to give conscious purpose and self-direction to everyday living in harmony with the will of the higher Nature. This is no easy achievement. It would be scarcely worth while if it were. Yet the profoundest truth can be found in the simplest Theosophical proposition. Take, for example, in this regard the Aphorism of Patanjali (Book II, No. 18) which says: "The Universe, including the visible and the invisible. . .exists for the sake of the soul's experience and emancipation."

Even a partial realization of this proposition can effect a most radical change in anyone's life. The soul point of view in everything is so vastly different from the exclusively personal outlook, the one-life theory, or the denial of the real, that the effort to take the soul's viewpoint makes different the whole aim and motivation in life. Theosophy lays the foundation and indicates the necessity for all to make the transition from thoughtless selfishness to deliberate altruism in daily living.

The true meaning of life is obscured by false theories in regard to it. This applies as much to distortions of Theosophical teachings as to scientific or religious dogmas. Hence the need to revert continually to the original message of Theosophy. We may bring that to bear on ever new and fresh applications and illustrate them by precept and example. To replace any teaching, text or proposition is to deviate from the original. Krishna said of the "exhaustless doctrine of Yoga" which He had formerly taught that it had been transmitted from one to another "until at length in the course of time the mighty art was lost" (*Bhagavad-Gita*, IV, 1-2). Then He had to come again among men to restate the same exhaustless doctrine in its original purity. The operation of this law can be seen in the history of the Theosophical Movement.

All this ought to suggest that ever deeper meanings lie within the simplest of Theosophical propositions, and that it is our task to seek out and apply them. By this means we come to realize the higher verities in life. We are then not alone. Through the door of the inner life we join the company both of those who are similarly striving and of Those who have attained Self-realization in the brotherhood of Life.

THE PATH OF ACTION

[The following article first appeared in *The Path* for November 1887.

"Hadji Erinn" was one of the pen-names of W. Q. Judge.—EDs.]

THE Mohammedan teacher directs his disciples to tread carefully the razor's edge between the good and the bad; only a hair line divides the false from the true. In this the Asiatic took an excellent illustration, for the "hair line" is the small stroke *alif*, which, placed in a word, may alter the sense from the true to the false.

In chapter four of the *Bhagavad-Gita*, entitled, "Jnana-Yog," or the book of the Religion of Knowledge, the blessed Krishna instructs Arjuna upon the nature of action, saying : "Renunciation of and devotion through works, are both means of final emancipation; but of these two, devotion through works is more highly esteemed (by Him) than the renunciation of them"; and, "the nature of action, of forbidden action, and of inaction must be well learned. The Path of Action is obscure and difficult to discern."

In ordinary humdrum life these words of Krishna are true enough, but their force is strangely felt in the mind of the devoted student of Theosophy, and especially if he happens to be a member of the Theosophical Society.

That body of investigators has now passed its probationary period, so that, as a whole, it is an accepted chela of the Blessed Masters who gave the impulse that brought it into being. Every member of it, therefore, stands to the whole Society as every fibre in the body of any single chela does to the whole man. Thus now, more than ever before, does each member of the Society feel disturbing influences; and the Path of Action becomes more and more likely to be obscured.

Always existing or coming into existence in our ranks, have been centres of emotional disturbance. Those who expect that these perturbations ought now to cease and grow less likely to recur, will find themselves mistaken. The increase of interest that is being taken in the Society's work, and the larger number of earnest students who are with us than at any previous period, constitute elements of agitation. Each new member is another nature added, and every one acts after his own nature. Thus the chances for being discomposed are sure to increase; and it is better thus, for peace with stagnation partakes of the nature of what is called in the *Bhagavad-Gita*, *Tamogunam*, or, of the quality of darkness. This quality of darkness, than which there is nothing worse, is the chief component of indifference, and indifference leads only to extinction.

Still another element in this equation that every earnest Theosophist has to solve, and which in itself contains the potency of manifold commotions, is

a law, hard to define, yet inexorable in its action. For its clearer comprehension we may say that it is shown in nature by the rising of the sun. In the night when the moon's rays flooded the scene, every object was covered with a romantic light, and when that luminary went down, it left everything in a partial obscurity wherein many doubtful characters could conceal their identity or even masquerade for that which they were not. But on the sun's arising all objects stand out in their true colours; the rugged bark of the oak has lost the softening cover of partial day; the rank weeds can no longer be imagined as the malwa flowers. The powerful hand of the God of day has unveiled the character of all.

It must not be supposed that a record has been kept by any officials, from which are to be taken and published the characters of our members. There is no need of that; circumstances taking place in natural order, or apparently from eccentric motion, will cause us all, whether we will or not, to stand forth for what we are.

Every one of us will have to stop and learn in the cave outside of the Hall of Learning, before we can enter there. Very true that cave, with all its dark shadows and agitating influences, is an illusion, but it is one that very few will fail to create, for hard indeed to be overcome are the illusions of matter. In that shall we discover the nature of action and inaction; there we will come to admit that although the quality of action partakes of the nature of badness, yet it is nearer to the quality of truth than is that which we have called darkness, quietude, indifference. Out of the turmoil and the strife of an apparently untamed life may arise one who is a warrior for Truth. A thousand errors of judgment made by an earnest student, who with a pure and high motive strives to push on the Cause, are better than the outward goodness of those who are judges of their fellows. All these errors made in a good cause, while sowing good seed, will be atoned by the motive.

We must not then be judges of any man. We cannot assume to say who shall or shall not be allowed to enter and to work in the Theosophical Society. The Masters who founded it, wish us to offer its influence and its light to all regardless of what we may ourselves think; we are to sow the seed, and when it falls on stony ground no blame attaches to the sower.

Nor is our Society for good and respectable people only. Now, as much as when Jesus of Nazareth spoke, is it true that there is more joy in heaven over one sinner who repenteth, than over ninety-nine just men who need no repentance.

Remembering then, that the Path of Action is obscure and difficult to be discerned, let us beware of the illusions of matter.

—HADJI ERINN

VAIRAGYA—TRUE DETACHMENT

ONE of the most potent ideas Theosophy presents is that of the Path. The Paramita Path, the Path of Renunciation, the Path of Knowledge (*Jnana Marga*), or of Action (*Karma Marga*), or of Devotion (*Bhakti Marga*), are not to be understood as so many different paths, leading to different goals. They are in reality different ways of designating the One Path, leading to the One Goal, and may well be called the Path of Chelaship.

In the Mahayana tradition, to which *The Voice of the Silence*, that gem among devotional books, belongs, there is what is called the Paramita Path, the Way of Divine Virtue leading to the Great Renunciation. The practice of virtue has been insisted upon in all religions, at all times and in all places. But virtue is often understood to mean merely abstinence from vice—outward morality—disconnected with knowledge, and as such can only be wrongly practised. Mere personal good feelings will not take us anywhere. It needs to be recognized that Virtue and Knowledge are the two wings on which the Bird of Human Progress rises to heavenly heights. The Paramitas are not virtues as ordinarily understood, but Divine Virtues, based on divine, universal and impersonal metaphysics. They make possible not some kind of religious life but *spiritual living*. Students of Theosophy try to combine knowledge and virtue, and knowledge is sought because of the aspiration to unfold virtue.

To undertake this spiritual living it is necessary to analyse the Divine Virtues or Paramitas as given in *The Voice of the Silence*. The Paramita Path may well be called the preparatory class for the School of Occultism, in which the student is getting ready his "mental luggage," is training himself to unfold Compassion Absolute. Kama-passion has to become Paramartha-Satya, Compassion-Wisdom. The Paramitas are called the seven sons of Compassion, like the seven Dhyani-Buddhas emanated from the Logos.

The interrelation between the seven Paramitas has first to be understood. In Esotericism the number seven is a significant one. There are seven rounds, seven globes, seven constituents in our own make-up, and the Paramitas are also seven in number. At present, because we are in the fourth round, on the fourth globe, just as our fourth principle, Kama, is the balance principle from which the ways go up or down, so also very much depends on the application of the middle Paramita. *Vairagya* constitutes for us the starting point.

The inner, spiritual life cannot truly commence without a base, a foundation of *Vairagya*. In the *Bhagavad-Gita*, in the very second chapter,

Krishna expounds the Philosophy to Arjuna beginning with *Buddhi Yoga*, which demands detachment or equal-mindedness, not caring for the fruits of actions. Act we must, but the motive for action must be in the action itself and not in the result. In *Light on the Path*, too, the very opening aphorisms point to the first essential requirement of the would-be disciple, to attain an equilibrium which cannot be shaken by outer influences or personal emotions. His "eyes" have to become incapable of "tears"; his "ear" must lose its "sensitiveness"; his "voice" must lose the "power to wound"; the "feet" of his soul must be washed in the "blood of the heart."

Vairagya or *Viraga* means without *raga* or attachments—detachment from all affections, all aversions; seeking nothing and rejecting nothing. The exercise consists in rising above the pairs of opposites, on the planes of body, mind and feelings—above cold and heat, pleasure and pain, honour and ignominy. *Vairagya* is *not* running away from the world, or callousness towards men and matters, or going through the routine of life disliking it. It is not the hardness of heart that belongs to the selfish man. Every so-called Hindu *sannyasi* or Muslim *fakir* claims to be a *Vairagi* or an ascetic. That is false *Vairagya*, practised by the foolish aspirant and the false philosopher. The higher indifference is not carelessness or heedlessness in the living of our life, but is the capacity to face the realities of existence and evaluate people, things and events at their true worth, without letting ourselves be affected by any of them.

Throughout the *Gita* stress is laid on the cultivation of this higher indifference. But such passages as the following are apt to be misinterpreted: "The illuminated sage regards with equal mind an illuminated, selfless Brahmin, a cow, an elephant, a dog, and even an outcast who eats the flesh of dogs" (V, 18). Again, we are told that gold and stone are the same to the man who has spiritual knowledge and discernment (VI, 8). Surely what is recommended is not that one should not know the real worth of gold and stone, of the good man and the evilly-inclined man. What is really implied is that at all times and under all circumstances one should maintain an equipoised consciousness which nothing can disturb. Such an one has killed out all sense of separateness from any evil thing or person. He does not stand aside from the bad man or the foolish man, any more than he loses his composure when he encounters one of great soul; for he knows that "the sin and shame of the world are [his] sin and shame," and that he is equally a part of the true, the good and the beautiful in life. With calmness ever present, he passes through all places and all experiences, foul and clean alike. Says the *Gita*:

...he is esteemed among all who, whether amongst his friends and

companions, in the midst of enemies or those who stand aloof or remain neutral, with those who love and those who hate, and in the company of sinners or the righteous, is of equal mind. (VI, 9)

Those who thus preserve an equal mind gain heaven even in this life, for the Supreme is free from sin and equal minded; therefore they rest in the Supreme Spirit. The man who knoweth the Supreme Spirit, who is not deluded, and who is fixed on him, doth not rejoice at obtaining what is pleasant, nor grieve when meeting what is unpleasant. He whose heart is not attached to objects of sense finds pleasure within himself, and, through devotion, united with the Supreme, enjoys imperishable bliss. For those enjoyments which arise through the contact of the senses with external objects are wombs of pain, since they have a beginning and an end; O son of Kunti, the wise man delighteth not in these. (V, 19-22)

He "who neither rejoiceth nor findeth fault, who neither lamenteth nor coveteth, and...hath forsaken interest in both good and evil results" is beloved of Krishna. (XII, 17)

True *Vairagya*, then, is the higher resignation which has been called "the first step in *becoming*," or the higher indifference which proceeds not from *tamas* but from *sattva*. It is not the carelessness of the child, or the indifference which develops in old age when the emotions have become dull and the psychic impulses belonging to the lower nature have quieted down. Nor even is it the lethargy that results when pain and sorrow have worn out the keenness of suffering. Says *Light on the Path*:

If grief, dismay, disappointment or pleasure, can shake the soul so that it loses its fixed hold on the calm spirit which inspires it, and the moisture of life breaks forth, drowning knowledge in sensation, then all is blurred, the windows are darkened, the light is useless. This is as literal a fact as that if a man, at the edge of a precipice, loses his nerve through some sudden emotion he will certainly fall. The poise of the body, the balance, must be preserved, not only in dangerous places, but even on the level ground, and with all the assistance Nature gives us by the law of gravitation. So it is with the soul, it is the link between the outer body and the starry spirit beyond; the divine spark dwells in the still place where no convulsion of Nature can shake the air; this is so always. But the soul may lose its hold on that, its knowledge of it, even though these two are part of one whole; and it is by emotion, by sensation, that this hold is loosed. To suffer either pleasure or pain, causes a vivid vibration which is, to the consciousness of man, life. Now this sensibility does not lessen when the disciple enters upon his training; it increases. It is the first test of his strength; he must suffer, must enjoy or endure, more keenly than other men, while yet he takes on

him a duty which does not exist for other men, that of not allowing his suffering to shake him from his fixed purpose. He has, in fact, at the first step to take himself steadily in hand and put the bit into his own mouth; no one else can do it for him. (pp. 38-39)

The detachment or dispassion of the spiritual aspirant is rooted in his forgetfulness of his own personality; his constant endeavour is to evaluate all things not from a personal but from a spiritual and impersonal point of view. This calls for the giving up of all idea of possession. Without cultivating detachment from the desires and interests of one's personality, the spiritual path cannot be entered. "The army of the thought sensations that, subtle and insidious, creep unasked within the Soul's bright shrine" needs must be slain by the would-be disciple. For, we are told:

...on Path fourth, the lightest breeze of passion or desire will stir the steady light upon the pure white walls of Soul. The smallest wave of longing or regret for Maya's gifts illusive, along Antaskarana—the path that lies between thy Spirit and thy self, the highway of sensations, the rude arousers of Ahankara—a thought as fleeting as the lightning flash will make thee thy three prizes forfeit—the prizes thou hast won....

Stern and exacting is the virtue of Viraga. If thou its path would'st master, thou must keep thy mind and thy perceptions far freer than before from killing action. (pp. 61-62)

This middle portal is called "the gate of Woe, with its ten thousand snares." Before one can cross its threshold, one has "to grapple with the mocking demon of illusion," and, withholding the mind from all external objects and sights as well as from internal images, has to remove all taint of pollution from the heart. We have to free ourselves even from desires and feelings which are not evil in themselves but still are personal.

We are not called upon to be of stony heart; nor does higher indifference mean that we are to shirk that which Karma and Dharma bring to us. Hence the need for cultivating discrimination, *Viveka*, which has to go side by side with the development of *Vairagya*. Without the discrimination which enables us to perceive the truth or reality behind this world of unreality and illusions we cannot exercise true detachment or dispassion. It requires knowledge, not head-learning but soul-wisdom, to evaluate things correctly. Our minds are full of agitation, hard to restrain, and incapable of perceiving the truth, absorbed as they are by personal interests and objects of sense. The twofold prescription which Krishna offers for the restraint of the mind should be noted, *Abhyasa*, constant practice, and *Vairagya*, absence of desire.

Without dispassion we are apt to make mountains out of molehills, or

go to the other extreme and generate cynicism. This does not imply a careless disregard of difficulties, a false indifference towards them, but a courageous facing of them all, without doubt, murmuring and despair. For this we need to learn the art of turning the forces of evil to good. The attitude of one who trusts the Law, and who in trust resigns, without resisting evil, is different from that of one who accepts a fate he feels to be unjust in his heart of hearts. The surrender of the personal will or volition to the Divine Will of the Higher Self is necessary for the aspirant. "Not my will but thine be done" is the position a true *Vairagi* takes. This, in the words of Mr. Judge, "involves a mental abnegation not agreeable to our modern mind, but that must be acquired or real progress is impossible."

True dispassion or indifference is a spiritual quality of the Higher Mind. It ever implies a spiritual triumph of the higher over the lower nature. Patanjali asks us to concentrate the mind upon the true nature of the soul, the real, the unchanging, as distinct from all else. Only when this is done can we become truly dispassionate. The cultivation of the higher indifference recalls the idea that our Inner Ego is a part of the Great Spirit which is omnipresent. "What room is there for sorrow and what room for doubt in him who knows that the Self is one and that all things are the Self, only differing in degree?"

Albert Schweitzer has something important to say about true resignation:

The one possible way of giving meaning to [man's] existence is that of raising his natural relation to the world to a spiritual one. As a being in a passive relation to the world he comes into a spiritual relation to it by resignation. True resignation consists in this: that man, feeling his subordination to the course of world happenings, wins his way to inward freedom from the fortunes which shape the outside of his existence. Inward freedom means that he finds strength to deal with everything that is hard in his lot, in such a way that it all helps to make him a deeper and more inward person, to purify him, and to keep him calm and peaceful. Resignation, therefore, is the spiritual and ethical affirmation of one's own existence.

Sweet are the uses of adversity;
Which, like the toad, ugly and venomous,
Wears yet a precious jewel in his head.

—SHAKESPEARE

THE SUPERSENSUOUS WORLDS

From lowest place when virtuous things proceed,
The place is dignified by the doer's deed.

—SHAKESPEARE

TOWARDS the close of the last century, a literature strange in its style and content began to appear in the West. True that its advent was foreshadowed in books like *The Dream of Ravan*, *The Light of Asia*, *Zanoni* and *The Coming Race*. But these were the forerunners of new treatises on an art long lost and forgotten. Centuries back, the Alchemists and the Rosicrucians had produced a mass of literature which, though it used the current language hid behind the very words which expressed their thoughts, their most profound and recondite mystery. But the ages when persecution, torture and crucifixion were the lot of the mystic and the thinker were past and the 19th century was shaking off the shackles of both religion and science. Max Muller with his team of Orientalists was producing his series of the *Sacred Books of the East*, making Eastern thought and wisdom available to a Western public which was rapidly acquiring a taste for this type of knowledge. For the first time in centuries, the moment was opportune for the unravelling of secrets which formerly were not allowed to move out beyond a very charmed and restricted circle.

What was it that was about to be removed from the category of the secret and cautiously given out for the enlightenment of those who were prepared to put in the necessary effort to comprehend it? The primary revelation was that of a new method of reading certain types of literature. The hint was given that certain books when read in the usual way yielded a meaning which though intelligible might not impart the esoteric knowledge, the deeper instruction. The student was invited to take pains to read, not between the lines, but within the words. He was told that the cipher was really in the very words used and he was expected to bend the energies of his Soul in unravelling the mystery. This was no mere exercise set for mental gymnastics. It was hoped that once the learner was convinced of the existence of the mystery language, he would also begin to glimpse the limitations of that thought which is based on ordinary reasoning processes. He, alone and unaided, had to take the next step—the jumping away from old orthodox positions, the abandoning of the lower faculties and the seeking within himself for other and more refined forces and processes which could take him deeper into the arcana of things.

Now, to the average person, the only faculty worth aspiring to is that of moving in an orderly way from premises to conclusions. Because of long-ingrained habits of thought, he is apt to reject *a priori* all claims to the

existence of a human faculty which can be considered even remotely to rise superior to reason. To him, intuition is a mere word used by some to express the functions of a faculty the very existence of which is still debatable. Flashes of genius, premonitions, extrasensory perceptions are to him sudden and sometimes frightening glimpses of the unknown which in his blindness he characterizes as "unknowable." Men of high intellect have thus stopped at the threshold of a new horizon, have blinded themselves by rigid intellectual stances to the new dimensions which otherwise would dawn upon their glad understanding. To remove these blinders, voluntarily worn by large masses of men, there arose round about 1875 a devoted band of volunteer servers who undertook the difficult and hazardous task of lifting a little a portion of the veil that hides things uninterpretable from things interpretable. This band was guided in its work by Mahatmas who were also known as Rishis or Sages of the Orient.

Even by using the ordinary processes of reasoning one can understand that the real motivating force behind all manifested forms—from the greatest to the most refined—cannot be seen or measured by instruments which were not designed to deal specifically with it. As well expect a magnifying glass to reveal the mystery of the ectoplasm, or the telescope to bring any nearer the realm of what people have called angels and ghosts. The splitting of the atom led the scientists to more rarefied forms of matter, and so on from the ethereal to the more and more ethereal till at last that which is left and which really is the ensouling element of the atom suddenly disappears because it is not available to instruments which were invented to deal with matter alone. What the scientists have reached is not a vast nothingness but the lintel of a vaster and a deeper kingdom reachable by senses other than those currently in use. The newly rediscovered science of the ancients made the assertion that behind any form of matter—gross or subtle, visible or invisible—there existed a force which was in its nature starry, which shone through its own light, which in fact was luminous. It further asserted that behind the exterior of the person there existed that which was quasi-omniscient and which worked through its own set of senses which were in themselves astral or starry. These senses, when brought into use, opened up a wholly new universe which was governed by laws which were totally different from those which govern matter as we know it. In this universe of the super-senses there were possibilities of touching a knowledge which no ordinary intellect could experience or grasp. A new world which was not distant in space but which was hidden in the very world we daily contact was shown not only to exist but to impinge upon and affect the life and living of men and creatures, planets and solar systems. That law which rewards the good and punishes the

evil and which seemingly with an intelligence higher than our own moves men and events towards righteousness was shown to operate from the centre and core of all existing things.

How was the ordinary person to search for these inner senses and use them for his own enlightenment? That the phenomena of mediumship, psychometry, mind-reading and telepathy had given glimpses of spheres yet to be explored was true. But the average person had no sure guide, no ready manual of instructions to guide him in his quest. For such, the 19th century witnessed the cautious giving out of knowledge in small doses but with sufficient clarity for a reasonably successful effort in time. The student was told that these inner senses had been the common property of men and women millennia back, but were atrophied by disuse because they chose to give preponderating and later exclusive value to the outer physical senses. To reawaken and re-energize the atrophied part of themselves, they had to reverse the process, to pay less and less importance to the physical senses and to learn to rely on the dim first messages that the inner senses brought at moments when they were allowed to function.

But in this effort, enormous risks are to be faced and overcome. A premature opening of the inner senses may precipitate the person into psychic and not spiritual realms, and if his desires still form clinging attachments to ignoble things, then is he caught up on planes where no ordinary physician or psychiatrist can help him. Mediums have been known to rush without preparation or precaution into the supersensuous worlds. They ruin their psychic and physical health and end up as doubters and scoffers of that which their own senses have experienced. There is, however, a safer though a more laborious way which a disciple may tread, a track along which he may safely proceed so long as he observes the laws of super-nature. He who ventures in the deeps of the world's oceans does so with a full understanding that violation of the laws that govern the waters would immediately and adversely react upon him. Why, then, can he not realize that he has to learn to obey the laws of that inner starry region which is his heritage and from which he is a foolish and ignorant renegade or deserter?

One of the early propositions which the disciple is called upon to master and to have no doubts about is that his highest Light, his holiest Fire, resides in the still place where no convulsion or oscillation can find an entry. To reach to this vast equanimity, this "blankness" of an utter and absolute stillness and seize its strength and fortitude, the human Soul must have learnt how it can remain unshaken in the foul and clean places through which Life drives its chariot. Neither attraction nor revulsion must find a hold in any part of his being. He must learn to thread his way through vicissitudes and still remain

centred in the true, anchored to that which in his own nature corresponds to the stillness of tall and snow-bound peaks which outlast centuries though storms rage around their brows. This is the Primary Law. All else that follow are mere aids to the reshaping of life, the using of the hammer and the anvil to revert to the ancient shape that alone is the Real and the True.

The physical senses are the great portals through which the outside world impinges upon the human Soul. They bring messages of pain and pleasure, heat and cold, success and failure, respect and ignominy. In normal times, there are sentries which the Soul places at each point of ingress and whose duty it is to permit entry of the desirable and shut out the undesirable. In the present cycle of existence, the Soul is abnormally lethargic. From constant involvement with the perishable things of matter, it has become inebriated. It behaves like the drunkard who harbours the notion that he is not drunk, and since desire holds him a captive slave, he yearns for longer and deeper draughts of that which dethrones sanity and leaves him an abandoned wreck. The sentries, finding that the hand which guided them is removed, fall into a somnolent lassitude, and with their effectiveness gone, there enter in the citadel of the Soul those clogging attachments which, as in the case of the drunkard, paralyse and stupefy the mind. Discrimination is lost and only a vast and overpowering anger or a lachrymose despondency envelops the Soul, making it blind and bleak and destitute of all hope.

Unless the craving for the perishable is stilled, the control of the senses is not complete. True that the physical senses can be forced not to bring in the knowledge of the outside world, but unless safeguards are taken, such discipline brings no lasting good. People have been known to blind themselves, to inflict self-torture, to subject their bodies to unheard-of penances, but if, within, the Soul remains fettered to its desires and lives upon its past memories, the fires remain unquenched. There then remains the distinct possibility of desires breaking forth in all fury in the same or subsequent incarnations. The *Gita* calls such persons "false pietists of bewildered soul." Before the super-senses can be allowed to function, the individual must have learnt to remain undisturbed amidst the lures and fears that come to him from the outside. The Soul must have accustomed itself to live in an atmosphere where no curbs are put upon it, and yet without these it remains enthroned, supremely free, the faithful servant of its sovereign Lord. When the Yoga of equanimity is reached, the disciple no longer discriminates between things pleasant and things unpleasant. When he attains this stature it is possible and safe to open the floodgates of his Soul. He continues to live in the world, but to the vast majority he is no different from the others. Yet is he, by reason of his conquest, out of the world. He has separated himself from the common

herd, for he belongs to an entirely different strata of consciousness. Under horizons which are new and yet not new, if such a paradox is permissible, he meets his co-disciples—persons dedicated to the same goal to which he has pledged his life. He finds himself recruited to a service which bears no semblance to "service" as he knew it during those moments when darkness lay thick and palpable around his Soul.

Knowledge of this inner Path has been made available to the West from the last quarter of the last century. Many aspiring hearts have embraced it. Many a storm-tossed Soul has found its haven of peace. What will you be? Servant, Teacher, Missionary, Crusader, Martyr, Friend? Then choose you this day to qualify for the deeper, the divine wisdom.

THERE IS NO coming into being of aught that perishes, nor any end for it in baneful death; but only mingling and separation of what has been mingled. Coming into being is but a name given to these by men.

But, when the elements have been mingled in the fashion of a man and come to the light of day, or in the fashion of the race of wild beasts or plants or birds, then men say that these come into being; and when they are separated, they call that, as is the custom, woeful death.

Fools!—for they have no far-reaching thoughts who deem that what before was not comes into being, or that aught can perish and be utterly destroyed. For it cannot be that aught arise from what it no way is, and it is impossible and unheard of that what is should perish; for it will always be, wherever one may keep putting it.

A man who is wise in such matters would never surmise in his heart that, so long as mortals live what men choose to call their life, they are, and suffer good and ill; while before they were formed and after they have been dissolved they are nothing at all.

—EMPEDOCLES

TWO SELVES IN MAN

THE distinction between the two divisions of our nature, called in Theosophy the Individuality and the Personality, needs to be clearly understood. Without a right knowledge of all that is involved in these terms, no true system of ethics can be built up, for it is the constant tendency of the ordinary person to cultivate the one at the expense of the other, and having thus destroyed the balance and harmony of Nature, he proceeds to attribute to her, or to his fellow-beings, the mischievous results which he has himself brought about. The relation of the Personality to the Individuality is a little corner of the field of Theosophic study which we may examine with profit in order to obtain a better understanding of the whole.

As analogy is useful, let us think of the tree whose leaves are beginning to fall. One by one they fade, and as the sap, the vital principle, is withdrawn from their cells, they drop off and die; they are trodden into the soil beneath, their tissues disintegrate, their gases are dispersed in the atmosphere, they are gone into the "grave of things." Will they return again? No, not with the same bodies, but the tree will clothe itself anew with other leaves which it will feed and inform with the sap, the vital principle that is stored up within itself, and which proceeds from the One Life which animates all Nature. Year after year this process is continued, and yet the tree remains always the same individual oak tree, or lime, or cedar, distinct not only from every other species, but even from every other tree of the same species. It is only by these continual changes and renewed lives that the tree attains its full development. The leaves are not meant for its adornment only, nor for the mere shelter of birds, animals and humans, nor to make glad our hearts, but they are the means towards a fuller life in the tree itself. They are its breathing apparatus, and as they lift up their surface towards the sunlight, they draw in through a thousand pores the elements which are transmitted in their chemical laboratory into that colouring matter which gives such beauty to the forest and the garden, but which has its primary use in the economy of the tree itself. If the leaves are attacked by blight or grubs, and do not properly perform this function, the tree will remain stunted and make no growth during that particular year; another year, however, they may shoot forth with vigour, and the tree will increase in height and girth, and add to its permanent live stock, to its individuality as a tree.

Without carrying our analogy too far, we may liken our personality to the leaves of the tree. It is the garb which our individuality, our reincarnating Ego, dons for each life as the most appropriate expression of its actual state and needs. Certain physical traits may be the result of heredity, though here

too karma is at work; but even these often become modified or disappear as the character develops and the real self comes to the front. Now, the error of the ordinary human being is to mistake the personality for the real man, whereas it is but as the clothes of the actor, appropriate to the part he has to play. "One man in his time plays many parts," is true even in our sense, whether Shakespeare intended it so or not; "one man" standing for the *real* Ego, and "many parts" for successive lives or personalities. The doctrine of reincarnation, in itself a wide subject for study, is inseparably bound up with that of the individuality and personality, as well as that of Karma, which determines the course of the Ego throughout its various lives. But on that we need not dwell just now. The personality being, to the uninstructed eye, more discernible than the individuality, people are apt to make it the object of their whole attention, their striving and their love. They work for its welfare in life, exhausting their best energies in its behalf, and when it dies they mourn for its outer shell with excess of grief.

Let us try to define more exactly what is meant by those two words: personality and individuality. Theosophy teaches that our nature is sevenfold, the three higher parts constituting the spiritual and imperishable, the four lower the material and perishable nature. These two divisions are linked together during life by the fifth principle, the Manas or Ego, which on the one side is immersed in the matter in the lower quaternary, and on the other side aspires upward to the Divine. The lower quaternary furnishes to the Manas a personality which is perishable and variable. But, says the sceptic, of what use is life on earth? Is it not the materialist argument that our life is blotted out and leaves no trace, and that even what is called our higher nature perishes with the physical brain? But then the materialist recognizes only the personality, holding that for the entire man, and ignoring that which Theosophy understands by the Immortal Ego, the Individuated Spirit. And how do we think that pure Spirit, which has neither form nor parts nor differentiation, can become an Individual? Theosophy answers: By its descent into matter, by its conjunction with the human consciousness, which, without its presence, would be scarcely a degree above that of the higher animals.

The question most frequently asked in these days is this: "Is life worth living?" The answers are various, but are mostly tinged with pessimism. The political economist tells us that the end of our being is happiness, the greatest happiness of the greatest number; but in the face of the rampant misery of the many, he can scarcely believe even his own panaceas for their abatement, and his so-called science is becoming as much discredited as theology itself. Now what does Theosophy answer to this question? It tells us that life on earth is only a phase in the evolution of the individual by means of the struggle with

matter, and of the specific experience gained through a material personality. It does not teach that life or happiness is an end in itself, although right living in each successive stage of existence does induce that harmonious condition which may be called happiness. But it is at best only a fleeting state, for as soon as the higher stages of consciousness are reached, happiness can only be attained in living for the higher by the complete conquest of the lower, a life which connotes both struggle and sadness—struggle with the lower principles which, if they get the upper hand, drag us downwards, and sadness at the sight of so many who cannot be convinced of the necessity for the upward striving. The Christ must, of necessity, be also the Man of Sorrows; he must bear the cross not only for himself but for others. Well did Jesus teach that we must lose our life for his sake (the Christos) ere we can find it; in other words, the riot of the personal must give way to the grave footsteps of the divine in us. The two cannot co-exist except in the due subordination of the one to the other; the lower must minister to the higher.

By this it is not meant that the personality is to be starved, or that asceticism, as ordinarily understood, is to be practised. The personality has a work to perform, and the body must be maintained in a state of efficiency for action. But the personality is much more than the mere physical body. It embraces the affections with all their multiform activities for good and for evil, the intellectual faculties and their potentialities; it is concerned in all the relations of social life; it is concerned with the whole sphere of human duties. Each one of us in his place has to work out his salvation by means of his personality. And in accordance with the use we make of our opportunities will be the future we prepare for ourselves, so that though, on the one hand, our position here is the result of causes formerly set in motion by us, we are, on the other hand, creating fresh causes, the effects of which may reach us in this life, or may be postponed to some future existence. If we realized this to the utmost, there would be no room for that discontent with our surroundings which is so rife in the present day.

It is of very little importance into what position we are born; the only important thing is that we should learn what lesson we can from it, do the duty that lies nearest to us, and try to teach others, by our sympathy, to do the same, bearing one another's burdens where we can, and thus fulfil our duty as human beings. Those who hold positions of great influence in the world can work for others on a larger scale, but their work will not be more blessed than the cup of cold water given by unselfish love. Our personal surroundings are the channels for the stream of activities which go to make up what we call our life here; the true function of the personality is to gather such materials as our experience affords for the building up of a character, an individuality

which shall endure when the personality, after due service rendered, shall return to the elements, leaving behind only the impress of its unselfish deeds, its truly noble acts of love and self-denial to be incorporated with the immortal Ego by which those acts were inspired. And thus "he that loseth his life shall find it"; nothing of good shall die, nothing of high and pure.

What we want is to separate in our daily life the chaff of that which pertains merely to the personal or lower self, from the true grain that is to fortify and build up the enduring fabric of the individual character. In the present state of society, artificial and unreal as much of it is, this cannot be done without making a decided stand in favour of the real and true. It is a step gained to recognize the position, a greater gain still to act upon our knowledge. It needs but that a few should be courageous and act up to their convictions, for there is a groaning and travailing under the superficiality from those who would gladly break through the crust if someone would strike the first blow. Only by the due proportions being kept between the upper and the lower parts of our nature, by training the personality to be the handmaid of the Higher Self, can our true emancipation be effected. It is not for another to prescribe the details; each one must work out the problem for himself by the study of the Divine Wisdom—THEOSOPHIA.

"WE meet our Karma in our daily duties," is a good saying to bear in mind, and in the performance of those duties come our tests. We should therefore do what we have to, simply as duties, regardless of whether that performance brings us praise or blame. All the energy would, then, be expended in the performance of duties, and there would be nothing left for the personal idea to subsist upon.

—ROBERT CROSBIE

THE ILLUSION OF SEPARATENESS

A Practical Viewpoint

A LINE from an old book on the Occult Sciences, translated by H.P.B. and published in an article entitled "Le Phare de l'Inconnu" ("The Beacon-Light of the Unknown"), gives the following advice to the would-be aspirant to Divine Wisdom: "He must have forgotten the illusion of separation, and accept only the truth of collective individuality." This statement is further elucidated in a footnote which tells us of the illusion of personality and that it is "necessary to assimilate the whole of humanity, live by it, for it, and in it; in other terms, cease to be 'one' and become 'all' or the *total*."

This strikes the keynote of every sacred scripture the world over. People may get lost in particulars, but the Universal message is always the same. "All of us have to get rid of our own Ego, the illusory, apparent self, to recognize our true Self, in a transcendental divine life," writes the Maha Chohan, emphasizing what has already been expressed. H.P.B. was anxious to get across to her pupils that they should never allow the concept of the "One Life" to leave their thoughts as they studied the many and varied aspects of the Ancient Wisdom. The practical aspect of Theosophy teaches us to identify ourselves totally with our fellow human beings and to strive to gain a degree of soul-solidarity with even those who may outwardly repel us. This is love in the true sense of the word; a calling up from the depths of our being of a Divine harmony that is therapeutic and uplifting. The whole of *The Voice of the Silence* is concerned with overcoming the "great dire heresy of separateness," and it is easy to find the same injunction in the Upanishads and the teachings of Buddhism.

The real test is in carrying out this truth in day-to-day life. We must realize the practical significance of our Oneness with all things. In the *Bhagavad-Gita*, Krishna represents the Logos and Arjuna the monad. Another way of looking at this is to regard Krishna as the *Avatara*, Divine Incarnation, that comes to save mankind. In Chapter IX of the *Bhagavad-Gita*, Krishna states that He is "the goal, the Comforter, the Lord, the Witness, the resting-place, the asylum and the Friend." It is easy to pass over these words and only accept their meaning on an intellectual level; but the real import holds a great promise for humanity. The fact is that there really is a dimension to our being that fulfils the needs of our higher nature. It is only through the practical realization of this truth that we can escape the miseries of this existence and learn how to truly "bless and save humanity." The attitude of mind necessary for attaining our end is explained in the *Yogavasishtha*:

The more a man engages in the proper employment of his mind, the more he is successful in obtaining the end he holds in view. Mere physical force is never successful in any undertaking; mental activity alone assures success in all attempts. When the attention of the mind is directed to incorporeal ends, it is as vain to attempt to harm it as to pierce a stone with an arrow. Drown the body in water, bury it in mud, burn it in fire or fling it aloft in the air, yet the mind is not turned from its pole. He who is true to his purpose is sure of success.

It is easy to see that such an attitude of mind was possessed in its fullness by all the great teachers of mankind. Just read the life of H.P.B. to convince yourself of that point!

It is also essential to have some understanding of the real nature of compassion. There is nothing sentimental about this. *The Voice of the Silence* informs us that "Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal." The practical aspect of this is hinted at by H.P.B. in her article "The Theosophical Society: Its Mission and Its Future":

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all" to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, of soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated.

We should always have this ideal in mind, whether we are going our way in our day-to-day life or attending Theosophical meetings. It should be the one aim that our mind is fixed on and that has to be carried out in varying degrees, dependent on the nature of our undertaking and the company that we are in at the time; but it should never be forgotten. If we can fix our mind upon the practical expression of this ideal, then we will eventually reach the time when we can say, collectively and individually, as did the like of Gautama Buddha and Jesus: "Let the sins of the whole world fall upon me that I may relieve man's misery and suffering! I would not let one cry whom I could save!"

MR. JUDGE'S BOOKS—A STUDY

V. —Notes on the Bhagavad-Gita

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IN the first few pages of this book Mr. Judge tells us that the *Bhagavad-Gita* is for the aid and instruction of Man (p. 1). "Each one of us...is Arjuna" (p. 17), Kurukshetra is "the body which is acquired by Karma" (p. 15), and Krishna is our Higher Self (p. 19). He tells us that in the *Gita* we can find aid and instruction as to our duty in our daily "warfare with all the forces and tendencies" of our nature (pp. 16-17). Remembering that Mr. Judge was a Chela of long standing, and a bridge between the world of Masters and ourselves, we can with added zest turn to the *Notes* he made as he applied the aid and instruction of the *Gita* in his daily life.

Once again he refers to the connection between Masters, the Message, and ourselves. He tells us that we must assume, in view of the patent facts of evolution, that certain great Beings exist who long ago must have trod the same road, and now possess the knowledge." Further, They possess "the power to impart," restricted only by our limitations. They can impart only "as much as we are able to take" (p. 113). It is a sobering thought that more do not contact Them, though They are "at every hour of each day... willing and anxious to meet those who are clear-eyed enough to see their true destiny, and noble-hearted so as to work for 'the great orphan, Humanity' " (p. 52). For these are the conditions which must be fulfilled before we are capable of receiving direct aid and instruction. Ought we to make more effort to see that our true destiny is to be noble-hearted enough to work for Humanity and not for self, to see our day-to-day living as not for self but for Humanity? Here, in the *Notes*, Mr. Judge helps us to analyze and understand ourselves in our environment.

We can divide our daily life into three departments: (1) that of the outer surroundings, pleasant and unpleasant, in which we live, with our friends and enemies, opportunities or lack of them, and our bodily conditions; (2) the inner life of thought-feeling-desire, which makes up the major part of our life; and (3) the inner life of thought-devotion-aspiration, *i.e.*, thought centred on Self, not on self. This department is hardly used today, and even students fail to grasp its real value.

The major difficulty under which we suffer is our resentment at our bodily conditions and environment. Theoretically we know that they are the result of the past, but Mr. Judge goes deeper and shows us how they are formed, knowing which our resentment vanishes. He tells us:

In reassuming a body, the "mysterious power"... reaches out to numberless affinities engendered in other lives, and takes hold of all that come in its reach. Other beings once known to the man arrive into incarnation at the same time, and bring into action affinities, attractions, and powers that can only act through them and him. (p. 67)

We are, therefore, necessary to our friends and enemies as they are to us; we are all brought together by natural affinity and because we "must have the experience that is needed" (p. 22). We must neither resent nor endure such conditions, but experience through them. They must no longer submerge us and fill us with despondency. We must not sit down in our "chariot" and say, "Nothing can be done." Instead we must face them, use them and develop out of them the qualities of the good and courageous soldier. The facts, *per se*, are unimportant; the recognition that they are what they are because we need them is all-important.

The same is true of the second department, that of thought-feeling-desire, which often worries us and is hard to overcome. Mr. Judge tells us how this is formed:

[At birth] the Skandhas or aggregates of sensations and desires accumulated in prior lives. . .rush to us and we to them, so that a new union is made for another lifetime. (p. 143)

It is worth while to note that not only do these sensations and desires rush to us; *we rush to them*. They are not ourselves, but they make up the content of our inner life which reacts on the outer and is acted on by the outer. It is this department of life that causes suffering, not the outer, as is instanced in the reactions of Arjuna. It was not the killing of the warriors that upset him; it was when he ensouled them with his feelings of friendship, devotion and family ties that he felt he could not fight. It was the mental picture of outer events, called up by his thought-feeling-desire, that deluded him and rendered him impotent.

But as thought binds, so does it release, and in the third department comes release. Thought must be turned from feeling and desires to devotion and aspiration. But what is devotion? We have thought of it as an emotion, a longing for union, a mental uplift. Mr. Judge defines it otherwise. He says it involves a "mental abnegation not agreeable to our modern mind" (p. 68). He says we cannot attain to mental devotion to the Divine unless we abnegate all the rest that fills our thought. As with Arjuna, our thoughts are fixed on the results of our actions. Few of us can act because a particular act must be done; most of us think, while acting, of the expected result, whereas, with our limited knowledge, we cannot visualize the actual result that will accrue. If

we act, after due careful thought as to the best way to act, we can safely leave the result to the Law and that "will bring about a result much better, perhaps, than we had imagined." (p. 68)

Arjuna imagined the result of the slaughter of his relatives and friends, and it seemed terrible to contemplate. Krishna, on the other hand, pointed out that the result of his inaction would be much worse—though that Arjuna had not thought of. He also pointed out the way to avoid personal reactions to action. He told Arjuna that by fulfilling his dharma, with the thought that he was only the immediate agent of the already operating Law, fixing his heart and mind on Krishna, he would see the proper relations of all acts in the Divine.

So, too, with our own lives. Friends, relatives, cherished ideas, all may be on the opposite side to us on the Kurukshetra of our life, but, seeing the path and the goal, fixing our hearts and minds on the Divine, we can act "as seemeth best" to us and leave the result in the hands of the Law. It is the attitude of mental abnegation that "clears away from before the eye of the soul the clouds of sense whose shadows obscure our view of truth" (p. 75). With these clouds thinning life by life, we get nearer to the true aspiration which has so powerful an effect. Mr. Judge tells us that thoughts and aspirations

form a mass of force that operates instantly upon our acquirement of a body that furnishes the corresponding instrument, or upon our so altering our mental state as to give it opportunity for action. (p. 55)

Though we may not be able to alter our bodily conditions or environment much in this life, we can alter our mental condition. We can here and now begin to look again on our daily life with a changed mental attitude. Do we understand the little circumstances of life? Have they the power to "light the torch of anger or blow up the smouldering fire of lust" (p. 53)? If they have, why? Mr. Judge points to the practical side of the teaching of the Astral Light and the energetic centres therein, the elementals. He says: "Every elemental [that we have] vivified by evil thinking now casts upon [us] the thought, 'After all, it is no use' " (p. 20). The department of life made up of our thought-feeling-desire is full of the energetic centres of life which we have ourselves created, and when we look at it from this point of view we are appalled. Yet, overcome it we must, and if we do not undertake the task voluntarily, then "involuntarily" and "from necessity" we shall have to do so. Mr. Judge warns us that "the right method is not easy; it requires thought and mental effort, with persistency and faith" (p. 129). But "if we never begin we will never accomplish" (p. 131). That which will spur our flagging steps will be our wish to work for Humanity and, knowing that we are still weak, we call for help. When we call for help not for ourselves but in order to help others, then

we, like Arjuna, sinking down on to our own nature, find there "the elements of search and courage, as well as those previous ones of gloom." We have the assurance of others who know, that

reliance and pressure upon our own inner nature, in moments of darkness, are sure to be answered by the voice of Krishna, the inner guide. (p. 27)

We need not look for something wonderful in the way of service to be rendered; this may come in the distant future when we have performed innumerable small services—if any service to another can be measured in such terms! But we are given the hardest service, if the least striking, right away. We are to set "good examples of living," for these bring about effects in the astral light, "ever increasing in intensity until at last the 'gods'. . . begin in distant spheres to feel the force of these good actions and to return again to help mankind on the recurrence of a better age" (p. 93). Krishna "implores Arjuna to be the very first to set the good example" (*Ibid.*). *And we are, each of us, Arjuna.* The teachings of the *Gita* as to the good and spiritual man are for us; we must imitate the sage "whose senses and organs are under control, and *who is devoted to the well-being of all creatures*" (pp. 124-5). It is not too hard a task for us; we have the assistance of the "general will of nature," and we may invoke it because it is our heritage when we have passed the first abyss. (p. 38)

Mr. Judge emphasizes that for right living we must have philosophy. He says:

The greatest of the Ancients inculcated by both symbols and books the absolute necessity for the acquirement of philosophical knowledge, inasmuch as strength or special faculties are useless without it So, whether our strength is that of sympathy or of astral vision, we will be confounded if philosophical knowledge be absent. (pp. 40-41)

We are given two helpful ideas:

One who watches his thoughts and acts so as to perform those that ought to be done, will acquire a concentration in time which will increase the power of real meditation. (p. 128)

If we expect to have [Master's] help, we must apply ourselves to the work of helping humanity—to the extent of our ability. No more than this is demanded. (p. 125)

In *Letters That Have Helped Me*, to which we shall next turn, we have the application of this new attitude to daily life.

IN THE LIGHT OF THEOSOPHY

Australian scientists are just beginning to discover that prehistoric Australia, like other continents, was populated by an abundance of giant animals. Working at a site long avoided for its physical difficulties, palaeontologists have uncovered an amazing variety of oversize birds, mammals, reptiles and amphibians. (*Smithsonian*, January 1990)

Until recently, most scientists believed that Australia had been isolated by thousands of miles of open water. The new fossil discoveries, however, add weight to the theory that "an ancient island chain connected Australia with the Asian mainland." Different theories are advanced as to what caused the extermination of populations of spectacular beasts. Some scientists maintain that the arrival of human beings not only coincided with the demise of the megafauna, but in fact caused it. "Only the largest herbivores and carnivores disappeared in Australia," says Tim Flannery, curator of mammals at the Australian Museum in Sydney, "and this was typical for any region where Man suddenly appeared as a fully evolved modern hunter." Others, however, disagree, and consider severe climate to be a much more likely culprit. "Truth may lie somewhere between," the *Smithsonian* article states. "Fossils at still another site seem to show that at least some of the megafauna and the aboriginals may have coexisted until 6,000 years ago."

Australia is a relic of a huge former continent, destroyed by a cataclysm. This was at a time when giants, animal and human, roamed the Earth. The traditions of every country and nation point to this fact.

The evolutionary series of the animal world is a warrant that the same thing took place within the human races. Lower still in the order of creation we find witnesses for the same in the flora going *pari passu* with the fauna in respect of size.... Scriptures, and fragments of philosophical and scientific works—in short, almost every record that has come down to us from antiquity—contain references to giants. (*S.D.*, II, 276)

Dr. K. R. Alur of Dharwad, a veterinary surgeon turned archaeozoologist, discounts the common belief that the Aryans came to India from Central Asia, and argues that India was their original home, from where they crossed the borders to the lands beyond. According to him, the physiognomic differences between the Aryans and the Harappans were induced by ecology, food and climate and had nothing to do with the original habitat of the race, as is the current belief. (*The Times of India*, April 20)

Dr. Alur holds that archaeological interpretation has necessarily to be an interdisciplinary effort involving expertise from the anthropology, veterinary and social sciences. This was needed to study the animal bones and the ceramic and pottery finds. He opines that the entire picture of the society and the human life of earlier times could be recreated by the archaeo-zoological study of the animal bones found.

The theory upheld till recently was that horses, for instance, were brought to India by the Aryans who came from Central Asia. However, fossil bones found at excavation sites on the banks of the Tungabhadra river in Dharwad district and elsewhere, identified as those of horses, were found on examination by Dr. Alur to be of pre-Aryan origin. This, in his view, confirms the theory that the Aryans were the original inhabitants of the country.

Who were the Aryans? The term has been differently used and has an anthropological as well as a cultural significance. In Theosophical terminology, the Aryan race is the name used for a very ancient people who had been in existence as a race, *sui generis* and quite free from its parent stem, about one million years ago. "The Aryan Hindu," we are told in *Lucifer* for November 1890 (Vol. VII, p. 236 fn.), "is the last offshoot of the first sub-race of the fifth Root-Race which is now the dominant one." The entire geography of those days, it should be noted, was different from geography as we know it today.

The Aryan race was born and developed in the far north, though after the sinking of the continent of Atlantis its tribes emigrated further south into Asia. . . . There entire new races were born; there they lived and died until the separation of the nations. But this "separation" did not take place either in the localities assigned for it by modern science, nor in the way the Aryans are shown to have divided and separated by Mr. Max Muller and other *Aryanists*. Nearly two-thirds of one million years have elapsed since that period. (*S.D.*, II, 768, 425)

When geology shall have found out how many thousands of years ago the disturbed waters of the Indian Ocean reached the highest plateaux of Central Asia, when the Caspian Sea and the Persian Gulf made one with it, then only will they know the age of the Aryan Brahminical nation, and the time of its descent into the plains of Hindostan, which it did millenniums later. (*Ibid.*, II, 609)

Grief over the death of a loved one has often been depicted in literature and art. Effects of bereavement have now become a subject of scientific studies. (*Science Express*, April 17)

In a paper published in the *Indian Journal of Psychiatry*, Gurmeet Singh and others have documented the grief expressed by relatives of 22 children who died in a boat accident in 1982 when a ferry capsized in the Nangal river. They included 13 boys and 9 girls in the age group 10 to 13. The parents of the 22 children were interviewed and their symptoms recorded by psychiatrists.

Over 90 percent of the subjects showed sadness, sleep disturbance, loss of appetite, feeling of exhaustion, sighing, weeping, psychomotor slowing and loss of interest in work (in that order). Symptoms which were less frequent and were present in 50 to 90 per cent of the subjects were preoccupation with the image of the deceased, idealization of the dead, blaming others and expressing hostility. While some symptoms were more marked in the mothers, loss of interest in work affected both parents almost equally. . . . Blaming others was another important coping mechanism. Only 18 per cent of the parents blamed themselves for sending the children to the tragic picnic. One consequence of the bereavement was increased religious activity and belief. . . . The subjects tended to have psychosomatic symptoms that did not exist before.

To recover from a bereavement, one has to intellectually and emotionally accept the loss and modify one's world-view. The researchers are doing a follow-up of the subjects to find out the long-term consequences of bereavement.

Though parting with a loved one leaves a gap in the life of those left behind, attitudes to death can change by proper death education. It is only when one comes to terms with the idea of one's own death that it is possible to contemplate with any equanimity the death of those one loves. Death, for many, is a mystery, something taboo, not to be discussed, not to be thought of; to be shunned, to be denied meaning, relation, relevancy, understanding. The ancients knew better than this, for they discriminated between that which suffers birth and experiences life and compasses death, and the body in which these incidents take place. They taught, as in the thirteenth discourse of the *Bhagavad-Gita*, a "meditation upon birth, death, decay, sickness, and error" as the means of discrimination between the body which perishes and the soul which is immortal. Awakening souls today are calling for that orientation and direction which Theosophy can give.

Attempts to pierce the haze of mystery and superstition surrounding the phenomenon of nightmares (derived from the Old English and German *Mara*, a kind of demon—an incubus or succubus) began relatively recently, with the advent of sleep research in the 1950s. However, while a mass of data has been accumulated from the study of sleep and dreams, very little research has been carried out on nightmares *per se*. Implicated are not mythical demons or mere physiological causes like disorders of the digestive system, but types of personalities and the nature of mind itself, writes Vithal C. Nadkarni in *The Times of India* for May 12.

Very recent work is beginning to shed new light on these intense, emotional and highly disquieting dreams. According to Ernest Hartmann, one of the world's leading authorities on sleep research and a professor of psychiatry at Tufts University School of Medicine, U.S.A., there are two different experiences that can wake us in fright in the night. One is the nightmare proper and the other is called "night terror," involving feelings of entrapment, of being choked or attacked. The sleeper wakes up, often screaming or thrashing about or sitting up or even going off in a sleep-walking trance. There is also tremendous acceleration of the heart rate and respiration. Both nightmares and night terrors occur unpredictably, says Ian Oswald, professor of psychiatry from Edinburgh University, U.K., but they become more frequent when there is more daytime anxiety.

The *Times* article states:

Although every nightmare is unique and highly personal, the one common characteristic of all nightmares is that they involve feelings of helplessness, of being in danger or at the mercy of others and being frustrated. According to one theory, certain stressful periods in adult life which remind you of the helpless feelings of childhood, trigger nightmares. They may even have some therapeutic function, say some experts. . . .

People who can compartmentalize their lives well tend to have very few nightmares, if at all. On the other hand, people who have soft boundaries of their own identities; who find it hard to keep reality and fantasy separate and easily drift into daydreams, tend to have frequent nightmares. Says Robert Wernick, "When we dream, most of us are aware of ourselves at the centre of the dream; we keep the same identity papers throughout. But, according to Hartmann, the frequent dreamer of nightmares always feels a victim of terror; he can turn abruptly into somebody else, even into an animal, as the hero of Kafka's *Metamorphosis* turned into a giant bug."

In April this year, a group of writers, critics and editors from the world over met in San Juan, Puerto Rico, to discuss a problem that has been manifesting itself in colleges and universities across the globe. Concern was expressed over the sharp decrease in the number of students enrolling for liberal arts courses, as scientific and business studies begin to take precedence over art and literature in the modern world.

Kailash Vajpeyi writes about the San Juan conference in *The Times of India* for May 8:

Universities around the world are facing a collapse of their humanities departments because a majority of today's youth is not prepared to spend time and energy on subjects which do not guarantee a means of livelihood. "We are all aware," said Mike Sagovia, "that poetry and philosophy do not offer the youth any such answer." . . .

When a whole generation is weaned away from exposure to literature, metaphysics and philosophy and is assiduously involved in intricacies of commerce, computer science and technology-based subjects, its subconscious response to life is bound to change.

How this change will ultimately subvert human values might not manifest itself yet, but its apparent and immediate repercussion can already be traced in the sensibility of the present generation. . . .

Since money is capable of buying anything, people start associating it with happiness. On the contrary, the role of creativity, according to Rabindranath, begins only when one has crossed the realm of utility.

Utilitarian culture also promotes functionalism, which is opposed to the seriousness required for the creation and appreciation of literature and other arts. That is why for the past many years literature is constantly being replaced or substituted by movies, radio, television and glossies.

Education has tried to divorce science from life, which accounts for the discord in the various spheres of life and the narrow-mindedness on the part of men of science. Great writings have a role to play in awakening and keeping alive in man his spiritual intuitions which technological studies can never fill. We need whole men today, even more than in any preceding stage of history. We must seek to humanize the sciences and enlarge and coordinate them with the other disciplines. Education need have no conflict. What we require is a sort of brotherhood among all those who in the various branches of learning seek to understand and to guide human beings in their relationship to the universe.

Why is it that while the popularity of poetry is now nearly zero, except among a few educated elite, pseudo-art forms like pop music are gaining a wide acceptance the world over? This was another question discussed at the San Juan conference.

The Swedish critic, Dr. Hilda, felt that the answer to the riddle of the success of pop music lies in the fact that it requires less mental effort to absorb something by hearing than by reading. Also, pop music often has lyrics which really are second-rate poetry and can be easily understood by an ordinary teenager.

The twin powers of television and radio are literature's worst enemies. Spanish critic Helen Sosa said: "There is a fundamental difference between watching a TV programme and reading *A Hundred Years of Solitude* by Gabriel Garcia Marquez. This is so for the simple reason that Marquez's novel cannot be read in one sitting. It requires intermittent reflection, rereading and discussing the read material. It is a two-way process which gives as much as it takes, whereas a television programme requires only watching and not ingesting." As Edmund Burke remarked, to read without reflecting is like eating without digesting.

The greatest scientists have not been mere thinking machines. There is something of the poet and the artist in every creative scientist and something of the scientist in every creative poet or artist. The good mind is not lost in any subject.

THEOSOPHICAL PUBLICATIONS

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished 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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