

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXI. No. 8

17th June 1961

A DAUNTLESS FIGHTER

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

—*The Voice of the Silence*

This month, on the 25th, falls the 42nd anniversary of the passing of Robert Crosbie, the founder of the United Lodge of Theosophists and the resuscitator of the Theosophical Movement of the century in its darkest hour.

The life of Robert Crosbie and study of his writings remind one of the words from *The Voice of the Silence* quoted above. His Theosophical career was not free from tests and trials, the zigzags and ups and downs of Karma; but his simplicity and sincerity made him bend before all blows, as does the reed before the gale, and emerge unscathed, adapting himself to the new circumstances precipitated by Karma and gaining soul-strength and wisdom to devote himself with greater zeal to the service of the Cause of Masters. It was this ability to “resist without resisting” that stood him in good stead at a time when many a Theosophical aspirant strayed from the Lines laid down by the Teachers. The U.L.T. is the result of his final emergence from the wreck of the Parent Theosophical Society—a wreck brought about by the negation of Theosophical principles by the very people professing them. Thus emerging, he saved the Movement, making it possible for thousands to follow the Path H.P.B. showed.

The right attitude to be adopted when faced with trying events has been lucidly described in the letters of Mr. Crosbie printed in *The Friendly Philosopher*. The first step is to recognize that difficult circumstances needs must be encountered by *all*; and, if these are used rightly, we can be equally sure that the tide will turn, “even at the fifty-ninth minute of the eleventh hour.” For, “when the lesson is learned the necessity ceases.” Whatever comes, Mr. Crosbie coun-

sels, there is but one thing to be done, and that is, the best we can, avoiding attachment to results and ever remembering that the Law always works for good provided we put full reliance on it. He suggested "Even this will pass away" as a good motto to keep in mind when times are hard. "It served many a time to remind me of the transitory nature of all trials and troubles," says Mr. Crosbie. And who can doubt the wisdom of this sage advice of his?—

Kicking against the pricks hurts only the one who kicks; moreover, the pricks seem to enjoy it, for, being kicked, they keep coming back. "Resist not evil and it will flee from you" is a true saying; we give the evil thing power by thinking about it, a power that it would not otherwise have. In fact, many of these things of evil are creations of our own mental state, and have no real existence; yet they are even more distracting than realities would be, because composed of fear and doubt. The thing to do is to take higher ground, mentally; read and think about high themes; regard only the good, the meaning and purpose of Life as a whole. If in earnest in this way, the evil is dissipated like the mists before the morning sun.

This sounds simple enough, yet, being what we are, how many can help being disturbed inwardly when things are not as we would have them? All our studies and our efforts are of little avail if, faced with difficulties, we lose our inner equipoise. Hence the need to grasp the inwardness of Krishna's words in the *Gita*: "Place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action."

Trying to fight adverse circumstances involves an expenditure of thought and energy which leaves us exhausted. "When we fight we are drawn into the swirl of events and passions," says Mr. Crosbie; "so it is best to lean back on the Self, which is never moved, and look on at the flotsam and jetsam through which 'we' move." We can then take a detached view of the very worst that may happen. Most of us live in the past or the future. Memory and anticipation make us waste many of our present opportunities and hinder the development of the true higher indifference.

If we could only see that "practically all that troubles us is unnecessary, as trouble, but necessary *for experience*," we would not consider the events of life as anything but beneficial exercises and opportunities for growth and service. This must be so if the purpose of life is to learn and serve. Mr. Crosbie reminds us of Mr. Judge's words: "It may be a child's school, but it takes a man to go through it." Others have done so, and so can we.

As we fit ourselves to carry our burdens, always remembering that nothing can come to us which we are not by nature fitted to bear, we help the whole; for, "with the right attitude toward all things, all that we do is constructive." Anxiety and fear, on the other hand, are destructive forces and depress those around us. It is well to bear

in mind what Mr. Judge has said, that the essence of eradicating the personal element lies in doing the things we dislike to do. For "it is the Higher Self that pulls us into places and conditions that the personality would run in affright from, if it alone were acting."

Calmness, patience and fortitude should be our watchwords. "Calmness is like a rock; waves of irritation may dash at it, but cannot affect it; it can be attained by seeing the necessity for it, and by endeavour which is constant." It comes from building an Inner Centre of thought, feeling and will, and living in that Centre; and, from that firm position, viewing the outer at its true worth. When that is done we come to see that nothing can really injure us and that we are brave and strong enough to endure anything.

Preparation to meet any and all circumstances as and when they arise has to begin now and here. Mr. Crosbie has described for us the kind of preparation we need:—

I used to look calmly and dispassionately at the very worst picture I could conjure up as happening to myself, and found it helpful in getting rid of "fear of consequences." I mentally took account of the very worst, saw myself in it with all that it entailed, went through it in all its parts leaving myself *alone*, dishonoured, stripped of everything. Those very things have happened to me, but I knew them, had outlived them, and went on undismayed. Had I not done it, I would not be where I am today.

That which feels perturbed when trials come is the personality, and this is an indication that there is still work to be done upon it. We know that the instruments we are working with are not strong; we can see their limitations; but they are what the race into which we have come has provided us with and therefore the best that we can have at present.

Tests and trials have to be encountered as much in our personal existence as in our student life. In fact both are interwoven and interblended at every point. The history of the Theosophical Movement tells the sad tale of clashes of personalities resulting in many a Theosophical failure. Time and again the truism has been forgotten: "You can't prevent people from doing what they can do." Hence comes the reminder:—

The coming together of Theosophists of differing degrees and qualities — yes, of training — is bound to stir up latent personalities, preconceptions and prejudices. The mental and psychic atmosphere engendered by their co-operation must work inwards as well as outwards, and still further must arouse evil forces, for it is a known occult law that every advance made along the path that leads to selflessness arouses the forces that are opposed to that consummation, and this is true individually and collectively. In this immense work which we have undertaken, trials of various kinds have to be encountered, and the ones by whom we are tried are those of our own household. There

are lessons in every event, even the smallest. We have to do the best we can and leave the results to the Great Law.

Mr. Crosbie's life-work was sustained by the determination that "no matter how long it takes, nor what we have to undergo, we look for nothing less than success." Let us emulate his example. In this task we are not deserted. There are always Those who are near us, who see and know and will never fail us, though we may cut ourselves off by failing them. The whole position of the sincere student has been summed up by Mr. Crosbie in these words: "Hold on grimly; have confidence and faith; for faith in the Masters will surely bring victory."

The Maharashtra State Health Minister's recent declaration that the Government is considering legislative measures to make periodical revaccination compulsory for inhabitants of Greater Bombay will be viewed with concern by those who look upon vaccination as a dangerous practice on more counts than one. Vaccination is now being carried out at the rate of 14,000 people per day, and in January alone four lakhs of people had been vaccinated. The Government is also said to be exploring the possibility of enforcing a check on entry into the city of people who have not been vaccinated. (*The Times of India*, January 31st)

In spite of vaccination, the Indo-Pakistan subcontinent has the highest incidence of smallpox, according to the recent inter-regional smallpox conference of the WHO in New Delhi. It is pertinent to note also what is brought out in the Sixty-fifth Annual Report of the National Anti-Vaccination League, London. A question in the British Parliament drew the information that, in Great Britain, during the 20 years 1939-1958, there had been 89 deaths from smallpox and 151 from vaccination. Misadventures of a less serious nature than death also occur, and some of the known cases are from time to time reported in the *British Medical Journal*, *The Vaccination Inquirer* and elsewhere.

In *The Theosophist* of January 1883 (Vol. IV, p. 92) H.P.B. printed a letter on the subject of compulsory vaccination, one which "deeply concerns the people of India," though "almost outside our limits," *The Theosophist* having to war "upon another and even worse form of inoculation — the empoisoning of the Hindu mind with the views of modern scepticism." There is no doubt, however, of her attitude towards vaccination, against which Theosophy firmly stands for cogent reasons that have been discussed many times in this magazine. It condemns the vivisection of animals, in the words of H.P.B., as "*Sorcery*, pure and simple"; and the production of vaccine involves inflicting suffering upon the animal kingdom. It recognizes also that the violent mixing of alien strains of life is against nature and can result only in evil. Vaccination stands condemned because it is cruel, ineffective, dirty, dangerous and unnecessary, sanitation and cleanliness being far better and surer means of prevention of smallpox.

ERRONEOUS IDEAS CONCERNING THE TEACHINGS OF THE THEOSOPHISTS

[The following article by H. P. Blavatsky, a reply to Monsieur Rossi de Justiniani, first appeared in French in *La Revue Spirite* (Paris) of January 1879. We are indebted for the translation to *The Complete Works of H. P. Blavatsky*, Vol. I.—EDS.]

“Criticism is easy; art is difficult!”

—BOILEAU

The Theosophical Society of New York, founded in 1875, and later, according to the orders of its heads in India, entirely reconstructed, is established on the plan of every secret society. It is plain, then, that its doctrines cannot be common property. In spite of that, the American Press — above all the Spiritualistic papers — have incessantly dissected, criticized and turned them into ridicule, invariably setting up as doctrines of the Theosophists what was nothing but conjecture on their own part. The little that it was permissible to reveal to them, however, was done as clearly as is possible in the English language, it being so poorly adapted to the expression of metaphysical ideas.

Mirabile dictu! Not only did they turn a deaf ear to our explanations, but as soon as the criticisms of our opponents began to be crushed, the doors of the papers were politely shut in our faces!

It is indeed time, in this blind-man's-buff polemic, to throw a little daylight into this Cimmerian darkness where the light often has been extinguished — one would almost say by design. A criticism on “The Elementaries and the Elementals,” published in the August number of *La Revue Spirite*, offers us an opportunity.

Yes, “for the New York Theosophists, man is a trinity and not a duality.” But he is more than that, however; by adding the physical body, man is a *Tetraktys*, or quaternity. But, supported as we are in this particular doctrine by the greatest philosophers of ancient Greece — as the author of the article remarks — it is neither to Pythagoras, nor Plato, nor the famous *Theodidaktoi* of the Alexandrian School, that we owe it. We will speak of our own teachers later on. We will first prove that the critic in *La Revue Spirite* strays from the facts in his article concerning all that relates to the historical doctrines of antiquity, and that — quite innocently no doubt, and, as the result of judging only from abridged translations — he disfigures ours.

First of all, he is deceived — according to us — when believing himself to be correcting our notions, and having a moment before treated of “incarnated souls” (p. 291), he speaks (p. 292) of a “plastic and *unconscious* mediator, or the perisprital fluid that serves to envelop the spirit.” Does he consider, then, that the spirit and the soul are identical, or that the former can be incarnated like the soul? A strange mistake in our eyes! And if that plastic mediator is “unconscious” according to the writer, in that case, the soul also, which he thinks

immortal, and even the spirit, must be so, because further on we find him establishing the exact identity of the spirit and the soul. "The soul, isolated, is for us the perisprit," he says. We will ask, first, how can it be that anything "unconscious"—hence, irresponsible—can be, in a future life, either rewarded or punished for acts committed during an unconscious state? Later on, towards the close of the article, the author tells us that, in an imperfect being, the *third* element, or the Spirit, cannot be annihilated, but for an indefinite period loses the consciousness of its greatness and may be degraded to the level of the brute. Here we completely fail to understand him! We do not know if these ideas are personal to the author or rather the expression of the teaching of the orthodox spiritists in general.

No matter; for us they are monstrous and incomprehensible. How can the spirit, the supreme primordial essence, the uncreated and eternal monad, the direct spark from the "central Sun" of the Kabbalists, be no more than a third element, as fallible as the perisprit? Can it, like the vital soul—afflicted with a chronic unconsciousness, it would appear—become unconscious also, be it but temporarily? The immortal spirit "is degraded to the level of a beast"? Nonsense! the author cannot have the least notion of our teachings; either he is ignorant of what we call "spirit," because for him the spirit and the soul are synonymous—or rather, he is still more iconoclastic than ourselves. We hasten to repudiate those ideas. We have never professed anything like them.

Plato is quoted to us and, at the same time, what Plato taught is forgotten. According to the "divine" philosopher the soul is dual; it is composed of two primitive constituent parts: one—mortal, the other, eternal; the former, fashioned by the *creative* gods (the creative and intelligent forces in nature), the other, an emanation from the supreme spirit. He tells us that the mortal soul, in taking possession of its body, becomes "irrational"; but between irrationality and unconsciousness there is a profound difference. Plato, finally, never confused the perisprit with the soul or the spirit. In common with every other philosopher, he called it neither the *nous* nor *psyche*, but gave it the name *eidolon*, sometimes that of *imago* or *simulacrum*.

Let us try, then, to re-establish a little order in this confusion. Let us give everything its true name, and state precisely the difference between the opinions of our learned critic and our own. For all who have studied the Greek philosophers, it is clear that the author confuses terms. His question (p. 292), "Can the separation of the spirit, *psyche*, from the soul, *nous* or perisprit, ever be the cause of a complete destruction . . .?" provides us with the key to the misunderstanding. He translates the words "spirit" and "soul" simply *vice versa*.

We do not know if the modern Greeks so translate those two nouns, but we are able to prove that none of the ancient philosophers have ever defined them in that way. We will allow ourselves to quote two names, but those will suffice. Our pagan authority is—Plutarch;

our Christian authority is no more and no less that Saint James, "the brother of the Lord." In treating of the soul Plutarch tells us that while *psyche* is imprisoned in the body, the *nous* or the divine intelligence soars above mortal man, shedding upon him a ray that is more or less luminous according to the personal merit of the man; he adds that the *nous* never descends but remains stationary. Saint James is still more explicit. Speaking of the wisdom from below (*vide* the Greek text, *General Epistle*, iii, 15) he treats it as "terrestrial, sensual, psychic," this last adjective being translated in the English text by the word "diabolical," and (verse 17) he adds that it is only the wisdom from above that is divine and "*noetic*" (adj. of the sub. *nous*). So the psychic element never seems to have been in the odour of sanctity, either with the Saints of Christianity or with the Philosophers of Paganism. Since Saint James treats *psyche* as diabolical and Plato makes something irrational of it, can it be immortal *per se*?

May we be allowed a comparison, the best we can find, between the concrete and the abstract; between what our critic calls "the triple hypostasis" and we "*the tetraktys*"? Let us compare this philosophic quaternary, composed of the body, the perisprit, the soul and the spirit — to the ether — so well foreseen by science, but never defined — and its subsequent correlations. The Ether will represent the spirit for us; the dead vapour that is formed therein — the soul; water — the perisprit; ice — the body. The ice melts and for ever loses its shape, water evaporates and is dispersed in space; the vapour is liberated from its grosser particles and finally reaches that condition in which science cannot follow it.

Purified from its last defilements, it is entirely absorbed into its first cause, and becomes a *cause* in its turn. With the exception of the immortal *nous* — the soul, the perisprit and the body, all having been created and having had a beginning, must all have an end.

Does that mean that the individuality is lost in that absorption? Not at all. But between the human *Ego* and the wholly divine *Ego*, there is an abyss that our critics fill up without knowing it. As to the perisprit, it is no more the soul than the delicate skin that surrounds the almond is the kernel itself or even its temporary husk. The perisprit is but the simulacrum of the man.

It follows that Theosophists understand the hypostasis, according to the old philosophers, in a very different way from the Spiritualists. For us the Spirit is the *personal* god of each mortal, and his only divine element. The dual soul, on the contrary, is only semi-divine. Being a direct emanation from the *nous*, everything it has of immortal essence, once its earthly cycle is accomplished, must necessarily return to its mother-source, and as pure as when it was detached; it is that purely spiritual essence which the primitive church, as faithful as it was rebellious to the Neo-Platonic traditions, thought it recognized in the good *daïmon* and made into a guardian angel; at

the same time justly blighting the "irrational" and fallible soul, the real human *Ego* (from which we get the word Egoism), she called it the angel of darkness, and afterwards made it into a personal devil. The only error was in anthropomorphizing it and in making it a monster with tail and horns. Otherwise, abstraction as it may be, this devil is truly personal because it is identical with our *Ego*. It is this the elusive and inaccessible personality, that ascetics of every country think they chastise by mortifying the flesh. The *Ego* then, to whom we concede only a conditional immortality, is the purely human individuality. Half vital energy, half an aggregation of personal qualities and attributes, necessary to the constitution of every human being as distinct from his neighbour, the *Ego* is only the "breath of life" that Jehovah, one of the *Elohim* or creative gods, breathed into the nostrils of Adam; and, as such, and apart from its higher intelligence, it is but the element of individuality possessed by man in common with every creature, from the gnat that dances in the rays of the sun to the elephant, the king of the forest. It is only by identifying itself with that divine intelligence that the *Ego*, soiled with earthly impurities, can win its immortality.

In order to express our thought more clearly, we will proceed by a question. Though matter may be quite indestructible in its primitive atoms — indestructible, because, as we say, it is the eternal shadow of the eternal Light and co-exists with it — can this matter remain unchangeable in its temporary forms or correlations? Do we not see it, during its ceaseless modifications, destroy today what is created yesterday? Every form, whether it belongs to the objective world or to that which our intelligence alone can perceive, having had a beginning must have an end. There was a time when it did not exist; there will come a day when it will cease to be. Now, modern science tells us that even our thought is material. However fleeting an idea may be, its conception and its subsequent evolutions require a certain consumption of energy; let the least cerebral motion reverberate in the ether of space and it will produce a disturbance reaching to infinity. Hence, it is a material force, although invisible.

And, if that is so, who would dare to affirm that man, whose individuality is composed of thoughts, of desires and selfish passions, which are peculiar to him, and which make him an individual *sui generis*, can live in eternity with all his distinctive traits, without changing?

And if he changes during infinite cycles, what remains of him? What becomes of that separate individuality that is so much prized? It is only logical to believe that a person who already on earth, forgetting his precious *self*, was ever ready to sacrifice himself for the welfare of others; who, in his love for humanity, has made himself useful in the present life and necessary in the future life, for the great and ceaseless work of Creation, of Preservation and of Regeneration;

and who finally, aspiring to the infinite and striving to progress morally, individualizes himself with the essence of his divine intelligence, and is, thus, forced into the current of immortality—it is but logical, we say, to believe that he will live in spirit eternally. But that another person who, during his probationary exile on earth, envisaged life but as a long series of selfish actions, who was as useless to himself as to others and pernicious as an example—should be immortal like the former—is impossible for us to believe! Nothing is stationary in nature; everything must advance or fall back, and an incurable drunkard, a debauchee wholly immersed in materiality, having never made the least effort towards the good, dead or living, will never make progress! He will have to submit to his fate, even his divine soul not being able to save him. The *Ego*, or terrestrial psyche, has free will, and, moreover, the mysterious counsel of its guardian here on earth, which speaks through the voice of conscience. Being unable to follow the brutalized man in his rapid descent toward the abyss of materiality—the man who is deaf to his conscience, blind to the light, and who has lost the power of raising himself towards it—the Divine Essence, like the guardian angel of the naïve woodcuts of our childhood, spreads its white wings and, breaking the last link between them, reascends towards its own realms. Can the purely material individuality live in the world of spirits if abandoned to the laws of matter alone? We say no; no more than a fish can live outside its natural element. Laws are universal and immutable.

“That which is above is like that which is below,” said the great Hermes. The new-born child cannot live if it lacks vital force, and dies without having seen the light; neither will the *ego*, entirely deprived of spiritual force, have the strength to be born or to exist in the region of spirits. If it is only weak and withered—it may survive—“As it is on earth so it is in heaven.” But, it will be said, the evil souls do not remain unpunished. Ages, thousands of ages, perhaps, of suffering are surely a sufficient punishment. We say that such a punishment would be at the same time too much and hardly enough. It would be disproportionate even to the greatest crimes committed throughout the whole of a long human life; it would be diabolical and unjust. On the other hand, with eternity before the suffering soul, and an absolutely certain eternity, such a punishment would be merely a bad joke. What are thousands of ages in infinity! Less than the wink of the eye.

It may be that this teaching—like every other plain truth—seems repulsive to many people. As for us, we believe it. Sentimentality has no place in our ranks; he who does not feel ready to sacrifice his dearest personal hopes to the eternal truth may become a member of the Theosophical Society but will never belong to our Esoteric Circle. Without forcing our opinions on anyone, we respect those of others without sharing them. And yet our Society reckons thousands of Euro-

peans and Americans in its ranks.

It is said that this doctrine of conditional immortality was circulated among the masses only "to terrify low and depraved souls." Still another error. It has never been a popular doctrine; either in India, Greece or Egypt. Its proofs were given only to the neophyte, during the great Mysteries, when a sacred beverage enabled him to leave his body and, soaring in the infinity of worlds, observe and judge for himself. To divulge what he then saw was certain death; and terrible were the oaths that were demanded of him, at the supreme *Epopteia* when the grand Hierophant offered him the *Petroma*, or stone tablets on which were engraved the secrets of initiation. Plato alone spoke of it, in veiled terms, but he did speak of it. If in one sense he said that the soul is immortal, in another he positively denied that *each* individual soul had pre-existed or that it will exist afterwards and for eternity. The same thing was taught in every sanctuary. Modern Egyptologists have all the proofs of it. Mariette-Bey translated several passages in the "Book of the Dead" and from inscriptions in sarcophagi where conditional immortality and complete annihilation are in store for the wicked. One hymn to Osiris says of the defunct: "He sees by Thee, he lives in Thee, and it is only by Thee that he can escape *annihilation*." The Egyptians taught the masses that the animal soul, belonging to the body and independent of the immortal soul, would not rejoin it until after a certain lapse of time passed in the mummy. But to the initiate, they said that complete annihilation awaited the depraved souls which had not succeeded in becoming *Osirian* or Divine. F. Lenormant declares this, as also does Mariette-Bey. Gautama, the Hindu philosopher, says in his *Nyaya*: "The seat of the knowledge of the self (or individuality) is in the human soul (Jivatman), which is dual, but the supreme soul (Paramatman) is the only one that is omniscient, infinite and eternal."

To finish with the question, the objection is brought against us that those who *have faith* in immortality as a general law regard our opinions as "in every respect contrary to divine justice." We answer: "What do you know of that justice? Upon what do you base your ideas in supposing that the laws of the invisible world are any different from those of this world, entirely laying aside the well-established scientific law of the survival of the fittest, which would certainly not be of small consequence in our argument?" We ask only for valid proofs in support of the contrary. Possibly we may be told that it would perhaps be as difficult for us to prove the truth of our doctrines as for our critics to prove theirs. Agreed! We instantly confess that, in believing them, we know only what we have been taught. But our teaching rests at least on philosophy and on experimental psychology (such as that of the system of the Hindu *Yogis*), results of long ages of research. Our Masters are Patanjali, Kapila, Kanada, all the systems and schools of Aryavarta (archaic India) which served as inexhaustible mines for the Greek philosophers, from Pythagoras to Proclus. It is

based on the esoteric wisdom of ancient Egypt, where Moses, like Plato, went to learn from the Hierophants and Adepts; it was therefore developed by sure methods that do not proceed by inference, but decide by strict analogy alone, and are based on the immutability of universal laws, and proceed by induction. May we be allowed to ask our opponents to show us their authority? Is it modern science? But learned science laughs at you as it does at us. Is it the Mosaic Bible? We doubt it because it does not breathe a word of it, and in spite of all the tortures applied to its text during long centuries of research, and notwithstanding all its *revised* and *corrected* editions, it remains mute on the subject. But in several places, touching upon the survival of the soul, it cuts the ground under our feet. In *Ecclesiastes* (iii, 19) the Bible gives man no pre-eminence at all over the brute; as the one perishes, so does the other, for the breath that animates them both *is the same*. As to Job, that illustrious sufferer declares to us that man, once dead, "disappears like a shadow, and — *continues no more*" (*Job*, xiv, 2). Is it the New Testament? That book offers the choice between a philharmonic paradise and a hell which is far from being a real one. It gives us no irrefutable proof; it prohibits us from reasoning, and insists upon *blind faith*. Is it the phenomena of Spiritualism? Here we are! Now we are on firm ground, for the proofs are palpable, and it is "spirits" who are our teachers. Theosophists believe in the manifestations and in the "spirits" as much as the Spiritualists. But — when you have finished demonstrating to the whole world, including sceptical science, that our phenomena are produced by the souls of the departed — what will you have proved? *The survival of man* at the utmost; his immortality you will *never* prove; neither as a general law nor "as a conditional reward." Thirty years of experience with the "spirits" has not given us an impression in favour of their veracity as a "general law"; you have nothing more, then, to confute us than your *blind faith*, your emotions, and the instinct of a minority of humanity. Yes, a minority, for when you have set aside the 450 millions of Buddhists, who do not believe in immortality and dread as a terrible calamity even the survival of the soul; and the 200 millions of Hindus of all sects, who believe in absorption into the primordial essence, what remains of this universal doctrine?

Our doctrine, you say, "was invented for low and vulgar souls." We are in a position to prove to you, statistics in hand, that these "low and vulgar" souls predominate in the civilized and Christian countries where immortality is promised to everyone. We refer you to America, puritanic and pious, which promises every criminal it hangs an eternal Paradise, if he will believe; and that immediately, because, according to the Protestants, there is less than one step from the foot of the scaffold to the foot of the Eternal. Open a New York paper; you will find the first page entirely covered with news of the most atrocious, the most unheard of crimes committed by dozens, every day, and from one end of the year to the other. We challenge anyone to find anything

like it in pagan countries, where people do not trouble themselves at all about immortality, and where they ask only to be absorbed forever. Immortality as a "general law" is then rather a stimulant than a preventive against crime for every "low and vulgar" soul?

We close, believing that we have answered all the accusations of the author of the article on "The Elementaries."

If our teachings interest the reader we will try to be more explicit in a future number.

—H. P. BLAVATSKY

In "A Master's Letter" (*U.L.T. Pamphlet No. 29*, p. 5) we read:—

...every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing, we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it.

And in *Raja-Yoga or Occultism* (p. 171, second edition) we find this: "Each thought has a shape which borrows the appearance of the man engaged in the action of which he thought."

In the light of this, it is interesting to read what appears in the June 1961 issue of *Fate*:—

Houses which are a scene of arguments or other emotional unpleasantness may become haunted long after their occupants are gone according to Dr. Nandor Fodor, a New York psychoanalyst and author of numerous books, and articles appearing in *Fate*...

Dr. Fodor believes that genuinely haunted houses have soaked up the emotional violence of former occupants. Scores of years—even centuries—later, he states, the emotional energy may come to life when later occupants of a "haunted house" also undergo emotional disturbance.

As a result, there is a mysterious slamming of doors, knockings and sudden, cold draughts. Dr. Fodor believes that the "haunting" is produced by a merging of the two energies, one from the past and the other from the present.

If an unhappy family in such a house is replaced by a happy one Dr. Fodor states, the haunting usually ends. He explains that the reservoir of absorbed emotions in a haunted house can be tapped only when emotional instability is present.

Houses with a history of happy occupants, he believes, have little chance of becoming haunted.

SIMILARITY OF AIM, PURPOSE AND TEACHING

The only object to be striven for is the amelioration of the condition of MAN by the spread of truth suited to the various stages of his development and that of the country he inhabits and belongs to. TRUTH has no ear-mark and does not suffer from the name under which it is promulgated — if the said object is attained.

—MAHATMA K.H.

Theosophy teaches *mutual-culture* before *self-culture* to begin with. Union is strength. . . . For real moral advancement — there “where two or three are gathered” in the name of the SPIRIT OF TRUTH — there that Spirit or Theosophy *will be in the midst of them.*

—H. P. BLAVATSKY

. . . the aims of the members in a Branch should be to eradicate selfishness and to propagate and illustrate the doctrine of universal brotherhood, basing the explanation upon the actual unity of all beings.

—W. Q. JUDGE

Every individual and every association, if they are to serve an enduring aim and purpose, must strive to secure a balance between uniqueness and universality, and to seek some abiding basis of union beyond the differences that pertain to finite and transient particulars. In the cosmos, every particle of matter is a manifestation of the spirit that is, by definition, unique in reference to the spatio-temporal context in which it finds itself. In an ever-changing universe, every particle changes continually in a ceaselessly changing spatio-temporal context, through the power of Eternal Motion or Universal Consciousness, the One Life. The continuity that underlies a series of shifting positions of uniqueness represents the universality of consciousness that ensouls every particle of matter. This truth about continuity and change is expressed in the maxim that duality characterizes all manifestation, the result of the co-existence and co-operation of ideation and image, force and form, spirit and matter, intention and result. Without a universal basis, uniqueness of expression would be impossible to attain; without the latter, the former would be abstract and unrealized.

In human society, which is at present a chaos rather than a cosmos, the affirmations of uniqueness and of universality are alike artificial. Co-operation and conscious interdependence can only be found by formulating a basis of union that can bind seemingly independent, imperfectly unique, entities in a manner that makes concrete the universality that ultimately underlies all of them, as a fact of nature rather than as a result of artifice. We clearly cannot dispense with associations in human society, whatever our aims and purposes. Most associations, however, are at best partial brotherhoods, fraternal in name rather than in fact, held together precariously by limited and temporary loyalties. Unique claims may be made for their members

merely by virtue of their formal allegiance, but these exclusive and extravagant claims generate counteracting currents of opposition and even hostility from other associations and sects. This familiar phenomenon, competitive and conflict-creating, is elevated in sectarian religion to the status of righteous-seeming rivalry, and in partisan politics to the level of legitimacy that is regarded as essential to the political dialogue of a liberal democracy, which in practice is no more than a demagogic oligarchy. The sun of Truth is thus obscured by the mists of so-called revelations or the clouds of nebulous ideologies.

The Declaration of the United Lodge of Theosophists points to a method of association which is based upon adherence to definite principles, which is genuinely universal in scope, which is capable of respecting and preserving the uniqueness of every one of its Associates, with their many differences of perspective and of personality. The basis of union is triple and is closely similar to the ancient submission, affirmed in early Buddhist monasticism, to the *Dhamma*, the *Sangha* and the Buddhas. The Buddhist contribution to India was not merely the shift of emphasis from *Moksha* to *Dhamma* and from God to the Law upheld by the Tathagatas, but also the stress on the *Sangha* and the monastic ideal in the midst of society. The *Sangha* was set up to teach mankind the discipline of self-culture through study and meditation, sacrifice and mutual aid, and the continuous service of all men. The very existence, and certainly the effectiveness, of the *Sangha* depended upon the observance of *Vinaya* and concentration on the *Sutta*. The *Vinaya* constituted the practical *Dhamma* or the code of discipline governing the conduct of the *Sangha*, while the *Sutta* constituted the theoretical side of the *Dhamma*, meant for regulating the inner life and thought of the *Bhikkhus*. Further, *Vinaya* had two aspects, *Shila* and *Achara*. The purity of the individual members of the *Sangha* depended on the practice of the *Shila-Vinaya* and the solidarity of the *Sangha* on the observance of the *Achara-Vinaya*. The former, embodying the *Patimokkha* rules, was laid down from the start of the *Sangha* and remained constant, while the latter was adapted to different climates and the varying modes of living of different peoples.

The U.L.T. that emerged out of the decline of the original Theosophical Society seeks to do for the world today what the *Sangha* attempted to do for both monks and laity in the early period after the passing away of the Buddha. The *Sutta* of the U.L.T. has been laid down in the recorded writings of H.P.B. and W.Q.J. The *Vinaya* is to be found in the Declaration of the U.L.T., which lays equal stress on both *Shila* and *Achara* as the means to purity and solidarity. Its policy is independent devotion to the *Dhamma* and it is loyal to the great founders of the original *Sangha* and the great Lodge of Buddha that was behind them. The *Shila-Vinaya* of the U.L.T. stresses the truer realization of the SELF and a profounder conviction of Universal Brotherhood. The *Achara-Vinaya* of the U.L.T. is embodied in the phrase, "similarity of aim, purpose and teaching."

Similarity of teaching is clearly crucial to any association which is spiritual and not mundane, which seeks to become a *Sangha* of co-disciples and not merely a club or a coterie, a forum or a Tower of Babel. In the U.L.T. the teaching is both transcendental and embodied, both THEOSOPHIA or the Wisdom-Religion in its entirety and the Theosophy taught by H.P.B. for our generation. THEOSOPHIA cannot be wholly contained or properly preserved in any single text or scripture or in any particular form of words in any known language. Theosophy has, however, been embodied in the recorded writings of H.P.B. and W.Q.J. For our cycle and era; this embodiment is, of course, inevitably partial and need not be taken as wholly perfect, but it has been declared and may be shown to be the completest and the best available to modern man. A person cannot need the *Sangha* of the U.L.T. if he claims private and direct access to the pure *Dhamma*. Equally, those who are concerned to concentrate on the *Sutta* as taught by H.P.B. and W.Q.J. cannot find any basis for collaboration (as distinct from good-will) with those who wish to pick and choose among H.P.B.'s writings and alter them, or to ignore the contribution of W.Q.J. to the formulation and the preservation of the *Sutta*.

Similarity of aim is what distinguishes the *Sangha* from passive and ineffective sects which cling to a common teaching as to a crutch and are thus reduced to mere cults. If the U.L.T. is not to go the fanciful way of the later T.S., or of the various religious factions that rely blindly on a literal and final revelation, its Associates must concentrate their collective efforts on a single target and work steadily with a unity of wills in the direction of their constant aim. The word "aim," according to its dictionary meaning, signifies a mark or a butt, the reaching of which requires that we calculate and direct our course and endeavour earnestly in the desired direction with continuous concentration and one-pointedness, without any wavering or deviation. The U.L.T. is a training-ground and a vehicle for the art of spiritual archery, about which Mr. Judge has written in his article, "Hit the Mark." The aim is clearly the study, application and dissemination of the truths of Theosophy and the Eternal Religion or *Sanatana Dharma* — THEOSOPHIA. Every Associate is expected, but cannot be constrained, to contemplate the universal conceptions of Theosophy, to apply them with imagination and true originality to the problems of daily life, to develop impersonal and pure feelings, and to make the impact of Theosophy felt by the collective mind and heart of humanity, leaving the fruits entirely to Karmic Law. The *Sangha* derives its strength and inspiration from the *Dhamma* and it becomes and remains a living power in the world to the extent that its members embody in their lives and spread the light and life-giving quality of the *Dhamma*.

This great work requires continuous and silent preparation, active and sincere co-operation that is the result of a communion of minds and hearts, and the healing touch of true conviction and altruism in precept and by example. Each man is a potency in himself and could

be a lever that moves others and brings about concrete, if unknown, results. No one is converted to Theosophy except in so far as he sees for himself that it is a logical extension of his own earlier beliefs, based upon his own experiences which are indeed unique for him. This is what Blake and Yeats meant when they said that Christ reveals himself uniquely to each human soul. If the U.L.T. is to help in this process of soul-evolution, its Associates must take a firm position, concentrate their minds and hearts, eyes and hands, on the fixed target, improve the texture and the tension of their common bow, allow for the trajectory that is determined by their common limitations, and repeatedly release arrows of intention and effort in a smooth and steady manner at the moment of full draw, until they hit the mark and significantly affect the receptive souls that they are able to attract through the purity and strength of their devotion. This is a mighty undertaking, involving the operation of laws beyond our ken. Every Associate would do well to take seriously to heart Mr. Judge's advice: "Make up your mind to follow a certain line of theosophical work, for concentrated endeavour in one direction will sooner bring results than a miscellaneous, wandering and spasmodic effort."

Similarity of purpose is required if the *Sangha*, rooted in *Dhamma*, united in the study and the spread of the *Dhamma*, is to remain in accord with the profoundly potent resolve and constant ideation and sacrifice of the Buddhas who are the greatest masters of nature and servants of mankind that the world has ever known. Motive is more important than method; the art of sacrifice is even more difficult to grasp or to attain than the art of archery. The single purpose of the U.L.T., in the pursuit of its single aim, is the spiritual elevation of the *Manas* and the *Buddhi* of our race and the constant alleviation of the sufferings of myriads of human souls, lost and storm-tossed in their frail barks on the sea of *Samsara*. The archetypal model and paradigm for the U.L.T. is the Great Sacrifice, the wondrous Being whom H.P.B. depicts, the Teacher of Teachers, who cannot rest until every human soul is saved. The U.L.T. is an imperfect but invaluable instrument for training those who are willing to become ready to participate, in however meagre a manner, in the constant sacrifices of the trans-Himalayan Brotherhood of Adepts, which assists in the cosmic undertaking of the Great Sacrifice. The power of resolve must be pondered upon by every Associate of the U.L.T. who wishes to study the art of sacrifice taught and exemplified by the Founders of the Theosophical Movement. The word "purpose" refers to the intention and the determination to act with conscious design. The power of a vow is tremendous, but it is derived not merely from an initial resolve, however lofty, but from the continual practice of devotion and of fidelity. We have been told: "Broaden instead of narrowing your sympathies, try to identify yourself with your fellows, rather than to contract your circle of affinity." Far from remaining an exclusive, self-sufficient, self-centred fraternity, the U.L.T. is a living force for good only to the extent that its mem-

bers are drawn through its efforts to an increasingly wider circle of affinities with our suffering fellow men. Its Associates must become better and more effective philanthropists if the U.L.T. is to remain in touch with the spirit of the Original Programme of the Theosophical Movement.

In conclusion, every one of us would do well to consider the following extracts from H.P.B.'s important article on "The Original Programme," written in 1886:—

The Founders had to exercise all their influence *to oppose selfishness of any kind*, by insisting upon sincere, fraternal feelings among the Members — at least outwardly; working for it to bring about a spirit of unity and harmony, the great diversity of creeds notwithstanding; expecting and demanding from the Fellows a great mutual toleration and charity for each other's shortcomings; mutual help in the research of truths in every domain — moral or physical — and even in daily life.

They had to oppose in the strongest manner possible anything approaching *dogmatic faith and fanaticism* — belief in the *infallibility* of the Masters, or even in the very existence of our invisible Teachers, having to be checked from the first.

It is by gathering many theosophists of the same way of thinking into one or more groups, and making them closely united by the same magnetic bond of fraternal unity and sympathy that the objects of *mutual* development and progress in Theosophical thought may be best achieved.

That which was generated through and founded by the "High Masters" and under their authority if not their instruction — **MUST AND WILL LIVE**. Each of us and all will receive his or her *Karma* in it, but the *vehicle* of Theosophy will stand indestructible and undestroyed by the hand of whether man or fiend.

If we stand true and steadfast as to our aim, purpose and teaching, we will afford such aid and guidance as is in our power to all who may inquire, and all necessary arrangements will shape themselves. We have but to keep continually in mind and heart the *original lines* laid by H.P.B. and W.Q.J., namely **UNITY** first, as a focus for spiritual growth and mutual strength; **STUDY**, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; **WORK**, upon ourselves in the light of that study, and for others first, last, and all the time.

—ROBERT CROSBIE

BENEFITING MANKIND

O Master, what does the book mean by saying that even before we can enter the Path to Perfection we must live to benefit mankind? Mankind covers such a wide field! How can we benefit it by living?

Friend, use your existing knowledge of what man is, what the purpose of life is, and what Nature is, and you will find the answer. Bring together your ideas on these subjects as you study the teachings on them.

Yes, Master, I know what the teaching about man is. He is an Ego, a spirit-being, and he is on the path of evolution through form and matter to true immortality or conscious life in Spirit. All things are at one or another stage on this path of evolution.

The content of Nature is life in a multitudinous array of forms and of intelligence within the vast concept of the One Self, One Spirit, One Law.

But how does this help me?

Friend, when you say form and matter what do you mean?

Master, forms are composed of atoms and molecules of what is called dense matter round an astral counterpart, and as all Nature is intelligent, every form has its own intelligence or instinct. Differences of form and of intelligence are due to the dweller in the form, to his degree of unfoldment from cohesion through sensation and instinct to intellect. Man's form is made up of "lives," sentient points which he affects, and which come to him from the vast concourse of Nature and go back to it, carrying the impress of good or ill.

Friend, do you not see, therefore, how a man's thoughts, feelings and actions affect the whole of Nature, alter it, coarsen it, or cleanse and purify it? So, by the very act of living, *i.e.*, thinking, feeling and acting, great Nature is being affected, whether the man knows it or not. His bad and violent thought-feelings join with those of others and wars are created, hatred flourishes, earthquakes, volcanic eruptions and storms are the result. Look what man is doing today in the atomic field, poisoning the very air we breathe! Look what his "research" is doing — poisoning the earth to get bigger and bigger crops to fill the appetites of men but not to give the nourishment that half the amount would give if naturally produced from well-fed, not drugged, Mother Earth! Gandhi lived and thought. Look what he did for Humanity! Einstein lived and thought, and look what he did for science! One such as Albert Schweitzer lives and thinks, and look what he has done to benefit mankind! Was it merely Gandhi's political work that made him great? Was it not his integrity of character that has made him a source of inspiration and of help to mankind, even to those living far from his own land of India? Or take all those who have affected us by their *being* what they were or what they are. These public figures and the millions of unknown figures who live to benefit others raise the whole of Nature and, together with "the great and peaceful Ones who

live regenerating the world like the coming of spring," keep the balance between good and evil in the world.

O Master, there is so much need of tangible help in the world today! What will benefit mankind the most? Is social service a method of help? Child welfare? The care of the blind and the beggar? Family planning? Hygiene? One could go on enumerating the things that can be done.

My Friend, take the harder way first. Learn to *Be*; then to act. Applying the principles of hygiene in your own life and your environment, benefiting your own family, preserving your own chastity, caring for the beggar and the blind that cross your own path — this will do more than your joining some society or institution. There are many who can and do take the latter path of service. But you should have passed that stage and should realize the inner side of real help which only one who has studied about the *total* nature of man is able to give. Hence your line of service should be different. What is needed, first, is personal application of all the laws that we know, of all the *Paramitas* in their true sense. Then our outer service will reach the *cause* of man's troubles, and by getting rid of a cause we get rid of its many effects. The practice of the *Paramitas* creates an atmosphere or a centre of purity, health, kindness and love. It makes for integrity and the *whole* man is helped, in his visible and invisible nature.

For example, what do you know by mere study of the question of vaccination, prohibition, family planning, fertilizers, drugs, etc.? Are these things good? Are they bad? What is the best way of dealing with them? It is not enough to study these from the point of view of the medical man, or of the social worker, or the agriculturist, or the scientist. *We must study them from the Theosophical point of view* because this takes in the whole of man and of Nature.

Theosophy stands for freedom of thought and of action if these are not directed against the corporate life in which we live. It is fundamentally agreed by most people that each should decide for himself what shall or shall not be done with his body, though in many cases, in certain religions and countries, this is not admitted. If a man has the right to decide for himself what shall be injected into the body, should he not make his decision with full knowledge of the facts? Acquiring knowledge is a long-term process, but is it not better than a short-term one which has its dangers?

Take prohibition. What does Theosophy, which takes in the whole man, say about alcohol in all its forms? There are references to the subject in Theosophical literature. The student has to study them for himself and make up his own mind. Each one must take time to delve into this subject and into the others mentioned.

Many practical questions cannot be answered adequately in terms of a simple "yes" or "no." There must be an effective way of rendering help. Let us first decide whether a thing is wrong in itself or whether it is the method of application that is wrong. This is a great test, Theos-

ophists must guard against being dogmatic. The factor of individual liberty should not be overlooked. Our duty lies in presenting what is good, what is right in principle, and conformity or nonconformity to it is a matter each one has to decide for himself; but he or she must be willing to take the consequences of a wrong choice. We pay the price for what we do — that is Karma. Only by making up one's mind as to a line of action after due thought and analysis of the pros and cons does each one learn. If the choice is wrong, then suffering of one kind or another will teach the lesson.

The *Paramita* Path is fraught with difficulties. The path to *Dana* teaches us through suffering the law of love and charity. The path to *Shila* teaches us through pain the law of harmony in thought and act. The path to *Kshanti* teaches us through strain the law of patience. The path to *Vairagya* teaches us through losses the law of non-attachment. The path to *Virya* teaches us through despair and stagnation the law of energy.

O Master, I see that the Path is hard to follow; the ramifications are so many and so complicated! Can you not give me one simple rule?

Friend, is not what you are asking the same as what Arjuna asked Krishna: "Choose one method by which I may obtain happiness and explain it to me"? There is no simple rule, for any *rule*, even if followed faithfully, brings distress *if we do not understand it*. Therefore start with the fundamental aspect of life: All of us are brothers — "disciples of one Teacher, the sons of one sweet mother." Act towards all men as though they were your brothers and co-disciples. Look within; take time to think over the problems of life. Avenues of service will open up of themselves.

Or, if you want it simpler still — *apply* what you already know.

Although philanthropic institutions and schemes are constantly being brought forward by good and noble men and women, vice, selfishness, brutality, and the resulting misery, seem to grow no less. Riches are accumulating in the hands of the few, while the poor are ground harder every day as they increase in number. Prisons, asylums for the outcast and the magdalen, can be filled much faster than it is possible to erect them. All this points unerringly to the existence of a vital error somewhere. It shows that merely healing the outside by hanging a murderer or providing asylums and prisons, will never reduce the number of criminals nor the hordes of children born and growing up in hot-beds of vice. What is wanted is true knowledge of the spiritual condition of man, his aim and destiny. This is offered to a reasonable certainty in the Aryan literature.

—W. Q. JUDGE

THE SIDDHIS

[Reprinted from *Theosophy*, Vol. XIII, pp. 493-495, for September 1925.—EDS.]

If we turn our attention to the great scriptures of the world, we shall find that every important spiritual teacher has left in his teachings definite statements regarding the existence of an immemorial record, a record of "accumulated" facts. In the Fourth Discourse of the *Bhagavad-Gita* the line of descent which the teachings have followed is clearly indicated, as also in the *Mandukya Upanishad*, where the line of descent is traced back to Brahma. It is found in the teachings of Confucius, as well as in those of Jesus, who declared that he came to fulfil the law and the prophets. The Buddha spoke in no vague terms of the race, the line, of Buddhas from which he came, as well as of their immemorial teachings, and said: "I teach what they have taught." Thus, if we are willing to accept "second-hand" proof of the existence of the record, there is abundance of it to be found.

But there is a better method by means of which we can assure ourselves of the existence of this record; it is the method advocated by the record itself, and it leads to the gaining of *first-hand* information. It may be gained by two ways, or stages.

Students of *The Secret Doctrine* are familiar with the term "Vedanta," meaning literally, "the end of the Vedas," the end of that knowledge which has been intellectually grasped, but not actually proven by the individual himself. For instance, all of us have intellectually grasped the fact that the earth is round, but few have actually proven the fact for and by themselves. When we have made the experiment, when we have made a fact a matter of personal knowledge, we are in a very different position than when we accepted the fact only as a reasonable proposition on the authority of another person. The condition of first-hand knowledge is known in the scriptures as "Siddhanta," the end of *proven* knowledge. It indicates that we ourselves have developed those "Siddhis," or faculties, whereby we may know for ourselves that certain things are true. "Vedanta," then, is knowledge, the fruit of intellectual recognition, knowledge accepted on the authority of others; "Siddhanta" is knowledge which is the fruit of spiritual realization, knowledge which is self-proven.

As *Vedanta*, other-proven knowledge, comes as the result of study, so *Siddhanta*, self-proven knowledge, comes as the result of *Yoga*. "Him, who is engaged in the performance of *Yoga*, who has subdued his senses and who has concentrated his mind in me (Krishna), all the *Siddhis* stand ready to serve." A million intellectually recognized facts about a thing will not give actual knowledge about that thing. It is only as we become *one* with that thing, only as we merge our consciousness with the consciousness of that thing, that we really understand it. To do this, certain faculties, powers, "*Siddhis*" are needed.

Siddhis are not necessarily supernatural, abnormal powers; *Siddhis*

are those powers which enable us to prove *for ourselves*. The word "Sidh" means "proof." The expert surgeon who possesses self-proven knowledge about the human body possesses *Siddhis* in reference to that body; the astronomer who can calculate the condition of the heaven five thousand years hence possesses *Siddhis* in reference to the solar system which the ordinary man does not possess. And, just as there are *Siddhis* which enable a man to prove for himself scientific facts there are also *Siddhis* which do not deal with the training of mental energies, but which demand the highest training of spiritual powers.

We can, then, make the record a matter of intellectual recognition *Vedanta*, or a matter of spiritual realization, *Siddhanta*. To read about the record in the *Gita* or in *The Secret Doctrine* brings intellectual recognition of the facts contained therein, but to brood over, to assimilate the teachings, to make Yoga with them, brings *Siddhis*, power by which we can prove those facts for ourselves. With assimilation of the teachings comes *embodiment* of the Teachings. The Masters are constantly spoken of as being embodiments of the Teachings. That is a literal fact. As assimilated food becomes part and parcel of the physical body, so do teachings which we have assimilated become part and parcel of our spiritual self. The Masters are those who have thoroughly assimilated the teachings contained in the Record, and thus are embodiments of it in a very real sense.

Where do They carry the Record? "In the book volume," it is said "of the brain." So it was transmitted, in the early races, from generation to generation, from race to race, transcribed from the tablets of memory to the tablets of memory. Only later, after being checked and verified, confirmed beyond the shadow of a doubt, was it written down. And what language would naturally be used for its transcription to be read by those having *Siddhis* — spiritual powers? What more natural language than that of the spiritual nature, the Ego, where those *Siddhis* reside?

The language of the Ego is the language of symbols. Just as in England and America English is spoken and understood, on the plane of the Ego the language of Symbols is used. If, then, we would understand the language of the Ego, the study of Symbology is necessary. So, also, when we attempt to learn the language of the Ego, we must make use of that part of the Ego spoken of as *Manas*, and that part of the Ego which is spoken of as *Buddhi*, just as we would use our senses of sight and hearing in attempting to learn any new foreign tongue.

Now, while it is true that every sound and every form has a symbol, these symbols must be correctly interpreted. True clairvoyance is seeing things straight, not reversed; true clairaudience is hearing things straight, not reversed; for just as impressions made upon the retina are reflected in the opposite manner, so there is a similar reflection of symbols. How, then, can we be sure that we are seeing the symbol in its true light, and not in reversed or reflected form? H.P.B., in a letter

to Dr. Franz Hartmann, indicates the answer very clearly: "Every symbol," she says, "must yield *three fundamental truths* and *four implied ones.*" This test, applied, will take our interpretation of the symbol away from the field of speculation into that of exact science.

If a symbol is purely a matter of philosophical speculation, it will yield no fruit. A symbol, to be understood, must be worked out in practical daily life. The symbol of the Serpent biting its own tail, understood solely in its philosophical aspect as Space, Time, Motion, or, as Matter, Spirit, Fohat, does not yield a practical understanding of the language of the Ego; it must be translated into the language of *man* and be understood by him, as *Atma-Buddhi-Manas*, before a complete understanding of its significance is reached. How can the symbol of the Serpent with its threefold basic meanings and its fourfold implications be understood, unless the Serpent of Human Consciousness be recognized?

The language of symbols must be learned, if we would read the Record first-hand, for all those facts which comprise the Record, those "facts which have actually occupied thousands of generations of initiated seers and prophets to marshal, to set down and explain, in the bewildering series of evolutionary progress, are all recorded on a few pages of *geometrical signs and glyphs.*" The Soul of things, not the body, is recorded there, and if we would contact this Soul, we must needs develop and use the powers, the *Siddhis* of the Soul which we are. Not by trying to understand the meaning of symbols which are outside ourselves, can we ever hope to read the Record. That effort can at best develop in us but the "lower *Siddhis*," the powers of lower psychism; it is only as we realize that the symbols are in us, that the Record is in ourselves, that those higher *Siddhis* in us will awaken, and enable us to read with comprehension and spiritual realization the Record which is Constant, Eternal, Immemorial.

To be silent with the mouth is much; to be silent with the ears is more; to be silent with the mind is most, for it gives both power and peace.

—*Book of Items*

HUMAN NATURE

Although "Man, Know Thyself" has been the cry of all the great Teachers down the ages, yet his own nature is the one thing that man in general has failed to understand. He tries to unveil the mysteries of heaven and earth but remains ignorant of his own nature. He hardly questions the purpose of life — whence he came, whither he is going, what his goal is, and how he has become what he is today. A mere glance around shows us the vast differences in human traits and tendencies, physical, mental and moral, so that no two human beings are exactly alike. Adherents of orthodox religions would answer that God has made them the way they are. But why? What about the operation of Law? Unless and until the twin doctrines of Reincarnation and Karma are understood and the unity of the One Life realized, it is not possible to account for the wide diversity in human character and human make-up. Madame Blavatsky has stressed this point in her *Secret Doctrine* (I. 189) when she says, quoting Shakespeare, that Karma and evolution have

“...centred in our make such strange extremes!
From different Natures marvellously mixed...”

She explains in a footnote: “The *Natures* of the seven hierarchies or classes of Pitris and Dhyan Chohans which compose our nature and Bodies are here meant.” So man is made up of seven different forces and powers, and the laws of Karma and evolution have combined them in different ways, producing varieties in human nature. Man is not on the stage of life for the first or the last time; he has played many parts in the past and will play many more in the future, until he fulfils his divine mission on earth. And so, naturally, during his long, long journey from the plane of divinity to materiality and back to the prime source through his contacts with various grades of matter, he has acquired many powers, unfolded many faculties, acquired self-consciousness, and each expresses himself along his own line, different from any other. The question arises: How did he start and what is his origin?

Theosophy considers humanity as an emanation from divinity on its return path thereto, says H.P.B. in *The Key to Theosophy*. This statement at once indicates not only our divine origin but also the stage we have reached at present and whither we are proceeding. The word “emanation” rules out creation and therefore a personal creator, a personal God believed in by many. The correct concept of God gives us a true understanding of man and his make-up. It is stated in *The Secret Doctrine*: “An *extra-cosmic* god is fatal to philosophy, an *intra-cosmic* Deity — *i.e.*, Spirit and matter inseparable from each other — is a philosophical necessity.” At the dawn of a new manifestation, the *intra-cosmic* Deity, that is, the substance-principle, reawakens, becomes active once more after the night of *Pralaya*, and differentiates into

myriads of sparks, each spark starting its pilgrimage on that divine plane. It is both Spirit and Matter. The Spirit represents the conscious, thrilling, throbbing, animating aspect of Life, and Matter provides the vehicle; combined together, they bring about various forms of life on different planes. Thus man weaves his fabric according to his own need on every plane and becomes the most vivifying agent in the whole universe.

Not only is man more than an animal because there is the god in him, but he is more than a god because there is the animal in him. . . .

The god in man, degraded, is a thing unspeakable in its infamous power of production.

The animal in man, elevated, is a thing unimaginable in its great powers of service and of strength. (*Through the Gates of Gold*, pp. 81, 82)

So man is both a god and an animal, and therefore both kinds of natures, both characteristics and tendencies, the high and the low, the divine and the demoniac, exist in him to a lesser or greater extent. All the struggles of life are the result of this duality in man's nature, and eternal conflict goes on between the two. At the present moment the divine nature cannot shine forth because the Manasic aspect in man, the thinker, is enslaved by the animal. The reflecting surface of the mind of man can mirror both poles, the spiritual and the material; hence the advice given in *The Voice of the Silence*:—

For mind is like a mirror; it gathers dust while it reflects. It needs the gentle breezes of Soul-Wisdom to brush away the dust of our illusions. Seek, O Beginner, to blend thy Mind and Soul. (p. 28)

The mirror of the mind is to be polished after brushing away the dust of our illusions; for the accomplishment of this, Soul-Wisdom is needed. It cannot be done in any other way. The mind of man is a gift earned after long, long ages of pilgrimage when the divine spark had reached the midway point of evolution and spirit and matter were equilibrated. Prior to that, man was only man in form. When the time was ripe divine intelligences came down on earth; some actually took their abode in human bodies and thus gave the light of mind to the mindless monads. Since then man has become a self-conscious thinker, and the mind of man is a link between the divine spark that he is and his personal form made up of different types of lives which are constantly changing. Hence the duality of mind, the higher and the lower — the higher attracted to the divine, the lower victimized by the personal or the gross aspect.

“Manas is dual — *lunar* in the lower, *solar* in its upper portion,” says a commentary. That is to say, it is attracted in its higher aspect towards Buddhi, and in its lower descends into, and listens to the voice of its *animal* soul full of selfish and sensual desires; and herein is contained the mystery of an adept's as of a profane man's life, as

also that of the *post-mortem* separation of the divine from the animal man. (*The Secret Doctrine*, II. 495-6)

Everything in nature is conscious; kingdoms below man show forth consciousness in different degrees, according to the stage of evolution of each kingdom and of the species belonging to that kingdom. But self-consciousness exists only in the human kingdom; therefore every moment of choice takes man nearer to the divine in him or further away. We are now on the return path to divinity, but this is not known to most human beings at the present time; and so they take a wrong direction, succumb to outside forces impulsively and bring misery and suffering upon themselves and those around.

Only Soul-Wisdom can bring about a transformation in human nature. Discipline, moderation, detachment in everyday living, reflection on metaphysical principles, practice of the divine virtues, would bring about a change, but this discipline is to be continued day after day till the two selves in man, the lower and the higher, become friends. Then the two working in unison and harmony can overcome all obstacles and difficulties on the lower plane and reflect the power and the glory of the higher.

Man is the owner of his senses and sense-organs, *Karma* and *Gnana Indriyas*, the real centres of which are in the astral body. He has his emotional or kamic nature comprising desires of a higher order known as aspirations and those of a lower kind which drag him down. His energy is either frittered away or used in creative and constructive activities. His thoughts either keep him in bondage or liberate him. In crossing the ocean of *sansara* they are to be used as proper instruments, working harmoniously, so as to reach the other shore safely and triumphantly. Man is not navigating without a chart and a compass. These have been provided by all the great Teachers in Their living Records. Their noble lives give us assurance of success. Each one of us is *becoming* every day and every hour. He is turning his wheel of life moment by moment, but it is important to be fully aware of each move, to be vigilant and watchful all the time, so that the motion of the wheel is harmonious and rhythmic till human nature is transformed into divine nature and man becomes a super-man.

No man can find the divine within himself until he has learned to recognize the divine in others.

—*Farewell Book*

THE SYMBOLISM OF THE UPANISHADS

II

[Reprinted from *The Path*, Vol. VIII, pp. 330-334, for February 1894.—Eds.]

The first part of the Katha Upanishad, if we have interpreted its symbols aright, taught the descent of Nachiketas — the soul — into this outer world, graphically described as the House of Death; its lingering there for three nights, which are the three times, past, present, and future, that condition everything in the House of Death; there confronted by Death, the prince of this world, the soul is offered three wishes, one for the past, one for the present, one for the future. The first is the quiescence of the past and the tranquil return of the soul to the source whence it fell into the “mouth of death”; the second, the secret of the three fires on the fourfold altar, or the three divine energies which underlie the fourfold world of manifestation, the world of the present; the third is the secret of the Great Beyond, that real world to which the soul’s true life belongs, and whence it has strayed into this House of Death.

The first two wishes have been already satisfied; the third is treated of in the second and third parts of the Upanishad, which we shall translate and comment on as before. In the second part, the speaker is Death the Great Initiator; not the body’s death, but the death of the lower self, which alone can open the doors of the Great Beyond. What lies behind that door is told as far as words can tell it; it is the eternal mystery, which remains hidden in secret, and everlastingly unrevealable for all who have not passed the initiation — or “new beginning” — of the death of the lower self.

[Death speaks:]

—The better is one thing; the dearer is another thing; these two draw a man in opposite ways. Of these two it is well for him who chooses the better; he fails of his object who chooses the dearer.

The better and the dearer approach a man; looking closely at them, the Sage discerns between them. The Sage chooses the better rather than the dearer, the fool chooses the dearer, through lust of possession.

The better is what belongs to the real world, the Great Beyond. The dearer is what belongs to this unreal world, the House of Death, in whose gift are “wealth and length of days, the great treasure-house of the world, and the beauties with their chariots and lutes,” representative of the ideals of the lower self. The better and the dearer are the blessedness and the happiness, in Carlyle’s inimitable chapters of *Sartor Resartus* which speak of the Everlasting No, the Centre of Indifference, and the Everlasting Yea, where with matchless vividness and power are depicted the death of the lower self and the new birth of the soul. These two, the better and the dearer, draw every man in opposite ways; every man, that is, has the longing for Death’s fair

gifts; and also the incipient sense of the Great Beyond, called, in its negative aspect, Conscience, but which becomes positive, as intuition and growing omniscience, when Death's Initiation has been passed through.

[Death continues:]

—Thou, indeed, understanding dear and dearly loved desires Nachiketas, hast passed by them. Not this way of wealth hast thou chosen, in which many men sink.

Wide apart are these two minds, unwisdom, and that of which the knower says "it is wisdom." I esteem Nachiketas to be one seeking wisdom, nor do manifold desires allure thee.

Others, turning about in unwisdom — self-wise, thinking they are learned — and fools, stagger, lagging in the way, like the blind led by the blind.

The Great Beyond gleams not for the fool, led away by the delusion of possessions. "This is the world, there is no other," he thinks; and so falls again and again under my dominion.

The understanding of desire is the deep and irrevocable conviction, based upon the experience of innumerable lives, innumerable incarnations, that desire can never be satisfied; that the gratification desired is never actually touched, but remains each time just one step out of reach. Like fruit under a glass case, the object of desire is never seized, but every effort towards perfect gratification is stopped by an irresistible barrier. The essential nature of desire is that it actually is never gratified, but every effort at gratification leads to another and this again to another. Every attempt at gratification is at once a disappointment and the father of a new desire. To this understanding of desire, which is the last ripeness of the lower self before it falls off the tree of life, must be added another qualification, the firm steady will which, after the conviction of the futility of desire has been fully reached, gives effect to that conviction by checking the little children of desire, as they are born in the mind and run down through emotion into action. These three worlds, the world of mind, of emotion, and of action, are the "three worlds" which are to be conquered by the neophyte, and the first, that of the mind, must be conquered first. When this is done, the outward actions of desire, robbed of their motive power will cease of themselves; their continuation would show, not that soul had risen above the body, of whose mere outward acts it was independent, but that the first of the three worlds, the mind where the children of desire are born, was still unconquered and unclean. The delusion that a pure soul may accompany impure action is a part of that unwisdom which brings men "again and again under the dominion of death." Then Death speaks of the Great Beyond:—

—That is not to be gained even for a hearing by many; and, hearing it, many understand it not. Wonderful is the speaker of it, blessed is the receiver; wonderful is the knower of it, blessed is the learner.

Not by a baser man is this declared; but it is to be known by much

meditation. There is no way to it unless told by another, nor can it be debated by formal logic.

The comprehending of this cannot be gained by debate; but when declared by another it is dearest to a good understanding. Thou hast obtained it, for thou art steadfast in the truth, and a questioner like thee, Nachiketas, is dear to us.

That which many do not even gain for a hearing is the Voice of the Silence, the first glimmer of the inner light which shines in the soul and illumines the Great Beyond. Many who hear it understand not; they follow the "promptings of conscience" blindly and haltingly, knowing not that this is the first gleam of the light that lightens the world. "The speaker of it" is the Higher Self, which brings the light to the soul; the hearer of it is the soul which receives that light. The Higher Self is the "other that tells it"; without being told by that other, it cannot be known; but whenever the hearer is ready, the teacher is ready also; when the soul is purified and reaches out toward the light, the light will certainly appear.

[Death speaks:]

— I know that what is called precious is unenduring; and by unlasting things what is lasting cannot be gained. Therefore the triple fire was chosen by me, and instead of these unenduring things I have gained what endures.

Thus saying, and having beheld the fulfilment of desire, the seat of the world, the endless fruit of sacrifice, the shore where there is no fear, great praise, and the wide-famed world, thou, Nachiketas, hast wisely passed them by.

The lasting thing which cannot be gained by the unlasting is peace, which can never come from the gratification of desire, but only from the kindling of the triple fire, the threefold Higher Self, of Being, Bliss, and Knowledge. The words "the fulfilment of desire" refer to Death's offer in the first part of the Upanishad. The seat of the world is the "Kingdoms of this world and the glory of them"; the fruit of sacrifice or good deeds is the rest in Devachan—the shore where there is no fear; all this, Nachiketas, understanding its unlasting character, had passed by.

[Death continues:]

But that which is hard to see, which has entered the secret place and is hidden in secret, the mystery, the Ancient; understanding that bright one by the path of union with the Inner Self, the wise man leaves exaltation and sorrow behind.

A mortal, hearing this and understanding it, passing on to that righteous subtle one and obtaining it, rejoices, having good cause for rejoicing; and the door to it is wide open, I think, Nachiketas.

"The Mystery, the Ancient" is the Higher Self, which for the unenlightened is hidden in the secret place, the beyond, above the ordinary

consciousness of the soul; it is the ancient, because the Higher Self is the power which again and again causes the incarnation of the personality through a vast series of lives, and thus, as the Ancient of Days, it is endless both backwards and forwards. It is to be found by the path of union with the Inner Self, the bridge so often spoken of in the Upanishads. This bridge, which the disciple must cross by becoming it, is really the identification of the personality with the life of the Higher Self by perfectly following its dictates and assimilating its nature; by the perfect obedience through which alone there is liberty.

A mortal learning this obedience and understanding it, and then becoming himself the path by identifying himself with the law of the path, reaches that Subtle one, where is eternal joy and not that lower exultation which is merely the opposite of grief; this exultation and grief being the two sides of the lower, personal self, while joy and peace are of the Higher Self and have no opposites; for the Higher Self is beyond the world of opposites, heat and cold, sorrow and exultation, and the rest. As the law is always waiting for obedience, the door is always open.

[Death speaks:]

— What thou seest to be neither the law nor lawlessness, neither what is commanded nor what is forbidden, neither what has been nor what shall be, say that it is **THAT**.

That resting-place which all the Vedas proclaim, and all austerities declare; seeking for which they enter the service of the eternal; that resting-place I briefly tell to thee.

It is the unchanging Eternal; it is the unchanging Supreme; having understood that eternal one, whatsoever a man wishes, that he gains. It is the excellent foundation, the supreme foundation; knowing that foundation, a man grows mighty in the eternal world.

The Higher Self is again defined as that which is free from the pairs of opposites; that which is neither the righteousness of the ritual law nor yet the unrighteousness of breach of that law; neither the performance of ritual nor its neglect but a new life, a new yet ancient being, above the virtue and vice of the law, because it dwells in the Great Beyond, while the law of ritual is, at best, for this world or for Devachan. The Higher Self is also the resting-place declared by the Vedas, because it rests above the personal life, while the personal life goes through endless alternations of birth and death; as the Higher Self, being a facet of the Infinite One, contains within itself the infinite; he who has gained it possesses all things, and therefore possesses whatever he may desire.

[Death speaks:]

— The knower is never born nor dies; nor is it from anywhere, nor did anything become it. Unborn, eternal, immemorial, this ancient is not slain when the body is slain.

If the slayer thinks to slay it, if the slain thinks it is slain, neither

of them understands; this slays not, nor is slain. Smaller than small, greater than great, this self is hidden in the heart of man.

He who has ceased from sacrifices and passed sorrow by, through the favour of that ordainer beholds the greatness of the Self.

Though seated, it travels far; though at rest, it goes everywhere: who but thee is worthy to know this bright one, who is joy without rejoicing?

The "knower" is again the Higher Self, which knows all things. It is the ordainer, because it is the will and power of the Higher Self which ordains the incarnations of the personality and directs the whole series, with a single purpose, from beginning to end; correcting one life and supplementing its deficiencies in those that follow. Though seated, though at rest, it travels far, from one end of the chain of births to the other; it is everywhere, in every birth, because it overshadows and ordains them all.

[Death continues:]

— Understanding this great lord, the Self, the bodiless in bodies, the unstable in stable things, the wise man cannot grieve. This Self is not to be gained by speaking of it, nor by cleverness, nor by much hearing. Whom this chooses, by him it is gained; and the Self chooses his body as its own.

He who has not ceased from evil, who is not at peace, who stands not firm, whose emotions are not at rest, cannot obtain it by understanding. Brahman and Kshattriya are its food; its anointing is death; who knows truly where it is?

This final clause reiterates the truth that through the death of the lower self, and perfect integrity, and through these only, the path to the Self can be known; that Self whose food is Brahman and Kshattriya — knowledge and power; and whose anointing comes only through the death of selfishness. When selfishness is dead, then that Self chooses the purified soul, which gradually becomes one with it, in the resting-place which all the Vedas sing.

C. J.

(*To be continued*)

Recent discoveries made by great mathematicians and Kabalists prove, beyond a shadow of doubt, that every theology, from the earliest and oldest down to the latest, has sprung not only from a common source of abstract beliefs, but from one universal esoteric, or "Mystery" language. . . . The great archaic system known from prehistoric ages as the sacred Wisdom Science, one that is contained and can be traced in every old as well as in every new religion, had, and still has, its universal language . . . the language of the Hierophants, which has seven "dialects," so to speak, each referring, and being specially appropriated, to one of the seven mysteries of Nature. Each had its own symbolism.

—*The Secret Doctrine*, I. 310

THE TWO PATHS

In ancient philosophy two paths are spoken of, the path of forthgoing and the path of return. During the first half of its incarnated existence, human consciousness is generally said to be on the path of forthgoing; during the latter half it is on the path of return.

The path of forthgoing has its definite laws and on it the human consciousness expresses itself through the three instruments of the head, the heart and the hands. Consciousness working through the head is treading the path of knowledge; working through the heart, it is treading the path of devotion; and working through the hands, it is treading the path of action.

For all ordinary people, on the path of forthgoing knowledge is acquired because of the desire for the return that knowledge brings; love and devotion are expressed to obtain the return that they bring; action is performed for the return that it brings. Consciousness working through the hands wants the return of wealth. Working through the heart, it wants the return of love. Working through the head, acquiring knowledge, it requires the return of power. People seek knowledge so that they may have power over others; they express love through the heart so that they may have love in return; and they perform works with the hands so that they may gain wealth.

The spiritual life, on the other hand, requires that we turn back on the path of return. We cannot do away with the head, the heart or the hands, but we *can* do away with this triple desire for wealth, love and power, and have another motive. *Light on the Path* enjoins us to kill out ambition, the desire for life and comfort, the sense of separateness, the desire for sensation, the hunger for growth. Desire for comfort leads to ambition for wealth, power and love, and this ambition in turn produces the desire for life and the sense of separateness. We err in thinking that the fault lies in our heart, our head or our hands, or that it lies in wealth, power or love. That is not so. It is the personal use of these for self-gratification or self-glorification that creates a good part of the evil existing in the world.

If we want to live the spiritual life we must eradicate the desire for the return of wealth, love and power and use the hands, the heart and the head for other purposes. We should remember that the spiritual life does not demand that we shall have no body of head, heart or hands. The consciousness must be trained so that it works, but not for the sake of wealth; it loves, but not for the return of love; it gains knowledge but not to have power over others. The spiritual life means treading the path of knowledge, of devotion and of action, not for the returns they bring but for another purpose. The general concept, and the wrong one is that the man of knowledge cannot tread the other paths, whereas all that is meant is that at a particular time a particular expression of consciousness predominates. Some men are men of knowledge because their

consciousness is more engrossed in the gaining of knowledge than in anything else. In any single life we pass from one stage to another. We send boys and girls to school and college during the earlier years of their lives; at that period the aspect of knowledge predominates. But as they grow they reach the stage of the householder and try to build a home for themselves and their loved ones and engage themselves in professional or business activities.

Just as in any single life there are the stages of knowledge, love and activity, so there are stages in consciousness which may cover several lives. A man may be treading the path of knowledge, for instance, not for a few years, but perhaps for several lives. When we say that a man is treading a particular path we mean that that particular stage of consciousness is the predominant factor in his life.

So, when we speak of the spiritual life, we must always consider the person. The spiritual life for the man who happens to be on the path of return may be one thing, but it may be quite a different thing for the man who is on the path of forthgoing. We must guard against teaching the same spiritual doctrines to all people. We must also remember that true service means enabling a man to take the next step in front of him, and for some of us the next step may be very different from that which is in front of others.

Let us understand clearly whether going away from our duty strengthens or weakens us. If the desire for wealth falls away from us it may be for one of two reasons: because we have grown very spiritual, or because we are lazy. We must recognize that as long as the desire for wealth enables us to do our work better we are on the path of forthgoing in that particular respect. If the desire for wealth disappears but the desire to do our work continues, as far as that work is concerned we are on the path of return. Similarly, the desire for knowledge will not disappear on the path of return but only the desire to overpower others by means of that knowledge. Then we shall seek knowledge not for the sake of competing with others but in order that we may help them better. But if our desire for knowledge dies because we have ceased competing with others, then we are not on the path of return. Then again if we are unable to love any more because there is no return of that love, we are still on the path of forthgoing. But if we continue to love even though we do not receive love, we are on the path of return. At the present time we are at the midmost point of human evolution and most of us are on the threshold of the return path.

Two things are necessary: first, we must know ourselves in reference to our consciousness, whether we are on the path of forthgoing or on the path of return; and, secondly, we must find out the particular aspect of the path we are treading. We must analyze ourselves and use our best judgment, honestly and sincerely; otherwise our self-expression will not be natural. When we have done that, we shall be able to take the next step.

EXTRACTS FROM UNPUBLISHED LETTERS

About the masses and their progress: Of course even illiterate people can and should be given Theosophy. One can study not only by reading books but also by listening. The publication of books reflects but an aspect of progress and, like other phases of evolution, will pass away. How were chelas taught in the past? Even now true chelaship-training consists in listening to a word, an aphorism, a *sutra*, and meditating thereon; then listening to what the guru and co-disciples have to say about the matter — mutual study. Symbols for the chelas, and myths, allegories and folk tales for the *hoi polloi*. Then, please note what the *Key* says about students' knowing metaphysics but teaching the four truths of the golden square — Reincarnation, Karma, Brotherhood and Universal Unity and Causation. Exoteric and esoteric wisdom are the archetypal pair and then we get many dualities like the *Para* and *Apara Vidya* of the Upanishads. We of this civilization are accustomed to books and so the great Holy Ones, always gracious and thoughtful, use that which is nearest and easiest for the mind. Hence H.P.B. wrote and published. In *Echoes* Judge deals with this problem. Also, pilgrimages were a mode of teaching used in olden days for the masses. It is a fascinating subject — how the Great Lodge instructed people at different times and in different eras.

Next, how can individual Associates of the U.L.T. promulgate? It seems to me the platform and the pen are the two avenues for collective teaching; conversation and correspondence, for personal teaching. All four should be utilized and then the most vital — let life speak; let life send out rays of radiant symbols. It seems to me that practical service is not an end but only a means.

I am not against all social service. "Let Every Man Prove His Own Work" pamphlet sets forth the dangers of some forms of social service. Again, the *Key* recommends the use of our own personal soul as an avenue to attentive, unselfish and loving aid to other persons. I think the world would be better if several dozens of social-service organizations I can name were to stop. Read the very first editorial of Judge in *The Path* — Vol. I, No. 1; we have already reprinted it in the *T.M.*

About this problem of taking Theosophy to the masses: I will allow myself to offer two suggestions. First, please reread very attentively H.P.B.'s "Let Every Man Prove His Own Work." Secondly, consider the direct and indirect influence of U.L.T. work on the masses. There is indirect thought-influence, for each common man in the street has his own Manas-Buddhi which through *Akasha* is bound to be touched. Also, each student has his own circle of non-theosophical contacts and the precepts and example of each carry forth and convey Theosophy. This may sound far-fetched; but consider this: the Blessed Masters

are Great Theosophists, and we are the ignorant masses who are being helped by Them. The Programme They follow can be easily envisaged by us. Consider "Some Words on Daily Life" and "The Great Master's Letter" (*U.L.T. Pamphlet Nos. 22 and 33*).

Consider the number and kind of minds and hearts that have been influenced through our U.L.T. work. Great ideas have been accepted and lives transformed in a considerable measure, and so many have been brought nearer to the occult world of Masters. But ideals and aspirations are not fully realized. To what extent has the U.L.T. followed Masters' Programme? What does taking Theosophy to the masses mean? If the truth of Karma is not responded to and if what people want is immediate physical relief, then the truth of H.P.B.'s words, to the effect that Theosophy considers the relief and well-being of the mind-soul as more valuable than feeding the hungry, clothing the naked, etc., strikes us. Perhaps a fresh consideration of all these statements of H.P.B. and Masters may help you to gain a better insight.

Our ideals grow and our aspirations deepen as we succeed. We must be thankful that we of the U.L.T. have been able to accomplish so much. Many a village Hampden has arisen to fight and obtain his own Divine Heritage. Some of these we know; many are unknown to us. There is an invisible effect of the U.L.T. work which we are doing because of the strength of the Science of Occultism which Associates study, aspirants apply and devotees promulgate. Then, we have been true to the Masters' Programme inasmuch as we have not strayed from it, have not broken it. There is more of it to fulfil.

As to the two aspects of the Movement: We have furthered to a considerable extent the wider aspect. Take our books: the number of copies of the *S.D.* which we of the U.L.T. have put into circulation is enormous. Who bought those copies since 1925? Similarly *Isis*. Then thousands of copies of the *Gita* and the *Ocean* have gone. That is one sign. The number of those who actually sign our U.L.T. Associate's card is very large; most of them drop out, but their touch with U.L.T. meetings and magazines survives. Then through the *The Aryan Path* many have contacted H.P.B. and even Judge. We are not able to put our finger exactly on this fact and that figure, but it seems to me the influence is there. Our ideas have most definitely been stamped on the race-mind during the last 70 years. Look at it from the point of view of the three objects; in each, the race-mind has become more Theosophical. A few individuals have been seeking the Path and the Masters, but many lives are bettered. The number of those who, failing to become the "sun," have attempted to become "planets" is not small.

IN THE LIGHT OF THEOSOPHY

The multiplication of centres for Theosophical study and work, "from which information and spiritual influences radiate, and towards which higher influences are directed," was declared by H.P.B. to be an important task, one which should be "a foremost consideration" in the minds of students of Theosophy. The formation of a U.L.T. centre in New Delhi, where a Study Group had been functioning for many years, is, therefore, a welcome step. The new centre was inaugurated at its new premises in D.L.F. Colony, Ring Road, on Sunday, May 7th, synchronizing with the White Lotus Day celebration.

This is a good omen for the U.L.T. Movement, which has an important mission to fulfil in India. The reawakening of Aryavarta was called by H.P.B. part of the work of the Theosophical Movement. During the years 1879-1885, when H.P.B. lived and laboured in India, she sowed viable seeds, but the work started by her was not properly implemented by those who came after her and the noble teachings of the mighty Philosophy she gave out were twisted beyond recognition. In the name of Theosophy sectarianism and creedalism were pushed forward, and the influence and power of genuine Theosophy proportionately waned. Thus pseudo-theosophy on the one hand and Hindu orthodoxy on the other made India lose her opportunities.

A new India is in the making, but politicians and economists, social reformers and educationists cannot effect the regeneration of this ancient land without the inspiration of the ancient teachings of her Sages. The Indians of today need to understand truly the hoary Wisdom-Religion of Bharatavarsha. This would be greatly facilitated by a study of the Theosophical teachings of H. P. Blavatsky and W. Q. Judge, to the dissemination of which the U.L.T. is devoted. The formation of a U.L.T. centre which will radiate the light of the esoteric philosophy in India's capital is therefore all the more welcome.

It was pointed out at the inaugural meeting that philosophic knowledge about the universe, man and his destiny was greatly needed in the present-day world, where people are surrounded by the rush of a new and quite unintegrated civilization, creating conflicts, confusion and hatred all round.

In this present period, it was emphasized, there were hopeful trends of a gradual revival of genuine philosophy, the impetus being given by H.P.B.'s monumental work, *The Secret Doctrine*, which provides the basis of the new philosophy. With the exception of the writings of Plato, no one in modern times, it was asserted, had given to the Western world any approximation of a complete philosophy previous to the appearance of this book. The writings of Plato are carefully veiled in the symbolic language of initiation. H.P.B.'s book, coming after more than two millennia and in an age of science, is addressed to the scientific thought of the age and therefore considers the whole subject

largely from the standpoint of science, stripped of all theological trappings.

Significant from the point of view of students of Theosophy is the scientific status that is now being given to the nightly ritual of dreaming. Jerome Ellison's article, "Dream and Stay Sane," in *The Saturday Evening Post* of April 1st reveals that the studies recently completed by William Dement, a physiologist at Mount Sinai Hospital, New York, have yielded evidence that "dreaming with reasonable regularity is essential to mental and physical health," and that if the dream life is not allowed its normal functioning delusions and hallucinations during waking consciousness would be the result. Researchers in this new area of science have said that "exploring the full significance of the Dement findings could keep them busy for years."

Dr. Dement's laboratory experimentation involved the recording by an electroencephalograph, on moving graph paper, of the electrical impulses or "brain waves" picked up by the electrodes taped to a sleeping person's scalp and forehead. Variations in the recorded pattern of the "brain waves" and of the eye movements indicated exactly when the sleeper was dreaming. Immediately a dream started, the subject was made to wake up, and this went on several times a night and for several days in succession. Subjects whose dreaming was thus methodically interrupted showed sharp changes in daytime behaviour — increased irritability, anxiety and tension, difficulty in concentrating, memory lapses, temper flurries. Another series of tests revealed that these symptoms were not the result of interrupted sleep but were due entirely to dream deprivation. The findings are said to have been checked and rechecked till

there was no further question about it, an important discovery had been made. The force behind human dreaming had been shown to be more powerful, more persistent and far more extensive in its effects on mental and physical health than had been suspected.

Dr. Dement had made brain wave records, called "EEG's," of those who claimed that they never dreamed or dreamed only rarely, and it was found that they dreamed about as much as anybody else but forgot their dreams more consistently. The dream cycle is admitted to be an individual characteristic, but on an average people have been found to dream 80 to 90 minutes a night, in three to five cycles of 10 to 30 minutes each.

Scientists admit that they can as yet offer only tentative theories and guesses as to exactly how dreaming is "necessary and vital." Some investigators think that dreams can do more than heal and relieve the overburdened brain.

Dr. Charles D. Aring of the University of Cincinnati College of Medicine believes dreams can play a positive, creative role. The plot of *Dr. Jekyll and Mr. Hyde*, he wrote in a recent scholarly essay, came to Robert Louis Stevenson in a dream. The German chemist,

Friedrich Kekulé, dreamed the molecular structure of the benzene ring and greatly advanced organic chemistry. Another German, Otto Loewi dreamed an important discovery about nerve action, for which he was awarded a Nobel Prize. A Pennsylvania archæologist once dreamed the key to an Assyrian cuneiform that had defied translation. Even frightening dreams, Doctor Aring says, when seen as confrontations with submerged drives the dreamer is reluctant to admit, can be beneficial in their self-revelation.

Dr. J. B. Rhine and his associated parapsychologists at Duke University are giving respectful attention to claims that some dreams may be, as the ancients believed, telepathic, clairvoyant, spiritually illuminating or prophetic. Dr. Gardner Murphy, director of research at the Menninger Foundation, sees in dreams fine opportunities for creativity and release.

Investigators into the subject of dreams could proceed by leaps and bounds if they would accept as a working hypothesis the knowledge about man's true nature as put forward by the ancient psychological science restated in modern Theosophy. This knowledge is indispensable for a proper understanding of the psychology of dreams.

The article "What TV Is Doing to Our Children" by Charles Sopkin, in *This Week Magazine* of April 9th, previews the startling findings of "the most authoritative television study ever made in the U.S." Here are some of the facts brought to light:—

From the age of 3 to the age of 16, the average child devotes about one-sixth of his waking hours to watching TV, the same amount of time he spends in school.

More than half the children studied watch "adult" programs: crime, Westerns and shows which feature emotional problems. Girls like crime programs as much as boys do.

TV was found to be "one of several factors" contributing to juvenile delinquency.

TV has cut comic-book reading by more than one half.

In terms of prestige, TV is a flop. High-school students ranked books and newspapers ahead of television.

The survey, three years in preparation and based on responses from 6,000 children, 2,000 parents and 300 teachers, was conducted by three members of the Stanford University Institute for Communication Research. The problem of TV, the researchers point out, simply cannot be ignored in America today, where seven out of eight homes have sets and what is seen on television affects the lives of virtually every American adult and child.

The investigators do not condemn television categorically. Children get from it "incidental learning," bits of knowledge which may or may not have value. They also learn something about values, about man.

ners and customs, about the kind of behaviour a person can or cannot get away with. But, as the children grow, the programmes no longer have much to teach them and intelligent children soon get bored with the monotonous diet of Westerns, children's programmes and crime shows and turn to magazines, books and newspapers.

The psychological effects of the incessant violence featured in TV programmes day after day, the researchers say, give one pause. They note that one of the frequent charges made against TV is that it provides a blueprint for children on how to commit a crime; but their conclusion is that delinquent children almost invariably "had something wrong with their lives quite apart from television." According to the survey,

it is more accurate to say that the child uses TV than that television preys on children. And, in using TV, children ignore educational benefits, and are content to lean on television as a means of escaping real-life problems and boredom.

The researchers also discovered that the child who has poor relationships with his parents, or with other children, is much more likely to try an escape into TV fantasy.

Much can be said against the quality and type of television programming; but does it not go to indicate that there must be something radically wrong with a society which demands and supplies such programmes? What makes children as well as adults accept such inferior entertainment? What makes them turn to a fantasy world for escape and accept violence in a matter-of-fact way? Cannot enlightened public opinion make television networks and sponsors realize what they are doing to the impressionable minds of the rising generation and get them to see the wisdom of featuring better programmes? Is it wise on the part of parents to leave their children free to make unlimited use of the television set? Or should the elders decide what they want the youngsters to see and what they want to keep them from seeing? These are the questions that need to be probed.

A first-hand account of poltergeist phenomena was published not long ago in *Cape Times*, South Africa:—

Local police, church ministers and doctors are baffled by mysterious slashing attacks which have been made by an unseen agency on 20-year-old Jimmy de Bruin, of the farm Katoen, in the White River district of Cape Province. A poltergeist is suspected.

In a telephone interview a police officer said that he personally had seen the attacks—in the form of criss-cross razor-like cuts from one to six inches long—taking place on the youth's body, with no outward sign of the cause....

The officer said he, together with a European constable and two Bantu constables, had gone to the farm on Wednesday night to in-

investigate reports of mysterious attacks being made on the youth and glassware and other objects being smashed without apparent cause.

He said: "A vase had been smashed before I arrived. I walked through the house and, as I left the lounge, an ornamental sealed glass bowl containing a flower in water smashed to the floor about four feet from the shelf on which it had been standing."

The attacks on the youth continued while they were still present, the officer said.

Another phenomenon which occurred while the officer was there although not in his presence, was the appearance "out of nowhere" of a dried baboon skin tightly bound with wire and wrapped around a bundle of roots. He had seen the skin. It was destroyed by Jimmy's parents.

Theosophy has a rational explanation of such phenomena. Similar occurrences have been described in these columns before. The serious student will want to turn to H.P.B.'s note on "Stone-Showers" reprinted in our issue for January 1939 and to her article on "Nature's Human Magnets" reprinted in the June 1940 issue, which throw much light upon the rationale of such magnetic phenomena.

Briefly, they are due to a force acting under the law of attraction and repulsion when the necessary magnetic conditions are present, both animal and terrestrial magnetism being involved in their production—though poltergeist phenomena have occurred where no living soul was present. The individual around whom the occurrences centre is abnormally surcharged with "one instead of the other of the forces which together form what is commonly known as magnetism." Such a medium "will attract stones [or any other object] within the periphery of his force, but will at the same time repel them, the polaric condition of his body preventing the missiles from touching it."

We are given to understand also that prankish nature-elementals "the active Forces and correlations of Fire, Water, Earth and Air, have a hand in poltergeist phenomena.
