

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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THEOSOPHY COMPANY (INDIA) PRIVATE LTD.
40 New Marine Lines, Bombay I, India

Publishers' Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40, New Marine Lines, Bombay 1, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 4, 8s., \$2, per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to THEOSOPHY COMPANY (INDIA) PRIVATE LTD., which is an incorporated association, legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXXIII. No. 8

17th June 1963

BROTHERHOOD AND SACRIFICE

Theosophists of every degree should realize that under Karma much is required of those to whom much has been given in opportunity and knowledge. We can only use our opportunities and knowledge to the best possible advantage and continue to do so, if we would not ourselves fall short of the requirement of “the Law of Laws — Compassion absolute.” What has been done has been of real and lasting advantage to many; there are others yet unborn, yet to come. . . . The real point of issue is *the divine nature in man*. The real basis of work is to impress this on the minds of those who come. In Theosophy we have this basis. A right philosophy is desperately needed by the world. Without this, strength and special faculties are useless because they are misapplied. Theosophy is not merely words. It is Life, and this includes all things in life and all the planes of living. To have brotherhood among the many, it is first necessary to realize brotherhood among the few, and the basis of brotherhood is the divinity inherent in all men.

—ROBERT CROSBIE

Next week every centre and all Associates of the United Lodge of Theosophists will remind themselves of the noble purposes with which Robert Crosbie led the way in the resuscitation of the disintegrating Theosophical Movement. It is useful for Associates and friends of the U.L.T. to remind themselves from time to time of the policy and programme of this organism, of the ideas and ideals which energize and inspire those who toil in the service of the race, week after week, year after year, decade after decade, by a method which is peculiar to themselves.

The U.L.T., like the wider Theosophical Movement of which it is an integral part, is sustained by the spirit of sacrifice. In the scriptures of old we come across the idea that the universe itself comes into being by the voluntary sacrifice of the “Creators” and “Builders”; and, following that archetypal pattern, individuals who have been inspired by the living power of the mighty Philosophy of Theosophy feel impelled to engage in sacrificial work for the Great Orphan — Humanity.

Those who hold that competition is the natural pattern of life may

find the idea of sacrifice impractical, but the very fact that the work of the Movement still goes on testifies to the fact that the highest instincts, the noblest aspirations inherent in man, enable him so to energize and change himself that he can work, feel, think and aspire as most men and women in the ordinary world fail to do.

The ideal of sacrifice is inseparable from its twin concept, brotherhood. It is because the individual recognizes that he is a part of the Whole and is inextricably bound with all others that he feels impelled to sacrifice himself for the upliftment of that Whole, for thus alone can he himself progress. It was part of the mission of H. P. Blavatsky to teach the humanity of our era the philosophy of brotherhood and the art of sacrifice.

Following the pattern laid down by this greatest Theosophist of our age and the founder of the Theosophical Movement of our 19th-20th century, the U.L.T. attempts, not to teach people what they shall do or what they shall not do, but to show them what they are capable of achieving; for within each lies the potentiality of improving his own mind, of illuminating his own heart, of purifying his own nature; and this has to be done, not in the spirit of self-aggrandizement, but with the view that enlightenment, purity, glory and grandeur may be augmented, through our efforts, in the race to which we belong. Men and women of different castes, creeds, classes, nationalities, races, come together in this organism for a common purpose, which expresses itself in a dual manner. Some come to improve their own minds and hearts, that thereby they might serve humanity; others come to serve humanity and find it necessary to improve their own minds and hearts. But whatever the ideal, whether it is self-growth or the altruistic service of the race to which we belong, all begin to learn here the art of loving, to understand the law of sacrifice.

Sacrifice and brotherhood have been greatly talked about in the world; yet the fact remains that they are not practised save by a few. The great teachings of the immemorial Philosophy that we study today have ever been in existence in the world; all the great Teachers have taught portions of the self-same Truth. If we are not able to practise that which we have heard preached time and again, and, what is more, that which we believe to be true, it is because we limit ourselves, circumscribe ourselves, and make numberless divisions in the family of man. We look upon man as a labourer, a merchant, a politician, a scientist, an artist; or as an Indian, an American, an Englishman, an African, a Chinese; or as a Hindu, a Muslim, a Parsi, a Christian, a Jew; or as white, black, brown, yellow — forgetting that each of us is first and foremost a Man, an indivisible whole, and that the same all-pervasive Life or Deity throbs in each human heart. The fatherhood of God or Deity makes it imperative that we practise the brotherhood of man; and, when it is practised, the saint and the sinner alike become integral parts of ourselves.

Following the ideal of brotherhood, the U.L.T. makes no distinctions. By teaching men and women the great Law of Sacrifice and Co-operation,

it enables them to acquire a new style of thinking, of acting, of living.

Each human soul has a message of its own to impart, a mission of its own to fulfil. The U.L.T. gives each Associate and student the privilege, not only of imparting his message and fulfilling his mission, but also of helping others to impart their own message and to fulfil their own mission. Therefore it does not seek to make "converts"; it does not attempt to proselytize but reiterates the great truth: "Show forth your own glory and become that which you are within yourself." The immemorial philosophy of Theosophy, ancient, constant and eternal, helps each to do precisely this. It ever *is* and changes not, for Truth does not grow with the passage of time. It is the conceit of the human mind that makes it imagine that a new truth can be invented. So what we are called upon to do is not to obtain something that we have not, but to manifest that which we possess, the Truth that is within us.

To show forth that Truth, to make what is latent patent and to reach the goal of human evolution, we need to realize, through experience, that the One Life manifests everywhere, that the immortal soul is not limited to this body of flesh and blood, that there is but one profound Thinker who contemplates in the minds of all, but one great Lover who energizes the life-activities of every human heart, but one mighty, ceaseless Worker who works through every pair of hands.

To gain this vision that Life is one and everywhere, and that we are It, we need the faculty of intuition, that faculty which lies latent within the hearts of all and which comes to birth when brotherhood and sacrifice are not just preached but also practised. People fail to recognize the power of a Krishna, a Buddha, a Jesus, and other Mighty Immortals of the Race, because they do not recognize, through intuition and inspiration, the power of the Self within their own hearts and within the hearts of all others.

The development of the mind is given primary importance in our civilization, while the heart is left uncultivated, unattended to. It is the assimilation of the heart doctrine that gives birth to a sympathetic mind and an enlightened heart. Such a mind and such a heart bring to the individual peace that is not passive but virile, bliss that is not inactive but active, beatitude that radiates out, not on some special occasion, not at certain places, but all the time, everywhere. To the One Life which lies at the core of every being nothing is too trivial; everything is sacred, everything is holy. For, within the illusory forms and shapes that come into being but to perish sooner or later, lies the great Energy that is our true Self.

The U.L.T., therefore, looks upon all as souls, souls that are manifesting to some extent their glorious nature, however limited their capacity of expression. It is a voluntary association of students who have come together to learn and to teach. We are able to teach in proportion as we are able to learn; we are able to learn and to acquire knowledge in proportion as we are able to give and to teach. Thus the Spiritual Brotherhood recognized in a small way changes our minds, our hearts and our psychic natures, and sharpens our senses and sense-organs; and

as we become a little better and purer the world becomes better and purer for it. That is our great recompense — to see humanity, of which we are a part, becoming a little better because of our self-effort and self-improvement. It is this that we preach and practise in many different ways.

Those who have been inspired by the message of Theosophy, have been bettered by it, though they know full well their limitations and weaknesses, are convinced that there is no other peace on earth, no happiness, no bliss, save that which comes when this philosophy is studied, applied, promulgated. They continue to work because they want to change their own minds and hearts, so that the minds and hearts of the race may be changed and the unhappiness of the world may grow a little less. The philosophy they study makes them see that it is better to remove the *cause* of evil than to remove the innumerable effects thereof. That is why the U.L.T. has its own line of service and does not as a body engage in the type of work others are doing on the plane of action, in the sphere of social service.

And so a handful are engaged in this mighty task of world improvement through self-reform. Those so toiling are sowing seeds which in time will fructify; and, as Jesus is said to have fed the multitude with a few loaves and fishes, so the few who are working to form the nucleus of a Universal Brotherhood are hopeful that around that nucleus accumulations will begin that will end in future years in the practical realization of such a Brotherhood.

We are going to have a league of humanity only when the ancient truths of the Wisdom Religion are once more perceived — when there is one purpose and one teaching. Its truths are self-evident, not to be accepted because written in some book, nor because they are the dicta of some particular church. They are the only truths worth considering because in the use of them they *prove* themselves true. And truth, as we ought to know, always explains. When we have the explanation, we have the truth. Each has to make his own verification of the truth, but the fact remains that there *is* truth, and it has always existed. It has come to us from Beings higher than we, because once They turned Their faces in the right direction and pursued the course pointed out to Them as leading to spiritual, divine perfection. They know all that has been known. They know us, although we may not know Them. They know our needs, although we may be densely ignorant of them. They come again and again to present the truths of life to man, hoping that some echo may be aroused in his soul so that he, too, shall arrive at a realization of Self, of Spirit — which *is* Knowledge.

Those who can see the course of humanity see nothing but much trouble yet for the world in general.

—ROBERT CROSBIE (1918)

FOR WHOM IS THEOSOPHY ?

[Reprinted from *The Theosophical Forum* for July 1895.—EDS.]

If Theosophical doctrines are to be of any benefit to the race, then they must be for all classes, poor and rich, cultured and uncultured, young and old. Some people think that these doctrines are really only comprehensible by the educated and cultured; that most attention should be paid to these classes, to learned scientific persons, and to those who possess a worldly and powerful reputation. For, they argue, if we can get hold of such, then we may the more quickly affect the others.

But what has experience shown? Merely that the cultivated and respectable and scientific have laughed at Theosophy, and never would have paid it any attention if not forced to. A very prominent scientist, Professor Crookes, early became a member of the London Lodge, but nothing has resulted therefrom to the distinct benefit of the movement. Many attempts have been made in the parlours of the rich, with hardly any result; certainly not enough to justify the outlay of strength and time. The Theosophical propaganda has gone forward in the face of considerable opposition and coldness from the so-called better classes. Very true it is that the working, labouring classes have not pushed it, nor do they, as a whole, know a very great deal about it; yet that indefinite section of the working classes sometimes called the "middle class" has been its great propagator and supporter.

As to understanding the doctrines, it is my opinion that this is as easy for the uneducated as for the educated. Indeed, in some cases, over-education has been a bar, and deep intellectual study of Theosophy has led to a want of comprehension of the principle of Brotherhood and to a violation of it. The purpose and aim of Theosophy in the world is not the advancement of a few in the intellectual plane, but the amelioration of all human affairs through the practice of Brotherhood. The Theosophical doctrines show what Brotherhood is and how it is to be practised, and if we cannot succeed in the practice of it then we are *failures*. Brotherhood is more likely to arise in the ranks below than to spring from those above, for it cannot be declared that present conditions — even in governments abroad — are largely due to the better, the upper, the educated classes.

However — and here lies the duty of those Theosophists who have education — it is necessary to clearly explain the doctrines to the uneducated classes before these can grasp them. But when so explained, it will be found that in practice alone the doctrines are understood. We must not forget, in all this, that in America the proportion of illiteracy is not large, and hence in this land it is easier to propagate Theosophy among the masses. And history, the facts of today, amply prove this.

—W. Q. JUDGE

DEVACHAN

[The following article by W. Q. Judge was first printed in *The Path*, Vol. V, pp. 190-192, for September 1890 and was reprinted in THE THEOSOPHICAL MOVEMENT for December 1942.

—Eds.]

A letter to the editor from Holland upon this subject deserves reply, as it must give utterance to the questions of many other students.

The complaint in this letter is that when one goes to Devachan much time is lost away from earth life, where otherwise unselfish work for others might be continued by instantly returning to it after death. The reason given is that Devachan is an illusion, while the so-called illusions of earthly existence are in such a sense real that they are preferable to those of Devachan. In illustration of this, the supposed case is given of a parent in Devachan imagining that the beloved child is also there, when, in fact, the child not yet physically dead remains on earth perhaps in misery or leading a life of vice. This is the root of the objection—the supposed illusionary character of Devachan as compared to earth-life.

Now these feelings are always due to the thirst for life in the form which presently is most known to us—that is, in a physical body. We cannot argue Devachan away any more than we can the necessity of incarnation upon this earth; the one is as philosophically necessary as is the other. A very easy way out of the difficulty—which arises almost wholly from our feelings—would be to calmly accept the law as it stands, being willing to take whatever may be our fate, whether that be in Devachan or in this earth-life. Our likes and dislikes can have no effect on the course of nature, but they may have an effect on ourselves which will be far from beneficial: For the dwelling upon pleasure or the constant desire to fly from “pain not yet come” will inevitably create Karmic causes which we would wish to avoid.

But perhaps there are some considerations on the subject of Devachan which may be of use. In the first place, I have never believed that the period given by Mr. Sinnett in *Esoteric Buddhism* of fifteen hundred years for the stay in that state was a fixed fact in nature. It might be fifteen minutes as well as fifteen hundred years. But it is quite likely that for the majority of those who so constantly wish for a release and for an enjoyment of heaven, the period would be more than fifteen hundred years. Indeed, the Hindu Scriptures give many special ceremonies for the attainment of heaven, or the regions of Indra, which is Devachan; and those ceremonies or practices are said to cause a stay in Indraloka “for years of infinite number.”

The first question, however, must be: “What is the cause for passing into Devachan?” Some have said that it is good Karma or good acts that take us and keep us there, but this is a very incomplete reply. Of course, in the sense that it is happiness to go into that state, it may be called good Karma. But it does not follow that the man whose life is good, passed in constant unselfish work for others without repining, and

free from desire to have somewhere his reward, will go to Devachan. Yet his Karma must be good; it must act on him, however, in other lives, for the earth life is the place where such Karma has its operation. But if at the same time that he is thus working for others he wishes for release or for some place or time when and where he may have rest, then, of course, he must go to Devachan for a period which will be in proportion to the intensity of those desires.

Again, it should not be forgotten that the soul must have some rest. Were it, before becoming bright as the diamond, hard as adamant, and strong as steel, to go on working, working through earth-life after earth-life without a break between, it must at last succumb to the strain and come to nothing. Nature therefore has provided for it a place of rest — in Devachan; and that we should thankfully accept if it falls to our lot.

But does Devachan suffer in the comparison made between it and this life on earth? To me it seems not. Human life is as great an illusion as any. To the sage Ribhu, Vishnu said it was the longest-lived reign of fancy. To say that it is a terrible thing to think of a mother in Devachan enjoying its bliss while the child is suffering on earth, is to prefer one illusion over another, to hug a philosophical error to the breast. Both states are out of the true, while the Ego, who is the real witness, sees the lower personality struggling with these phantoms while it, whether the body be living or its other parts be in Devachan, enjoys eternal felicity. It sits on high unmoved, immovable. The great verse in the Isa-Upanishad settles this matter for me in these words: "What room is there for sorrow and what for doubt in him who knows that all spiritual beings are the same in kind, though differing in degree?" Therefore if I believe this, I must also know that, no matter whether I and my best beloved are in Devachan or on earth, they and I must forever partake of the highest development attained by the greatest of sages, for, as they and I are spiritual beings, we must have communion forever on the higher planes of our being.

Then, again, the fact seems to be lost sight of that each night we go into a sort of Devachan — the dream state or sleep without dream. The loving mother, no matter how unfortunate or evil her child, must sleep, and in that state she may have dreams of her loved ones around her in just the very condition of mind and body she would have them enjoy. If Devachan be objectionable, why not also rebel against our necessary sleep which acts on our physical frame to give it rest, as Devachan does upon our more ethereal parts?

Lying unnoticed at the foot of this matter is the question of time. It goes to the very root of the objection, for the aversion to the stay in Devachan is based upon the conception of a *period of time*. This period — given or supposed as 1,500 years — is another great illusion which can be easily proved to be so. What we call time, measured by our seconds and minutes and hours, is not necessarily actual time itself. It is not the ultimate precedence and succession of moments in the abstract. For us it depends on and flows from the revolutions of our solar orb, and even with that standard it can be shown that we do not apprehend it correctly.

We speak of seconds, but those are such as our watchmakers give us in the watch. They might be made longer or shorter. They are arrived at through a division of a diurnal solar revolution, the observation of which is not necessarily mathematically accurate. If we lived on Mercury — where we must believe intelligent beings live — our conception of time would be different. From our childhood's experience we know that even in this life our appreciation of the passage of time rises and falls, for in early youth the 12 months from one Christmas to another seemed very, very long, while now they pass all too quickly. And from watching the mental processes in dreams we know that, in the space of time taken for a bell to drop from the table to the floor, one may dream through a whole lifetime, with all the incidents of each day and hour packed into such a limited period. Who can tell but that in a Devachanic state of three months the person may go through experiences that seem to cover thousands of years? If so, why not say for him — since time as we know it is an illusion — that he was in Devachan for those thousands?

Devachan, however, is not a meaningless or useless state. In it we are rested; that part of us which could not bloom under the chilling skies of earth-life bursts forth into flower and goes back with us to another life stronger and more a part of our nature than before; our strength is revived for another journey between deaths. Why shall we repine that nature kindly aids us in the interminable struggle; why thus ever keep the mind revolving about this petty personality and its good or evil fortune?

—W.Q.J.

UPANISHADS ON REBIRTH

[Reprinted from *The Path* for February 1894.—EDS.]

Hence one whose fire is burned out is reborn through the tendencies in mind; according to his thoughts he enters life. But linked by the fire with the Self, this life leads to a world of recompense.—*Prashna Upanishad*

The above quotation from *Prashna Upanishad* gives the old doctrine, the same as in Buddhism, that rebirth is due to mind and to the tendencies therein. "Whose fire has burned out" means the fire of life expiring. "According to his thoughts" does not refer to what one wishes to have for rebirth, but to the seeds of thought left in the mind from the thinking of each hour of life; these in a mass make a tendency or many tendencies which on coming out, either keep the soul to that family in all modes of thought and act or tend to segregate the soul from the circle into which it was born. "This life leads to a world of recompense," because by the fire of life it is linked to the Self, which being thus bound goes after death to the state where recompense is its portion. The alternation to and fro from one state to another for purposes of compensation is not the attainment of knowledge but the subjection to results eternally, unless the soul strives to find the truth and becomes free, and ceases to set up causes for future births.

AHRIMAN'S LAST STAND

Vanity is regarded by many as, at the worst, a venial sin. Very often it is treated as "an amiable weakness," perhaps because so many share it; and its display may receive more often ridicule than condemnation. Madame Blavatsky's warning, in her translation from the *Book of the Golden Precepts*, is mild in comparison with the strong terms in which she has elsewhere pointed out its very serious dangers. There the Disciple is told that "self-gratulation is like unto a lofty tower, up which a haughty fool has climbed. Thereon he sits in prideful solitude and unperceived by any but himself." The adjurations to humility in the aspirant to Wisdom as well as in him who has attained it are mildly phrased. But she traced to wounded vanity in some form or another almost all defections from the Theosophical Society. Well did she warn that praise should be shunned. "Praise leads to self-delusion."

Some of her most solemn warnings against vanity were given in her article, "The Devil's Own," published in *Lucifer* in March 1891 and reprinted in *U.L.T. Pamphlet No. 7* under the title "Thoughts on Ormuzd and Ahriman." Tracing there the deadly strife between Light and Goodness on the one hand and Darkness and Evil on the other back to the period before man had become as selfish and personal as he now is, she declared "selfishness, especially; the love of *Self* above all things in heaven and earth, helped by human vanity," to be "the begetter of the seven mortal sins." And she named *Mada*, pride or arrogance, as the fifth among the "Indwellers," our "inner enemies" mentioned in the Hindu exoteric teachings.

The Parsi high-priests, she explained in a footnote in the article mentioned above, regard the term Ahriman (Angra Mainyu) as "a symbolical representation of the disturbing elements in Kosmos and of the evil passions and animal instincts in man."

She related an allegorical fable from the old Zoroastrian works in which Angra Mainyu, who had before created only wild beasts and birds of prey, was declared by the holy Yazatas (celestial spirits) to be incapable of producing a beautiful and harmless being. Thus challenged, he was said to have created "the loveliest bird the world had ever seen . . . a majestic peacock, the emblem of vanity and selfishness, which is self-adulation in deeds."

"'Let it be the King of Birds,' quoth the Dark One, 'and let man worship him and act after his fashion.'"

How many, alas, have done so, who may perhaps have found themselves held back thereby from the victory they may have fancied almost within their grasp!

"Man," H.P.B. wrote, "following the Delphic injunction, has to become acquainted with, and gain the mastery over, every nook and corner of his heterogeneous nature, before he can learn to discriminate between HIMSELF and his *personality*." She named two conditions as absolutely requisite to this achievement: to impress indelibly on soul and heart the noble Zoroastrian precept, "Good thoughts, good words, good deeds,"

and to have thoroughly realized them in practice. "Above all, one has to crush *personal vanity* beyond resurrection."

"Vanity," Mr. Judge said, "represents in one aspect the illusion-power of Nature; Maya, that which we mistake for the reality. It is nearest always to us and most insidious, just as Nature's illusion is ever present and difficult to overcome." It seemed to him that anger and lust had something of the *Rajasika* quality, but that vanity was wholly of the *Tamogunam*.

"Vanity," he wrote in his article "Culture of Concentration" (*U.L.T. Pamphlet No. 18*), "brings up before the soul all sorts of erroneous or evil pictures, or both, and drags the judgment so away that once more anger or envy will enter, or such course be pursued that violent destruction by outside causes falls upon the being."

He described one case of which he had been told, in which a man who had made considerable progress had at last allowed vanity to rule. He added that

this was followed by the presentation to his inner sight of the most extraordinary images and ideas, which in their turn so affected him that he attracted to his sphere hordes of elementals seldom known to students and quite indescribable in English. These at last, as is their nature, laid siege to him, and one day produced all about the plane of his astral body an effect similar in some respects to that which follows an explosion of the most powerful explosive known to science. The consequence was, his ethereal form was so suddenly fractured that by repercussion the whole nature of the man was altered, and he soon died in a madhouse after having committed the most awful excesses.

And vanity cannot be avoided except by studiously cultivating that selflessness and poverty of heart advised as well by Jesus of Nazareth as by Buddha.

In his article, "Hit the Mark," reprinted from *The Path* for September 1890 in *Vernal Blooms*, Mr. Judge wrote: "...if we start out to reach the goal of wisdom, the mind and heart must not be permitted to wander, for the path is narrow and the wanderings of a day may cause us years of effort to find the road again."

Madame Blavatsky's warning in "The Devil's Own" is as serious:—

How often does one see strong-hearted men and determined women moved by a strong aspiration towards an ideal they know to be the true one, battling successfully, to all appearance, with Ahriman and conquering him. Their external *Selves* have been the battle-ground of a most terrible, deadly strife between the two opposing Principles; but they have stood firmly — and won. The dark enemy seems conquered; it is crushed in fact, so far as the animal instincts are concerned. Personal selfishness, that greed for self, and self only, the begetter of most of the evils — has vanished; and every lower instinct, melting like soiled icicles under the beneficent ray of Ahura Mazda, the radiant EGO-SUN, has disappeared, making room for better and holier aspira-

tions. Yet there lurks in them their old but partially destroyed vanity, that spark of personal pride which is the last to die in man. Dormant it is, latent and invisible to all, including their own consciousness; but there it is still. Let it awake but for an instant, and the seemingly crushed-out personality comes back to life at the sound of its voice, arising from its grave like an unclean ghoul at the command of the midnight incantator. Five hours — nay, five minutes even — of life under its fatal sway, may destroy the work of years of self-control and training, and of laborious work in the service of Ahura Mazda, to open wide the door anew to Angra Mainyu. Such is the result of the silent and unspoken but ever-present *worship* of the only beautiful creation of the Spirit of Selfishness and Darkness.

Is it surprising that we find modesty listed by Sri Krishna among the marks of him whose virtues are of a godlike character? Or Paul writing bluntly in his *Epistle to the Galatians*: "...if a man think himself to be something, when he is nothing, he deceiveth himself," and adding four verses later: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also reap"?

Is it an easy thing even to scotch the snake of self, let alone to throttle it? It is not; but the task must be essayed. Sooner or later we must take the snake of self in a steady grasp and conquer it, so becoming divine, as *Light on the Path* indicates has to be done. The valour required for the conquest is so great that deeds of prowess on the battlefield are not to be compared with it. The ordeal is vividly described in the concluding chapter of *Through the Gates of Gold*, which deals with "The Secret of Strength":—

To put on armour and go forth to war, taking the chances of death in the hurry of the fight, is an easy thing; to stand still amid the jangle of the world, to preserve stillness within the turmoil of the body, to hold silence amid the thousand cries of the senses and desires, and then, stripped of all armour and without hurry or excitement, take the deadly serpent of self and kill it, is no easy thing. Yet that is what has to be done; and it can only be done in the moment of equilibrium when the enemy is disconcerted by the silence.

But there is needed for this supreme moment a strength such as no hero of the battlefield needs.

Forewarned is forearmed, and wise is he who heeds the warning and binds fast vanity, that slyest of traitors within us, who may at any moment, while free and unrestrained, open the fortress to the enemy.

THE SPIRIT OF INQUIRY

To the spirit of constant inquiry and persevering search modern science owes its triumph. The mind of every great researcher is quickened by that spirit; his attitude is one continuous questioning of Nature; his habit is to persevere in finding answers to all the questions which that spirit brings to birth. This attitude and this habit of the scientist have produced marvellous results which have rendered great services to mankind; but the very soul of all of them is perhaps the least taken advantage of by ordinary people. Of all his gifts to humanity the example set by the scientific researcher through this attitude and habit is the greatest — the example of asking questions, of making inquiries, of not resting till the true answer is found. Men and women are the poorer for not cultivating this mental attitude; confusion and unhappiness within and around them thicken and life-problems pile up waiting to be solved; then — Death arrives and separates the Soul from the body.

Life is enriched when we take an intelligent interest in it and ask, for instance, why we are so different in body, in character, in mind, from our neighbours and even from our next of kin.

The second outstanding contribution made by modern science for human benefit and which has directly resulted from this spirit of quest and questioning is that the whole universe is ruled and governed by the Law inherent in matter. Every event, every phenomenon in every kingdom of Nature, is an effect from a cause. Not by chance or by accident, not in a haphazard way are functions performed in the visible, material universe. Wherever science extends its domain it finds effect related to cause. This fundamental and true principle offers guidance to man in prosecuting his search into his own life-problems. If his body and character and mind are different from those of his brother or friend, that difference cannot be accidental; it is rooted in definite causes.

These two principles of modern science, the spirit of inquiry and the habit of tracing effects to causes, are nothing new. They are rediscoveries — old, forgotten truths buried under the dunghill made by theology during the Dark Ages of Europe. Modern science arose as a protestant movement against the dogmatic and sectarian blind belief engendered by the church. From blind belief science flew to blind disbelief, and in overthrowing the ignorance and superstition inculcated by orthodox religion it evolved the spirit of quest; and in proving that the age of miracles had never existed it found that Law functioned — in the gigantic stars overhead, as in the tiny grains of sand beneath our feet.

These age-old truths, rediscovered by modern science, were also the motor forces of great ancient cultures. For example, in this country of India, in more than one glorious era of culture these two factors played their important parts. What constituted the grandeur of the Upanishadic culture? Did the human mind ever soar higher in its quest of knowledge in any historically known period? Did it ever find the repose of enlightenment which only final answers bestow and which the Sages of the Upanishads obtained in contemplating the truths recorded in symbol and song

by the Seers of the Vedas? The soul-scientists of ancient India searched the invisible while the modern scientist, limited by his senses and his mind, tries only to know the visible. Similarly, the Law of causation of the ancient scientist touched the universe of mind and of morals, of thought, will and feeling. The Sages of old taught the doctrine of Karma, the law of ethical causation, of moral compensation, *i.e.*, the Law by which moral and intellectual phenomena and events can be traced to their right causes.

Humanity today suffers from failure to apply these two principles. Men and women do not ask, do not inquire, do not probe the so-called mystery which surrounds them. Nor do they apply to their own conditions, or to their capacities or limitations, the truth about causation. Who or what made the congenital idiot, the born deaf-mute? Why is a fool born to wise parents and a saint born in a family of thieves? How can a man overcome his defects — mental or moral? And there are a hundred other important questions vital to our life, our contentment, our happiness and our progress.

A large number of people take it for granted that the ultimate problems of life and death, of God and Nature, etc., can never be solved by man. Such do not take into account the answers already found, the solutions already offered by the Sages and Seers of the entire ancient world. They are totally ignorant of the fact that not only have efforts been made but definite truths have been arrived at. They repeat parrotlike: "God and life and death are insoluble mysteries." This is contrary to the scientific spirit of questioning. Modern science being young and its research proceeding from form to form and from detail to detail, and depending primarily on the five senses, it does not concern itself with questions which are of the greatest significance to men and women — their joys and ambitions, their attainments and frustrations. Though modern science is popular and its influence is growing, it has not been able to wean people away entirely from bigotries and superstitions.

For ordinary men and women, the sphere of religion, the subjects of soul, of real happiness, of the meaning of suffering, of the bewildering differences between man and man, of chaos in the midst of the orderly procession of Mother Nature, are vital and most near. In the sphere of his own particular religion and on these very topics, an intelligent, nay more, a fearless spirit of questioning on the part of every man is most necessary. Sectarianism and communal pride are fostered and these crush the spirit of inquiry in the human mind. The healthy doubt which awakens us to institute inquiry is absent. There is not a religion today whose officiating priests encourage bold and fearless questioning. Religious leaders will not say to their followers: "Question, ascertain, accept or reject as your reason and your conscience dictate." They will not advise their followers, in the words of Browning, to

... prize the doubt
Low kinds exist without,
Finished and finite clods, untroubled by a spark.

But what the priest does not do, that the prophet has ever done. The prophets were once men like ourselves, and they became perfected men by asking questions, by seeking knowledge, by satisfying mental and moral yearnings. Why should we not do likewise? But how many today would apply the methods of their prophets to their own problems? They had the humility of the great, reverence for the sacred mysteries of Nature and Deity, and also the sure confidence that to these ultimate problems there *were* answers and that these not only could be found but should be found.

Questioning religious beliefs and trying to understand religious dogmas is not rejecting religion. It is just because the religious habit will not permit frank discussion and vigorous questioning that intelligent men and women throw religion overboard. Truth is never afraid of being cross-examined and those who are fearful of being questioned are not possessors of truth.

On the other hand, it is not the right kind of rationalism which rejects all that it cannot immediately and completely understand. As no surgeon in cutting up the body has found the soul, therefore no soul exists; thus reasons the false rationalist. Yet the same mind believes in the existence of mental suffering, of emotional depression and elation, which are as invisible as is the Soul. A true rationalist always remains an inquirer — humble, reverent, confident, looking for an answer or an explanation to the phenomena he has not solved, and should such answers and explanations prove him wrong in his erstwhile opinions, he is willing to let them go, ever crying: "Light, more light!" Has there ever been a greater rationalist than Gautama, the Buddha? His profound philosophy and the way of life He taught, which way He Himself walked, are splendid examples of the scientific attitude and the habit of questioning. What started him on his Great Quest? The sight of old age, of disease, of a corpse, and lastly, of a *Sannyasi*. What makes a man old? Who curses man with disease? Why does death overtake man? How can one conquer death, overcome disease, enjoy old age as the *Sannyasi* seems to do? When courtiers, learned Brahmans and others could not answer and explain, Gautama left his palace, kingdom, queen, son, and set out on the greatest of journeys. "There must be refuge," he said, and added:—

What good gift have my brothers, but it came
From search and strife and loving sacrifice?

In these three words, Search, Strife, Sacrifice, lies all hope of human progress. Many Buddhas, many Tirthankaras, many Christs, many Zarathushtras, have taught the Wisdom which renews life, endows life-struggles with a new light, mellows the mind, elevates the heart. Obstacles and difficulties do not disappear, but we have developed the mental muscle, the moral nerve, the spiritual stamina which enable us to fight our way through obstacles and difficulties to the triumph which is Peace and Understanding.

INTELLIGENCE AND THE ATOM

In *The Secret Doctrine* (I. 268) it is said that "each atom . . . *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL." The question might arise: "How can an atom which is not individually self-conscious make efforts and earn merit?"

We learn that all life is conscious. What does this imply? What does being "conscious" mean? In "Psychic and Noetic Action" (*Raja-Yoga or Occultism*, p. 58) we read:—

Occultism regards every atom as an "independent entity" and every cell as a "conscious unit." It explains that no sooner do such atoms group to form cells, than the latter become endowed with consciousness, each of its own kind, and with *free will to act within the limits of law*.

And in "Kosmic Mind" (*U.L.T. Pamphlet No. 20*, p. 5) H.P.B. states:—

Occultism tells us that every atom . . . is a little universe in itself; and that every organ and cell in the human body is endowed with a brain of its own, with memory, therefore, experience and discriminative powers.

Further on (p. 16) we read that "*discrimination* in the selection of food exists in the simplest and most elementary of the cells, in the formless and structureless protoplasmic drops."

It can be understood somewhat that a "cell" has such functions or powers, but what of the "atom"?

Every cell must of necessity have . . . a memory of its own kind, as likewise its own *psychic* and *noetic* action. . . . The molecule or the cell is the body in which dwell its "principles," the (to our senses and comprehension) immaterial atoms which compose that cell. The cell's activity and behaviour are determined by its being propelled either inwardly or outwardly, by the noetic or the psychic Force, the former having no relation to the *physical* cells proper. Therefore, while the latter act under the unavoidable law of the conservation and correlation of physical energy, the atoms—being psycho-spiritual, *not physical units*—*act under laws of their own*. . . . It is the higher mind *alone* which can influence the atoms interacting in those cells. (*Raja-Yoga or Occultism*, pp. 61-62)

Turn to *The Secret Doctrine* (I. 632). Atoms are called "material molecules" and are informed "by their apperceptive monads."

Atoms fill the immensity of Space, and by their continuous vibration *are* that MOTION which keeps the wheels of Life perpetually going. It is that inner work that produces the natural phenomena called the correlation of Forces. Only, at the origin of every such "force," there

stands the *conscious* guiding noumenon thereof — Angel or God, Spirit or Demon — ruling powers, yet the same. (*S.D.*, I. 633)

So, we have to see the atom — of whatever kind — as merely the “body” of some kind of intelligence. And intelligence, of whatever type and with whatever powers, has a kind of inherent choice of action, the limits of which are determined by the capacity of the form and the experience gained by the awakened or still sleeping consciousness within that form. How else can we understand the *living* Universe and the stages of progression of the awakening awareness? Without the possibility of diversity in action by the smallest units of life there would be stagnation, and never would the condition of self-conscious choice be possible anywhere in the Universe. What is memory? Through repeated experiences consciousness learns certain things; instinct becomes intelligence. Through repeated experiences intelligence becomes capable of being used by the higher Mind. And so on and on towards perfection.

But this is difficult to understand unless we look for the “soul” of each tiny speck and atom in space, each having its distinct mission throughout the life-cycle, and each in harmony with its fellow atoms and with the whole.

Reflection along this line brings nearer to us the conception of Universal Brotherhood, embracing *all* Nature. It makes us look differently on everything, from the smallest infusoria to the highest Dhyan Chohan; and we see more clearly that the countless lives that are the outbreathings of the One Life will one day become men like ourselves.

In every country and in every age there were and there will be people, pure of heart, who, conquering their earthly thoughts and the passions of the flesh, raise their spiritual faculties to such a pitch that the mysteries of being and the laws governing Nature and hidden from the uninitiated, are revealed to them. Let blind men persecute them; let them be burned and hunted from “societies acknowledged by law”; let them be called Magi, Wise Men, Raj Yogis or saints — they have lived and they still live everywhere, recognized or unrecognized. For these people who have illumined themselves during their lifetime, there are no obstacles, there are no bodily ties. They are alive and active in the body as well as out of it. They *are*, wherever their thought and their will carries them. They are not tied down by anything, either by a place, or by their temporary mortal covering.

—H. P. BLAVATSKY

THE TREES OF LIFE

A STUDY IN "THE SECRET DOCTRINE"

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. VIII, pp. 33-35, for January 1938.—Eds.]

From the highest antiquity trees were connected with the gods and mystical forces in nature. Every nation had its sacred tree, with its peculiar characteristics and attributes based on natural, and also occasionally on occult properties, as expounded in the esoteric teachings.—*The Theosophical Glossary*, p. 337

The Occult reason why the Norse Yggdrasil, the Hindu Asvatha, the Gogard, the Hellenic tree of life, and the Tibetan Zampun, are one with the Kabalistic Sephirothal Tree, and even with the Holy Tree made by Ahura Mazda, and the Tree of Eden—who among the western scholars can tell? Nevertheless, the fruits of all those "Trees," whether Pippala or Haoma, or yet the more prosaic apple, are the "plants of life," in fact and verity.—*The Secret Doctrine*, II. 97

The pagan philosopher sought for the Cause, the modern is content with only the effects and seeks the former in the latter. What is beyond, he does not know, nor does the modern *A-gnostic care*: thus rejecting the only knowledge upon which he can with full security base his Science.—*The Secret Doctrine*, II. 589

We see two kinds of trees, one of which denudes itself entirely and remains expressionless for a large part of its cycle, and another which slowly and continually renews itself in every part, never ceasing to give expression, and often holding in evidence the old leaf, the new leaf, the blossom and the fruit.—*The Friendly Philosopher*, p. 6

Those who walk, as pilgrims or peddlers, the plains of Hindusthan, with the sun blazing in the sky, scorching the earth, worship the trees which shelter them. As a religious duty Asoka not only dug wells for the thirsty wayfarer, but also planted trees on the roads he built, to give the traveller refuge.

But the mountain passes and the high plateaus of India reveal a different protective value of trees to the climber who seeks the vision that high altitudes alone bestow. He who slowly mounts the circling path, thousands of feet above sea level, knows how trees protect when the gale blows and the rain beats and the snow swoops down upon him. As he ascends and the track becomes bare and barren, longingly he strains his eyes to detect some green foliage at the next turn, like a camel-rider taut and concentrated to spot an oasis in the desert. And delight turns into surprise when coming upon such a grove of firs he finds a Vairagi who welcomes him to his humble ashram.

The poet and the artist have adored the beauty of the trees, but the religious devotee has worshipped them for their gracious shelter and benign protection. The mystic has heard the sermon of the trees while

the poet has listened to their song. The pragmatical trader, the beauty-loving artist and the mystic desiring to penetrate the meaning hidden in the symbol feel gratitude to the trees, each in his own way and according to the depth of his own consciousness.

But it is the farmer, the Kshetri, who like a practising occultist knows the beneficence and maleficence which works in the kingdom of trees. He knows which tree gives best the shade which is protective to his crop. He also knows by practical experience the parasitic weed, the beautiful but poisonous creeper with sapping power, the bushes which, allowed to have their own way, would overrun his field and destroy his crop. He also appreciates the serpent who is a veritable guardian of his field against burrowing jungle rats and wild boars, and fears that other serpent who hangs from the tree and who is difficult to detect because he has built into himself green colour, to so match the green of nature as to exploit it for his own nefarious murdering work.

The expert botanist is like the Adept who makes use of the vast knowledge of the occult properties of every plant and creeper, every bush and tree. A fraction of that knowledge the Adept Fraternity has imparted to the world; while the ordinary and exoteric properties of the vegetable kingdom are already known and are being further investigated, the real and occult properties are in the custody of Those Knowers of the Essence of Things — *Tattvagnyanis* — and they only pass on such of that occult knowledge as humanity is ready for, *i.e.*, will not abuse but utilize for the universal good, harming none — not even the ferocious panther or the more powerful but tiny boll-weevil.

Our concern, however, is not with the occult side of botany, but to examine another aspect of the Kingdom of Trees — the symbolic one. The tree, as a symbol, is an important one; such symbols afford the student an opportunity to exercise his mind on the Law of Correspondence and Analogy. Without the proper use of the Law of Correspondence the propositions of Esoteric Philosophy cannot be comprehended.

Evolution of ideas, according to the Esoteric Philosophy, proceeds from within without. Says *The Secret Doctrine* (I. 282):—

Everything that *is*, *was*, and *will be*, eternally is, even the countless forms, which are finite and perishable only in their objective, not in their *ideal* Form. They existed as Ideas, in the Eternity, and, when they pass away, will exist as reflections.

Occultism teaches that no form can be given to anything, either by nature or by man, whose ideal type does not already exist on the subjective plane. More than this; that no such form or shape can possibly enter man's consciousness, or evolve in his imagination, which does not exist in prototype, at least as an approximation.

All kingdoms of visible nature are but reflections of their invisible prototypes. Therefore every kingdom, nay, every form in every kingdom, has not only its outward and ordinary meaning but also an occult one. Each kingdom and each form is a symbol, *i.e.*, an embodied idea. With Plato the lower types were but the concrete images of the higher abstract

ones — an Eastern Esoteric teaching. The meaning and mission of any object in nature can be comprehended only when the higher abstraction which it ensouls, and of which it is a representative and a symbol on earth, is perceived. This apperceptive faculty can be unfolded only by a proper study of the Esoteric Philosophy according to the Law of Correspondences and full use can be made of it only when the learner is “initiated into perceptive mysteries.”

H.P.B. has given a great deal of information about the symbol of the Tree — a symbol which has “never been so degraded by antiquity as it is now, in this our age of the breaking of idols, not for truth’s sake, but to glorify the more gross matter.” (*The Secret Doctrine*, I. 405)

What does the Esoteric Philosophy teach? First:—

The Symbol for Sacred and Secret Knowledge was universally in antiquity, a Tree, by which a Scripture or a Record was also meant. — *The Secret Doctrine*, I. 128 fn.

The Symbol of the “Tree” standing for various Initiates was almost universal. Jesus is called “the tree of Life,” as also all the adepts of the good Law, while those of the *left* Path are referred to as the “withering trees.”—*The Secret Doctrine*, II. 496

In the main, repeated mention is made of two trees — The Tree of Life, and The Tree of the Knowledge of Good and Evil. Each man, assimilating by self-effort knowledge and experience, grows, and as he is a free-willed being he becomes a tree of life or a withering tree. The Tree of Life symbolizes Unity, realization of which is Life in and of Spirit. (*Cf. The Secret Doctrine*, II. 214-15.) The other Tree symbolizes Duality. *The Secret Doctrine* quotes a Commentary: “The Tree of the Knowledge of the Good and the Evil grows from the roots of the Tree of Life” (II. 216). These symbols were transplanted elsewhere “from the soil of India.”

The Arasa-Maram, the banyan tree, so sacred with the Hindus (since Vishnu during one of his incarnations reposed under its mighty shade and there taught human philosophy and sciences), is called the Tree of Knowledge and the Tree of Life. Under the protecting foliage of this king of the forests, the Gurus teach their pupils their first lesson on immortality and initiate them into the mysteries of life and death.—*The Secret Doctrine*, II. 215

But the Tree of Knowledge of Good and Evil produces good and evil fruits. At one time in India Adepts of the Evil Science or Black Art were identified with trees; Adepts of the Good Law had allegorically to take refuge not on earth but under the waters.

Throughout all Asia Minor, the Initiates were called the “trees of Righteousness,” and the cedars of Lebanon, as also were some kings of Israel. So were the great adepts in India, but only the adepts of the left hand. When Vishnu Purana narrates that “the world was overrun with trees,” while the Prachetasas — who “passed 10,000 years of

austerity in the vast ocean" — were absorbed in their devotions, the allegory relates to the Atlanteans and the adepts of the early Fifth Race — the Aryans. Other "trees (adept Sorcerers) spread, and overshadowed the unprotected earth; and the people perished . . . unable to labour for ten thousand years."—*The Secret Doctrine*, II. 494-95

The Asvattha is the Tree of Life, and its Macrocosmic aspect is thus described:—

The tree *was reversed*, and its roots were generated in Heaven and grew out of the Rootless Root of all-being. Its trunk grew and developed, crossing the planes of Pleroma, it shot out crossways its luxuriant branches, first on the plane of hardly differentiated matter, and then downward till they touched the terrestrial plane.—*The Secret Doctrine*, I. 406

Says a commentary in the esoteric doctrine:—

. . . *The trunk of the ASVATTHA (the tree of Life and Being, the ROD of the caduceus) grows from and descends at every Beginning (every new manvantara) from the two dark wings of the Swan (HANSA) of Life. The two Serpents, the ever-living and its illusion (Spirit and matter) whose two heads grow from the one head between the wings, descend along the trunk, interlaced in close embrace. The two tails join on earth (the manifested Universe) into one, and this is the great illusion, O Lanco!*

This ancient Asvattha finds mention in the Vedas but it is best known because of the reference in the *Gita*. *The Secret Doctrine* comments on this:—

Thus, the Asvattha, tree of Life and Being, whose destruction alone leads to immortality, is said in the Bhagavatgita to grow with its roots above and its branches below (Ch. XV). The roots represent the Supreme Being, or First Cause, the Logos; but one has to go beyond those roots to *unite oneself with Krishna*, who, says Arjuna (XI), is "greater than Brahman, and First Cause . . . the indestructible, that which is, that which is not, and what is beyond them." Its boughs are Hiranyagarbha (Brahmâ or Brahman in his highest manifestations, say Sridhara and Madhusudana), the highest Dhyan Chohans or Devas. The Vedas are its leaves. He only who goes *beyond* the roots shall never return, *i.e.*, shall reincarnate no more during this "age" of Brahma.—*The Secret Doctrine*, I. 406

And again:—

Says the "preceptor": "Accurately understanding the great tree of which the unperceived (Occult nature, the root of all) is the sprout from the seed (Parabrahmam) which consists of the understanding (*Mahat*, or the universal intelligent Soul) as its trunk, the branches of which are the great egoism, in the holes of which are the sprouts, namely, the senses, of which the great (Occult, or invisible) elements are the flower-bunches, the gross elements (the gross objective mat-

ter), the smaller boughs, which are always possessed of leaves, always possessed of flowers . . . which is eternal and the seed of which is the Brahman (the deity); and cutting it with that excellent sword — knowledge (secret wisdom) — one attains immortality and casts off birth and death.”

This is the Tree of Life, the Asvattha tree, only *after* the cutting of which the slave of life and death, MAN, can be emancipated.—*The Secret Doctrine*, I. 536

But with the disappearance of real esoteric knowledge the Tree of Life has now become the Tree of Death. It is easier for man today to transform himself into the Tree of Death; to save him from that great catastrophe — and many a person is nearer to it than he suspects — Theosophy entered the field. It says — “Eat of the fruit of Knowledge from the Tree of Good and Evil.” But to eat correctly one has always to keep in mind the very source of that Tree, *viz.*, the Tree of Life. Therefore we are given this “Precept for Yoga”:—

“If thou wouldst believe in the Power which acts within the root of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life.”—*The Secret Doctrine*, I. 58.

Further:—

To the follower of the true Eastern archaic Wisdom, to him who worships in spirit nought outside the Absolute Unity, that ever-pulsating great *Heart* that beats throughout, as in every atom of nature, each such atom contains the germ from which he may raise the Tree of Knowledge, whose fruits give life eternal and not physical life alone. . . . He cares little whether it be the seed from which grows the genealogical *Tree of Being*, called the Universe. Nor is it the Three in One, the triple aspect of the seed — its form, colour, and substance — that interest him, but rather the FORCE which directs its growth, the ever mysterious, as the ever unknown. For this vital Force, that makes the seed germinate, burst open and throw out shoots, then form the trunk and branches, which, in their turn, bend down like the boughs of the *Asvattha*, the holy Tree of Bodhi, throw their seed out, take root and procreate other trees — this is the only FORCE that has reality for him, as it is the never-dying breath of life.—*The Secret Doctrine*, II. 588-89

By what constituent of our being can we become a “follower of the true Eastern archaic Wisdom”? We are told:—

While the Macrocosmic tree is the Serpent of Eternity and of absolute Wisdom itself, those who dwell in the Microcosmic tree are Serpents of the manifested Wisdom. One is the One and All; the others are its *reflected* parts. The “tree” is man himself, of course, and the Serpents dwelling in each, the conscious *Manas*, the connecting link between Spirit and Matter, heaven and earth.—*The Secret Doctrine*, II. 98

Let us then go to the tree within us — “the abode of Pitris (elementals in fact) of a lower order” and make it the Tree of Everlasting Life. Quotes *The Secret Doctrine* (II. 97-98):—

“Pippala, the sweet fruit of that tree upon which come *spirits who love the science*; and where the gods produce all marvels.”

The American Indians' belief that insects have souls might be ridiculed by many today, but not so by the Theosophist who is convinced that animals are creatures as eternal as we are. According to Dr. Stephen W. Hitchcock of the Connecticut Agricultural Experiment Station, the importance of insects, for the American Indians, was more spiritual than material (*Science Digest*, April 1963). Insects were regarded as a part of the natural world, not as pests. Children were taught not to kill the butterflies and other insects, but to invite them to join in games. The Ojibway believed that insects acted much the same way as men do when together. If, for example, a cricket found food, it would invite its companions. If the cricket were killed, then a messenger would warn the rest, and they would come and eat all that could be found worth eating, and in this way inflict punishment upon men.

“Evolution,” H.P.B. wrote in her article, “Have Animals Souls?” (THE THEOSOPHICAL MOVEMENT, August, September and October 1939), “starts to mould future humanities within the lowest scales of being. Therefore, by killing an animal, or even an insect, we arrest the progress of an entity towards its final goal in nature — MAN.” We not only retard the evolution of that entity, but also “arrest that of the next succeeding human and more perfect race to come.”

Hindus indeed claim mercy to the dumb brute only on account of the doctrine of transmigration and hence of the sameness of the principle or element that animates both man and brute. St. Paul goes further: he shows the animal *hoping for*, and *living in the expectation of the same* “*deliverance from the bonds of corruption*” as any good Christian . . . which is to say that the seed of the indestructible animal soul, which does not reach Devachan while in its elementary or animal state, will get into a higher form and go on, together with man, progressing into still higher states and forms to end, animal as well as man, “in the glorious liberty of the children of God.” [*Romans*, viii, 21]

And this “glorious liberty” can be reached only through the evolution or the Karmic progress of all creatures. The dumb brute having evolved from the half sentient plant, is itself transformed by degrees into man, spirit, God — *et seq.* and *ad infinitum!* (THE THEOSOPHICAL MOVEMENT, Vol. IX, pp. 159-60 and 191)

HOW TO SERVE THEM

Immediate rebirth is for those who are always working with their hearts on Master's work and free from self-interest.

—W. Q. JUDGE

The idea of service is dear to the disciple's heart. Set upon the task of furthering the Cause of Masters that he has made his own, he lives but for the service of that Cause. Yet, to the heart of such a one the question often recurs: "How can I best serve Them?" When Mr. Judge met H.P.B. for the first time in his last incarnation, he intuitively knew that he had at last found the friend who would show "where the designs for the work had been hidden"; and he adds that she "simply pointed them out and went on with the task."

From Mr. Judge's own words we can deduce that he knew of the existence of the Great Lodge before he met H.P.B. He was already a disciple in his heart and mind, ready to pursue a task which he had begun long ago, in former incarnations. Any sincere student-server who accepts the fundamental teachings of the philosophy of Theosophy knows that these are only half-forgotten ideas emerging once again into the field of his present consciousness. But the choice is his either to accept them and resume a task that was his own in past incarnations or to overlook the opportunity his Karma affords him. Unless he has an intuitive perception of the reality of the Great Lodge of Masters, coupled with a full realization of the importance of Their Work for the future enlightenment of Mankind, the precious seeds of Wisdom will fall on an unprepared ground.

Why is this so important? It is probable that he will not come in direct contact with the Masters. But the idea of the existence of Masters as living human beings is deeply rooted in the human heart. When this idea is accepted as true it is like the germination of an egoic seed in the purified soil of our personal consciousness. This idea kept alive in the secrecy of our hearts will help us to remember what once we knew. Like attracts like. Masters are the perfect embodiments of Wisdom and Power. They are the living examples of what the possibilities lying dormant in each human being can accomplish. Furthermore, it is impossible to accept Their Philosophy and deny Their existence. That is why to love, to reverence and to serve Them is the first practical step towards the realization of the Self in us.

Mr. Judge had his first meeting with H.P.B., not as an inquirer, as he himself said, but as a worker for the Lodge of Masters who knew that the Plan for the work must be hidden somewhere. This means, among other things, that there is an original programme set out by the Masters for every new cyclic effort. This is important to keep in mind in view of what has been written about H.P.B. and her Message by those who came after her. If Masters exist and if They sent H.P.B. as their Messenger to the world, then H.P.B. certainly must have been acquainted with the Plan for the work. She and Mr. Judge knew it and they both

went on with the task. For the student-server, therefore, the Plan is outlined in the writings of these two soldier-souls, H.P.B. and W.Q.J., and is exemplified in their lives.

Our Karma has brought us in contact with that particular aspect of the work of the Masters of Wisdom which is carried on by the present incarnation of the Theosophical Movement. To further that work is our present *dharma*. And we are engaged in this task, not because exceptional gifts and powers have been evolved by us, but because the doing of it is seen by us as the best way in which we can live our lives as human beings. Our object will be to train and qualify for that definite task. This demands first a clean mind and a purified heart. This will enable us to get soul vision and heart understanding of the inner work.

From the very beginning Their work appears to have been twofold: exoteric and esoteric. The framework of the exoteric is found in the statement of the three declared objects of the Theosophical Society initiated in New York in 1875. The esoteric aspect of the work, the heart aspect, became publicly known only in 1888. The responsibility of the carrying out of the Original Plan rests on a few unselfish and fearless devotees.

The work of the Masters embraces Nature and Man as a whole. It is complex. It is possible through excessive enthusiasm and lack of knowledge to work unwittingly against the end They have in view. What then are the qualifications required? Those necessary for the treading of the path of Chelaship have been clearly set out in various articles by H.P.B. Mr. Judge writes in *Letters That Have Helped Me* that a man is hardly ready to be a disciple unless he has learnt to stand alone. This also applies to the student-server. This is no sentiment but law. Inner perception of truth enables him to live the life as it should be lived and not only to exist as a personal being. Identification with truth, with the highest in himself, renders the disciple invulnerable to the attacks from his lower nature and from the outside world. Unless our hearts and minds have become a source of light and strength to those who come in contact with us, how can we hope to help Masters in Their work? Insight and power are needed in the present and for the future. While no one is called upon to perform duties for which he is not ready, why not test and try ourselves for that day when Masters will need more companions to work for the race?

It has been said that realization comes from dwelling on the thing to be realized. The same could be said with reference to the Masters. If our faith remains unshaken, then we shall find Them and our whole life will undergo a change. We believe in Masters, in Reincarnation and Karma, but do not act daily in terms of what we know to be true. Why? Because our faith is weak.

Masters' real work is with man's inner nature. One of Their main objects was to change the Buddhi and the Manas of the Race. We belong to the race and our first task is to change our Buddhi and Manas. Daily study of the teachings throws some light on what that change im-

plies. It is arduous work since it goes against tendencies which have deep roots in us. It also demands a constant willingness to give up old mental concepts. Mental adaptability to a new environment of metaphysical and philosophical concepts is made possible through Buddhist intuition and perception.

When we are able to disseminate these teachings to the world, as teachings which have a life of their own, because we have learned and lived them ourselves, then we have served well. The primary lesson that the race has to learn is to think, to love and to live as human beings. For this, the mind of the race has to be instructed and furnished with a complete new set of ideas, and who knows what will be the mental agony of future generations if we fail today? We shall not live for ever, and immediate rebirth is only for those who are always working with their hearts on Masters' work, free from self-interest. Then, seeing that the vast field needs labourers, shall we turn back and say: "This is not for me"? Is not the word "TRY" written at the very beginning of the Path—the Path that leads to the Blessed Ones, the Masters of Divine Compassion?

The value of an act of help is not rated by its size; even a small one is of inestimable worth. Rather than size, its timeliness and spontaneity are its true desiderata. Indeed such a service is impossible of repayment, even with the earth and heaven put together.

The bounty of mother earth is well known, but even there, the yield of crops, for instance, is dependent on the season and other factors. Not so the ever ready with their help to the needy. In this respect they outshine even mother earth.

Nay, their nature is even grander than the mighty ocean which, although benefiting humanity with its huge resources of water through clouds, yet manages to get them back in other ways. But the votaries of ready help have little thought of reward when they succour.

How should one esteem a spontaneous help? The palm tree is a shining example. Despite her scanty resources of water, she raises her head aloft in the sky and is versatile with her uses.

Even as it is obligatory to be grateful for a helpful act is it essential to forget a harmful act, instantaneously. It becomes all the more necessary because, once a benefactor, for ever a benefactor. Not even a subsequent harmful act on his part could make him different. Indeed in such an eventuality, the grateful remembrance of the original benefaction has the magic touch of transforming the later harmful acts into benefic ones.

Finally, expiations for transgressing other norms of conduct are known to exist; but there is none whatsoever for ungratefulness.

—TIRUVALLUVAR

CONSCIOUSNESS AND ITS VEHICLES

Master, the more I study the more difficulties I find, and what seemed simple yesterday seems complicated today! Could you point to a few key sentences in our Teachings which would help me to a better understanding of my difficulties?

Friend, I am glad that you have arrived at this stage in your studies. Certainly I will help you, but remember that the key sentences must be meditated upon and studied, not for the solution of one particular difficulty only, but as aids to the comprehension of other difficulties as well. This is the way to synthesize our knowledge, and, without synthesizing as we go along, the Teachings become meaningless for us. We need to widen and to deepen our thinking. When we act, we do not think of the reaction; and when the effect comes we cry out against life! Just as our thinking is shallow, so is our study. A key sentence in our teachings may clear up one particular problem, but we must not stop there. We must pursue the teaching mentally until we find further applications of it, to as many other problems as we are capable of understanding now. The key sentences are like our mathematical tables. Without knowing our tables we cannot do even the simplest sum! And, if we have learnt the table wrongly, our answer too will be wrong. Tell me some of your difficulties.

Master, just what do we mean when we speak of a human "principle"? Is a "principle" a form? We can see the physical body and we are told of an astral body. But what of the Kamic principle, the mind principle, the Buddhi principle?

Friend, H.P.B. in her *Key to Theosophy* gave us the definition of a "principle." This should be learnt by heart and meditated upon. New aspects of it will strike you in time. She wrote:—

Every qualificative change in the state of our consciousness gives to man a new aspect, and if it prevails and becomes part of the living and acting Ego, it must be (and is) given a special name, to distinguish the man in that particular state from the man he is when he places himself in another state.

Notice the wording: What does "qualificative change" mean? What does "consciousness" mean? How can anything become part of the living and acting Ego? Have we here a hint of the evolutionary journey of man? Do we find another hint when it is said that one can change one's state of consciousness? Work that out for yourself. What stops man from placing his consciousness in the state of the higher Ego? Himself. How can he place it there? By making his efforts towards this end prevail and become part of the living and acting Ego. Try, try and try again. Effect follows cause. Patient effort brings success. The effort must be continued till it prevails.

Master, I can understand the physical and astral bodies as vehicles for the consciousness to act through, but how can the mind or Kama, both without form, be used as vehicles?

Friend, what is a qualificative change? What can change the state of our consciousness, *i.e.*, our awareness, except the matter-vehicle it is working with and through? Look at a page of print; then put on coloured glasses and look again. It does not look the same; the impressions you get are different. Now think of the subject-matter of the print. Your consciousness is no longer concerned with colour but with ideas. In other words, your consciousness or awareness has ceased to function on the physical plane and focuses itself on the mental plane. If your emotions are aroused by the ideas presented, your consciousness or awareness begins to act on the plane of Kama. So the awareness functions at times on the physical plane, at times on the mental plane, at times on the Kamic plane. Go further and lift the mind higher than the ideas we hold, to the universal aspect of those ideas, and our consciousness shifts to the Buddhic state — though we are so unpractised in this that the influence emanating from that state is rarely felt by us.

The consciousness itself does not change; it only becomes aware of the state it is in in terms of the vehicle it uses. It itself is the Thinker, the Perceiver. Go further — it is an Entity. An “entity” is immortal only in its ultimate essence. “Its immortality as a form is limited only to its life-cycle or the *Mahamanvantara*; after which it is one and identical with the Universal Spirit, and no longer a separate Entity” (*The Key to Theosophy*, p. 106). Let us remember that “that alone which is indissolubly cemented by Atma (*i.e.*, Buddhi-Manas) is immortal” (*Ibid.*).

The Secret Doctrine (II. 110) speaks of “the Monad and its conscious principle, Manas,” dwelling in the physical tabernacle of man. This is important for us to note, and, if applied, will solve many difficulties. But, just as fruit must be eaten to be enjoyed, medicine taken to do good, so this idea must be thought over, assimilated and used.

Turn again to *The Key to Theosophy* (p. 101 fn.): “*Buddhi*, receiving its light of Wisdom from *Atma*, gets its rational qualities from *Manas*.”

O Master, I see that I have much to learn. It sounds as if I have to ask myself all the time, “What does this mean? What is the meaning of that word?” etc., etc. It seems as if throughout the teachings are scattered phrases and sentences that illuminate one another.

Friend, that is true. So take these further key sentences to apply always:—

Our philosophy teaches us that as there are seven fundamental forces in nature, and seven planes of being, so there are seven states of consciousness in which man can live, think, remember and have his being. (*Key*, p. 88)

Occult Science has its *changeless* traditions... It may err in particulars; it can never become guilty of a mistake in questions of universal laws. (*S.D.*, I. 516)

Learn that no efforts, not the smallest — whether in right or wrong direction — can vanish from the world of causes. (*The Voice of the Silence*, p. 37)

Thou canst create this “day” thy chances for thy “morrow.” (*Ibid.*)

So courage, dear Friend!

THE INNER REVOLUTION

Subtle forms of selfishness are so ingrained in our habits of living that it is difficult to learn how to use our lives helping the planet. We will come to a better understanding of what “being alive” means by using our time here in an effort to help *all life*. Maybe returning good for evil is simply a recognition that we depend on one another for our tomorrows. It is likely that the “law of reciprocity” or Brotherhood will become more than a theory as those who see its necessity begin to practise it — and by their example the ignorance of others will be dispelled so that they, too, can live a more “livable” life.

If we wish to experience peace and enlightenment, it is wise to seek ways of establishing such conditions in our environment, of inquiring into our reasons for being alive so that we can inhabit this body in such a manner as to have a peaceful and enlightening effect upon others. Doing this, one is bound to reap, in some cycle, what one sows today. If work in non-violent direct action is to rise above the level of refined hypocrisy, the *personal revolution* must be begun; for we shall find our most stubborn and unregenerate opponent in our own hearts.

The highly intelligent animal in ourselves which opposes our inclination toward an altruistic life of study, work and service has a social reflection in the world’s nation-states which practise international selfishness and seek revenge on one another; yet we can become a counter-friction to this mistake by what we exemplify in our day-to-day lives. Nature will lend her weight to an excellent example that draws adherents by an intrinsic power of its own. Acts upholding the *oneness of life* have this “smile of nature” that carries them past the crudities of revenge.

STUDIES IN THE "TRANSACTIONS OF THE BLAVATSKY LODGE"

VIII

"THE ARMY OF THE VOICE"

Of the Stanzas of Dzyan dealing with cosmic evolution, No. IV shows "the differentiation of the 'Germ' of the Universe into the septenary hierarchy of conscious Divine Powers, who are the active manifestations of the One Supreme Energy," and who create, inform and guide the manifested Universe and thus embody in themselves "those manifestations of the ONE LAW, which we know as 'The Laws of Nature.'" Stanza V describes the process of world-formation from the first diffused cosmic Matter down to a single planet.

The *Transactions* end with Stanza IV, but many of the later questions and answers touch upon the subject-matter of Stanza V, which is not surprising since one cannot separate the architects of the Universe from the Universe which they create.

Shloka 4 of Stanza IV begins with the words: "This was the Army of the Voice. . . ." An answer which follows on p. 142 of the *Transactions* distinguishes between the eternal, immutable ALL and the movable Speech or Logos. The Word or Logos is the outward expression of the cause which is ever concealed, as speech is the outward expression of the concealed thought. The same use of the word "army" occurs in *The Secret Doctrine*, (I. 38):—

This hierarchy of spiritual Beings, through which the Universal Mind comes into action, is like an army — a "Host," truly — by means of which the fighting power of a nation manifests itself, and which is composed of army corps, divisions, brigades, regiments, and so forth, each with its separate individuality or life, and its limited freedom of action and limited responsibilities; each contained in a larger individuality, to which its own interests are subservient, and each containing lesser individualities in itself.

A broad division of the hierarchies into three classes is given on pp. 97-98 of the *Transactions*: the Dhyani Buddhas, the highest Divine (or omniscient) Intelligences; the Dhyani Chohans, who are endowed with a supersensuous intellect, each of its kind; and the Elementals, who have a kind of Kosmic intelligence. (For the sense in which the term "Kosmic intelligence" is used in this context, see Madame Blavatsky's article, "Kosmic Mind," in *U.L.T. Pamphlet No. 20*.) A broad outline of the differentiation of primordial substance and the formation of worlds which must proceed concurrently with the differentiation of the hierarchies is given on pp. 107-8 and 113-14, and on some of the subsequent pages.

Primordial substance, or the first differentiation, is described in various ways — as *Hiranyagarbha*, radiant essence, the luminous egg or the Golden Egg of Brahmâ, and so on. It is the origin of the substance

of the Milky Way which, in its turn, is the storehouse of the materials from which the stars, planets and other celestial bodies are produced. This radiant essence becomes "seven inside, seven outside," or, in other words, it remains seven-principled on the plane of the unmanifested and becomes seven-principled on the plane of the manifested.

The Milky Way is the band of faint luminescence encircling the heavens. Powerful telescopes resolve this into stars so numerous and so distant that to the naked eye they are indistinguishable as individual stars. Obscuring our vision in many parts are vast clouds of interstellar dust, out of which the stars are said to have been formed, while outside the system of stars forming our Milky Way are similar systems as revealed by ever more powerful telescopes.

According to the *Transactions*, however, the matter within our solar system is in an entirely different state from that which is outside or beyond the system, and before reaching the planets from the Milky Way matter has to pass through many stages of differentiation; "but that which is already differentiated and found on earth is also found on other planets and *vice versa*." This is at variance with modern astronomy, which deduces from its observations that the matter of the stars is basically the same as that of the planets, apart from considerable differences in state and behaviour due to the enormously high temperature of the stars.

Astronomers cannot visit the stars. They must develop instruments which collect and analyse the signals sent continually by them and try to deduce the nature of the unknown character of the sources of those signals, much as one might decipher and analyse long-faded letters from an unknown correspondent and attempt to deduce from them his character. These signals are the waves of light which traverse the vast reaches of space before arriving at our planet. Our instruments reveal a complex nature, yet identical with the light emitted by terrestrial elements when raised to white heat. It seems reasonable to assume that the separate sources of exactly similar signals must themselves be exactly similar.

No doubt with this argument in mind, Madame Blavatsky writes on p. 114:—

But in all your scientific calculations and measurements it is necessary to consider that the light by which the objects are seen is a *reflected* light, and the optical illusion caused by the atmosphere of the earth renders it impossible that calculations of distances, etc., should be absolutely correct, in addition to the fact that it entirely alters observations of the matter of which the celestial bodies are composed, as it is liable to impose upon us a constitution similar to that of the earth. This is, at any rate, what the MASTERS teach us.

Calculations of distances are based upon analyses of the light reaching us from the stars, as are deductions concerning their chemical constitution. In fairness to science it should be stated that allowance is made for the effect on the light of the conditions it has to pass through before reaching us, but it would seem that this is more profound than is realized.

Returning to the subject of the "army" of intelligent beings at work in these many transformations of substance: it has also to be understood that at one and the same time there is a force or intelligence acting within matter and a force or intelligence acting outside of matter. Every differentiation of substance and matter evolves a kind of intelligent force imprisoned within it (p. 102). It belongs to the third division of the hierarchies mentioned earlier: the Elementals. Acting outside of matter, *i.e.*, free from the limitations of matter, is the divine Free Will represented by the Dhyani Buddhas, the highest of these three divisions. It is the purpose of Nature to unite with the Free Force acting outside of matter the imprisoned forces acting in matter. A consideration of the same process in man, the microcosm, should make the meaning clearer. Man's body is an "army" of cells, each cell being endowed with consciousness of its own kind, and with free will to act within the limits of law. These are the imprisoned forces. But, though all the different cells are different and varying consciousnesses, there is still a unit of consciousness which is the man; it is a reflection of the thousands and millions of consciousnesses which a man has absorbed (p. 100). The free force in man, corresponding to the divine Free Will, represented by the Dhyani Buddhas, is his spiritual will, which, as his personal consciousness strives to unite with the individual consciousness, establishes order in disorder, harmony in chaos (p. 129).

Two specific instances of phenomena not to be fully understood except in terms of the force within and the force without matter are given: planetary motions and the imitative faculty of certain insects which copy with almost mirrorlike fidelity the colour and even the outward form of plants, leaves, flowers, pieces of dead twigs, etc. Only an invisible intelligence *outside* the insect could copy with such accuracy from larger originals (p. 130). In connection with the former instance, we mention a passage in *The Secret Doctrine* (I. 442), in which H.P.B. quotes from the Puranas: "The great Architect of the World gives the first impulse to the rotatory motion of our planetary system by stepping in turn over each planet and body." It is this action "that causes each sphere to turn around itself, and all around the Sun."

This is our last study in the *Transactions*, a book with which many may not be sufficiently familiar. If we have succeeded in stimulating the interest of some, the series will have been of some value. It is a book which, in its questions and answers, makes the reader roam among many subjects, from the "last vibration of the seventh eternity thrilling through infinitude" to the snowflakes which, along with the crystals, exhibit all the geometrical forms existing in nature (p. 143); but through it all runs the insistence of unity in diversity, a principle stated with fine economy of words in the opening *shloka* of Stanza IV of the *Book of Dzyan*: "Learn there is neither first nor last; for all is One Number, issued from No Number."

VISION SPLENDID

Madame Blavatsky, in the Conclusion to *The Key to Theosophy*, visualizing the future of the Theosophical Movement of the 19th-20th century, has stressed the necessity for student-workers to acquire "un-biased and clear judgment," in other words, true vision, for carrying out Theosophical work successfully in the decades to come. Why did she do so? Because she knew how great was the responsibility of sustaining the most serious movement of the age throughout the whole cycle, how important was the Message she had brought, and how much the world needed it. Students of her own time as well as those who came after, not heeding the wisdom of her words, went astray through personal ambition followed by personal disagreement and strifes.

After waiting and watching patiently for years, seeing the need for rebuilding the great Movement out of the prevailing conflicts and chaos, according to the original impulse and the original plan, a man of vision, Robert Crosbie, set to work and, with his own first-hand experience of Theosophical work in America under Mr. Judge, almost single-handed and without funds started the United Lodge of Theosophists. It was on February 18th, 1909, that he founded the Parent Lodge in Los Angeles, U.S.A., and he continued to work till June 25th, 1919, when he put aside his mortal coil. With his vision splendid he separated himself from all Theosophical organizations. With his vision splendid he framed the Declaration of the United Lodge of Theosophists along impersonal, universal lines, remaining staunch and loyal to the great Founders of the Theosophical Movement. More than half a century has gone by since then, and students belonging to the various Centres of the one United Lodge of Theosophists, united by a bond of similarity of aim, purpose and teaching, recognize their debt of gratitude to this man of vision for pointing out the right path. Had it not been for his vision, his devotion, his steadfastness and courage, the true Teachings of Theosophy would have disappeared from the public world, H.P.B. and her Message would have been forgotten, and humanity would have been the poorer for want of true light and guidance along the spiritual path.

What does it mean to be a man of vision? In the ordinary sense vision means the power of sight; from the spiritual point of view it means soul-sight, seeing within and beyond that which is perceived by the physical eyes, through right understanding. It is not seeing things invisible, that others do not see, but "the right perception of existing things, the knowledge of the non-existent," as *The Voice of the Silence* puts it.

In the *Yoga Aphorisms of Patanjali* we read: "The soul is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas" (II. 20). It is after long and arduous struggle on the part of the human soul, the self-conscious thinker, to unite itself with its Divine Parent that the truth of this is realized. In Adepts, because Buddhi and Manas are permanently united, real vision or intuitive perception is fully developed. In ordinary mortals, there are only occasional

flashes of true insight and inspiration; their thinking principle is dragged down to the plane of passions and desires and sense inclinations, and so their vision is beclouded and blurred. As Patanjali states: "When the understanding and the soul are united, then self-knowledge results." And in commenting upon this verse Mr. Judge points out: "The self-knowledge spoken of here is that interior illumination desired by all mystics, and is not merely a knowledge of self in the ordinary sense."

The blending of mind and soul is also recommended by *The Voice of the Silence*. It is necessary for all aspirants on the Spiritual Path to gain spiritual vision and discrimination, to think and act noetically, and, instead of following impulses from outside, always to seek inner guidance and to act from within, after checking with the holy writ so as to make sure that the right course has been taken.

Robert Crosbie had inner illumination. He wrote and spoke as a man of vision. He had courage undaunted and also true humility. Never did he proclaim, "Behold, I know"; but, following in the footsteps of his illustrious predecessors, always and ever in true humbleness he uttered, "Thus have I heard."

So let the soul that is not unworthy of that Vision contemplate the Great Soul; freed from deceit and every witchery, and collected into calm. Calmed be the body for her in that hour, and the tumult of the flesh; ay, all that is about her, calm; calmed be the earth, the sea, the air, and let Heaven itself be still. Then let her feel how into that silent heaven the Great Soul floweth in. . . . And so let man's soul be sure of Vision, when suddenly she is filled with light; for this light is from Him, and is He; and then surely shall one know His presence when, like a god of old time, He entereth into the house of one that calleth Him, and maketh it full of light. And how may this thing be for us? Let all else go.

—PLOTINUS

EXTRACTS FROM UNPUBLISHED LETTERS

Loneliness — that is the badge of all our tribe. At times it becomes intense; at times it has only a numbing effect. Loneliness is part of the inner life. We leave off, or try to, the lower; we do not become accustomed to the Higher; we are in mid-air, like Trisanku. Look up his story; Longfellow has a poem about him, if I am not mistaken. Do not be frightened. This loneliness acts both in good and bad ways and we have to learn to make good use of it.

Right Loneliness of the Noble Eightfold Path is “want of pleasure in congregations of men.” But the next exercise is meditation which unfolds companionship with our Inner Ruler, followed by that with fellow pilgrims. To get away from the lower into the higher is the War; to enjoy the higher is light, peace and divine contentment which, through divine discontent, urges us on to progress to perfection.

Of course companionship is necessary, and not only for ordinary people; for students there should be the cultivation of *sat-sang*. All chelas of all Masters form a band of Companions; and further, disciples of the same Guru cultivate a deeper friendship. The institution of *guru-bhais* is real and represents a grand occult truth. So, asceticism of the right type demands cultivation of the spirit of companionship. You are bound to come to that stage and it will call for considerable discrimination.

Affinities, says Judge, anon bless and anon damn. Again, H.P.B. says that love and hate both are immortal feelings. We are attracted by those we love and also those we dislike — I hope we hate no one. We have to learn to open our big hearts in a big way — love, love and love all. Draw a circle and take all in. It requires heart-wisdom and charity of mind and speech — *Shila*-harmony between our words and acts, balancing the credit and debit sides of our own Karma so that the Law does not react on us; and we learn to use the Great Law which is both Justice and Mercy. So let us act in a friendly way, never mind what anyone does. When we depart from the body let us not leave behind anyone who dislikes us. Let us leave only friends and friendship all along the line.

Our esoteric principles demand that feelings of dislike for persons be promptly adjusted. Read and apply the principles of W.Q.J.'s article on “Friends or Enemies in the Future”; also numerous passages in his priceless *Letters*. This is essential for you, your own inner growth. Whenever and wherever and for whomever you find a feeling the reverse of loving friendliness, better to throw it out, as quickly as possible. We cannot possibly change others, however much we may advise and try to guide and help them. But ourselves we can and should transform. Spiritual transmutation is not only possible but very desirable. A major part of our inner training consists in just such a task of transmuting the

rough, drossy material into sparkling diamonds. Spiritual alchemy is the real science and the soul of material alchemy.

As to likes and dislikes, loves and hates — we *have* to remove from our being this pair of the human personal character. Only a *Bodhisattva* has fully succeeded in that grand task. But we must begin. Here is an *ascetic* exercise. How to win over those who dislike us? By, first, liking them. Both mental effort and imagination have perforce to be used. This is a major trial in chelaship. Take your feelings which, so to speak, create non-understanding and/or embarrassment for you in reference to——— or anyone else. How to begin to overcome that? You will need to see their good points, gain knowledge about those, come closer to them in and by imagination. By the way, this is one aspect of working in silence and secrecy. Then bit by bit you pass out of the dislike stage into the like stage. In the case of those you already like, expansion into love should be attempted and then impersonalization of that like and that love. This is *practising* Brotherhood. You are correct — understanding is comparatively easy; application requires the aid of imagination.

As you have the spirit of true give-and-take you are bound to gain friends and companions and devotees. Acquaintances grow into friends, or drop out; so also friends cultivated and who cultivate us become companions and these become devoted to us and we to them. You are beginning the good life of Brotherhood and so I have been writing you to cultivate the spirit of friendship. From the occult point of view the rule of discipleship seems to be that chelas go in groups and establish real companionship. Dissimilar magnetisms, like differing colours, are so mingled that a pleasing picture is created, which grows into real beauty. The Master and chela relation no doubt is strictly individualistic, but He uses other individuals to chip off our rough or sharp edges, for in the process those others get their own edges smoothed and rounded. Then there is an old song they used to sing: "Your friends are my friends and my friends are yours." It contains another phase of this creative work in and for groups, which ultimately aids every individual in the group. So it goes.

We attract to ourselves, impersonally from the Astral Light and through persons who are our agents of Karma, love or hate vibrations. We *feel* hot and cold — it is our body in relationship to the earth's temperature rooted in the earth's magnetism, etc. The same about emotional vibrations. The Buddha did not feel the hate when Devadatta vibrated the full force of hatred. We *feel* and respond to kindness or to cruelty and feel elevated or depressed. So it is we. This is nothing new and we all know it; but metaphysically it is better to register the nature of this phenomenon. Also, it is understandable why resentment arises in us when resentful vibrations attack us. Now, "Resist not evil" offers an ascetic exercise to be used *subjectively*. It is within our own personal life that we have to practise not to resent resentment. We do not will; will is for-

gotten, but that means that memory-will is weak. Vigilance is will of memory — remembrance. All this is simple to understand, difficult to apply. And yet we must apply. In what measure? My dear, in full measure.

Kinships will not be marred if hearts are true. Points of view are bound to differ. It is a scientific fact that no two persons see the same view they are beholding with the same accuracy or understanding. If that be so on the physical plane, how much more it must be so on the mind-heart plane! Let us trust each other, have faith in the *good* of each other's minds (for it is in lower Manas that bickerings, etc., arise), seek what unites and eschew what divides, and above all be patient with each other. There is occult wisdom in one of the sonnets of Shakespeare on love. Judge's phrase, "Hold grimly on," has numerous applications. Of course egotism is the source of troubles, dislikes and hatreds at every turn and at every stage. To settle or sink personal differences in the larger interests of our Great Work is an art in itself, which many, even among our students, have not acquired. To succeed in this with one or half-a-dozen we need to practise this forbearance and fortitude with all and sundry. If we develop amicability, and so adaptability, in our own character, two-thirds of our work is done; not only for our own self but for the Cause also.

To forgive and forget is the practical technique to be employed for the application of compassion in the heart. A similar connection there is between love and understanding; the latter is born of the former; no love, no real understanding. But one may have love and not understand because of absence of philosophy and of knowledge.

More than once have I told that love is like electric power. How can one be benefited if he does not know the technique of pressing the button? Simply the existence of electric line in the room is not going to help a man.

Love is the electric power and faith is the button. Press this button and thereafter the immense power is at your command. Love is there all through the world. What we lack in is faith. And this lack of faith is the reason behind the apparent inaction of the power of love.

—VINOBA BHAVE

IN THE LIGHT OF THEOSOPHY

The Freedom from Hunger Campaign launched by the U.N. Food and Agriculture Organization held a World Freedom from Hunger Week around March 21st, in which all countries were invited to participate; and this year the World Health Organization chose for World Health Day, April 7th, the theme of Hunger, Disease of Millions. The March issue of *World Health*, the magazine of WHO, is a contribution to these two events.

As is brought out in that issue, more than half the earth's population, now estimated at 3,000 million, are victims of hunger or inadequate nutrition in one form or another. Over large areas of the world, the diseases that stem from hunger are widely prevalent and the rate of child mortality is often fifteen times higher than it is in places where proper food can be had.

Man has today the knowledge and the power to produce sufficient food, measured on a health standard, for more than twice the population of the world. This is one answer to the pessimists and the advocates of artificial methods of birth control, who claim that the earth's population is outrunning its capacity to produce food. Indeed, according to a recent survey, world food production in 1962-63 is expected to increase faster than the growth of population, estimated at a world rate of 2% annually. Unhappily, the greatest increase in food production is in those countries where food is already plentiful, and the least in those where it is most needed.

Food output may be so high in particular countries or regions that local surpluses accumulate. These surpluses do not move into international trade, chiefly because the countries needing more food do not have the money to buy them. As a partial remedy, the United Nations and the Food and Agriculture Organization have jointly launched a World Food Programme whose aim is to use surpluses in an orderly way to promote economic and social development. It is now beginning operations.

Hunger is an unnecessary evil and it is significant to note that increase in population is not the real cause of starvation. World resources are more than sufficient to provide adequate food for everybody, everywhere. The situation, therefore, is not irremediable.

A question worth consideration is: While physical poverty and hunger need to be eliminated, should nothing be done about spiritual poverty and hunger?

In our age, anything labelled "scientific" is too often taken to be beyond censure. However, the methods and devices of modern science, once accepted as infallible, are, in many instances, later proved to be of doubtful value. The polygraph, a simple electrical sensing device popularly known as the "lie detector," is an instance in point. Long used by police and investigative agencies throughout the United States, although

not yet admitted in courts as evidence unless all parties agree, the polygraph has recently undergone an amazing upsurge in popularity. Thousands of pilferage-plagued U.S. firms regularly use the machine to determine the honesty of their employees. Now, after more than 40 years of use, the polygraph is found to be not quite as infallible as it was thought to be. (*Newsweek*, April 29th)

The polygraph rests on the theory that the act of lying is always accompanied by physiological changes in the liar; so it measures a subject's pulse rate, breathing, relative blood pressure and, in some cases, his muscle tension and perspiration. Changes in these measurements are recorded on moving graph paper.

Generally, most critics of the polygraph admit that such changes are *sometimes* related to guilt, in *some* persons. However, as three Harvard psychologists, Drs. Richard Sternbach, Lawrence Gustafson and Ronald Colier recently wrote in the *Harvard Business Review*, "the physiological changes that accompany lying may also accompany many other things," such as normal anxiety, a shift of attention, or childhood guilt associations. On the other hand, it is well known that the machine can be defeated by a habitual liar, or by a criminal who is completely convinced that he is innocent. Besides, the man running the machine is often not qualified enough to make correct interpretations.

Critics point out that the aura of infallibility surrounding polygraphs has led to countless instances of coercion, intimidation and other abuses. As the Harvard psychologists conclude: "There are no really effective methods [for lie detection] yet available."

To judge a person's inmost thoughts and motives on the basis of physiological changes is indeed a dubious practice, in more than one way. It requires a man to run the machine and to interpret its readings. Are the examiners themselves — or, for that matter, any of us who belong to the common run of humanity — so completely honest, truthful, pure and infallible that their judgment of another's honesty and truthfulness can safely be relied upon? Deliberate untruths, dissembling, hypocrisy, dishonesty — who is free from all these? Instead of trying to detect untruthfulness in another, what will really help us is to seek the reason why we ourselves are lacking in absolute truthfulness. In her article, "It's the Cat!" (*THE THEOSOPHICAL MOVEMENT*, May 1939), H.P.B. wrote:—

"Hail to the policy that first began
To tamper with the heart to hide its thoughts,"

is the world's motto. Is not the World one gigantic lie? Is there anything under the sun that offers such rich variety and almost countless degrees and shades as lying does? Lying is the policy of our century, from Society lying, as a necessity imposed upon us by culture and good breeding, up to individual lying, *i.e.*, uttering a good, square unmitigated lie, in the shape of false witness, or as the Russian proverb has it: — "shifting off a sin from a diseased on to a healthy head."

What is it that makes it difficult for us to be truthful? H.P.B. tells us:—

SELFISHNESS, the first-born of Ignorance . . . is the impassable wall between the *personal* Self and Truth. It is the prolific mother of all human vices, *Lie* being born out of the necessity for dissembling and *Hypocrisy* out of the desire to mask *Lie*. (*U.L.T. Pamphlet No. 17*, p. 6)

Psychiatrist Rudolf Dreikus, founder-director of the Alfred Adler Institute in the United States, who was recently in Bombay to conduct a four-day seminar on "Dealing with Children," organized by the Bombay International School Association, spoke on a problem that everyone is confronted with at one time or other — the giving up of a bad habit (*The Times of India*, May 5th). If one wants to give up smoking, for instance, he said, the easy way to do so is to "just stop." It is hardly a question of will power, as most people who say they want to give up smoking are not sincere.

Man is suffering from the belief that he is weak, puny and insignificant. This, according to Dr. Dreikus, is quite often a game he plays with himself to justify his vices. Actually, everybody does just what he really wants to do. That "man determines his own fate" is an important fact Dr. Dreikus reiterated. An individual's behaviour depends on what goals he sets for himself.

This, to the student of Theosophy, is reminiscent of what *The Voice of the Silence* states:—

Do not believe that lust can ever be killed out if gratified or satiated, for this is an abomination inspired by Mara. It is by feeding vice that it expands and waxes strong, like to the worm that fattens on the blossom's heart. (p. 18)

An article by Dr. K. K. Pillay, Professor of History, University of Madras, titled "The Temple as a Cultural Centre" (*The Journal of Oriental Research*, Madras, Vol. XXIX, Parts I-IV), throws interesting light on the function of temples in ancient India. They were then more than places of worship; in fact there is no reference in the Vedas to worship in temples. "They were fortresses, treasuries, court-houses, parks, fairs, exhibition-sheds, halls of learning and of pleasure, all in one." Above all the temple as well as the *matha* attached to it served as the centre of cultural and educational activities. It was the pivot of the village.

Many are the inscriptions that speak of the educational facilities provided by temples. The Vedas, the Puranas, the Dharmashastras embodying the rules of right conduct, grammar, rhetoric, logic, astronomy, medicine and other special sciences were among the subjects taught or discoursed upon. The *ghatikas* and *mathas* provided systematic training

to pupils in sacred lore. Some of these were residential halls of learning. Discourses and discussions on religious and sacred themes were part of the facilities provided by temples and *mathas*.

Architecture, sculpture, painting, music and dance attained a high degree of progress in and through the temples. In India, as in ancient Greece, art was the handmaid of religion and the temple was the epitome of the artistic attainments of bygone ages.

With the progress of time, the real purpose behind the establishment of temples came to be forgotten and they have suffered in prestige and appeal so far as the bulk of the people are concerned. The decline of true religion also led to the decline of the position the temple once occupied in people's minds.

The Secret Doctrine (I. 209 fn.) asserts that the temples of ancient India, as those of Egypt and of Greece, "are all the work of initiated Priest-Architects, the descendants of those primarily taught by the 'Sons of God,' justly called 'The Builders.'" Elsewhere in *The Secret Doctrine* we read of the "Temple-Initiates and ascetics" (I. xxi), "the Hierophants of the Temple, wherein MYSTERIES have ever been made a discipline and stimulus to virtue" (I. xxxv).

India is dotted with sacred shrines and temples, to which pilgrimages are made. Some of these sacred places of pilgrimage Mr. Judge calls "centres of spiritual force" in his *Echoes from the Orient* (p. 31). The physical pilgrimage, he explains, is but a reflection of the psychological pilgrimage; sacred shrines and temples are psycho-physiological centres to which the Ego must go, and which correspond to the bodily journey to these places. Mr. Judge wrote:—

It is asserted by many, indeed, that at most of the famous places of pilgrimage there is an Adept of the same order to which the Theosophical Adepts are said to belong, who is ready always to give some meed of spiritual insight and assistance to those of pure heart who may go there. He, of course, does not reveal himself to the knowledge of the people, because it is quite unnecessary, and might create the necessity for his going elsewhere. Superstitions have arisen from the doctrine of pilgrimages, but, as that is quite likely to come about in this age, it is no reason why places of pilgrimage should be abolished, since, if the spiritual centres were withdrawn, good men who are free from superstition would not receive the benefits they now may have. The Adepts founded these places in order to keep alive in the minds of the people the soul idea which modern Science and education would soon turn into agnosticism, were they to prevail unchecked. (*Ibid.*, p. 32)

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

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

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

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

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

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

Being in sympathy with the purposes of this Lodge as set forth in its "Declaration,"

I hereby record my desire to be enrolled as an Associate, it being understood that such association calls for no obligation on my part other than that which I, myself, determine.

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards for signature will be sent upon request, and every possible assistance furnished to Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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