

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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A BASIS FOR UNITY—STUDY—WORK

We have but to keep continually in mind and heart the *original lines* laid by H.P.B. and W.Q.J., namely UNITY first, as a focus for spiritual growth and mutual strength; STUDY, that a knowledge of the Movement, its purpose, its Teachers and its Message, may be had; WORK, upon ourselves in the light of that study, and for others first, last, and all the time.

—ROBERT CROSBIE

This magazine prints every month on its back cover the Declaration of the United Lodge of Theosophists — a document in which Robert Crosbie has put together statements from the writings of his trusted and trustworthy guru, William Quan Judge. Every Associate of the U.L.T. has, in becoming such, avowed his “sympathy with the purposes of this Lodge as set forth in its ‘Declaration,’” and found in this living document something to which his inmost feelings respond. Its five brief paragraphs point most clearly to a Way of Living.

To the individual, the Declaration shows the way to self-effort at Devotion, Knowledge, Right Action. It helps each to become a centre of work in himself, round which might eventually form a nucleus from which information and spiritual influence would radiate and towards which higher influences would be directed. Independent devotion to the Cause of Theosophy; loyalty to the Masters; study, exemplification and dissemination of right ideas; realization of the One Self; co-operation with others on the sound basis of similarity of aim, purpose and teaching; true service of Humanity and brotherliness towards all creatures — to practise these is to live in the spirit of the Declaration.

For the U.L.T. as a whole, the Declaration provides a functional basis for integrated effort at Unity, Study and Work. It serves as a focus around which all those bound by similarity of teaching, which brings similarity of aim and purpose, can come together as a voluntary Association. It may be compared to a map showing certain safe routes, however difficult, at the same time warning against pitfalls and short cuts which look attractive and easy.

Associates of the U.L.T. must ponder over the Declaration with calm-

ness so that what is implicit in it may become clearly understood. The more earnestly they set about living up to the principles enunciated in it the better the position in which they will be to establish a living nucleus of Brotherhood instead of just talking of it, for there is a danger in talking about Brotherhood and not establishing the nucleus of it. They must think out new ways of applying the basic principles of the Declaration to ever-changing needs and ever-fresh opportunities. But in labouring for Theosophy they have to remember that in their zeal and enthusiasm they must not substitute their Lodge for Theosophy. This would be fatal and would set at nought the Declaration in its spirit and letter. Theosophy is like the Spiritual Soul; the U.L.T., like the body in and through which that Soul functions.

The following extracts from the writings of the Founder of the U.L.T., Robert Crosbie, whose death anniversary, commemorated as U.L.T. Day, falls on June 25th, throw light on what prompted him to compose the Declaration — a document from which he also drew inspiration:

“‘U.L.T.’ is a *name given to certain principles and ideas*; those who associate themselves with those principles and ideas are attracted and *bound by them only* — not by their fellows who do likewise or who refrain or who cease to consider themselves so bound. The DECLARATION, with its signature by the Associates, is a wide departure from anything that exists as an organization.”

“The basis of successful work is Unity: this is the constant cry of H.P.B. and W.Q.J. To be able to afford a basis for Unity to individuals or organizations, without demanding any relinquishment of affiliation or belief, is no small thing. The *Declaration* of ‘U.L.T.’ does just that: it is not a theory, but a carrying out of the spirit of the Messengers.”

“If the Declaration shows itself to be directly in line with the teachings, the teachers, and the original lines laid down, it will make the observant think. Doubtless the Declaration could be amplified, but would not amplification detract from attention to the points made by it? It is direct and it is short, therefore quickly grasped. All can make their own deductions, but with us it is ‘a firm position assumed out of regard for the end in view.’ Our purpose is to draw attention to the Teachers and the Teaching, not to any others; hence it is conservation, safety, to maintain the impersonality of ‘U.L.T.’ Its aim, scope and purpose are shown in the Declaration, and besides, attention is called to the great underlying Movement which compels such alterations from time to time; so, as the declared policy is followed out and the Teaching is studied, the practical amplification will come of itself.”

“We sympathize with *all* efforts to spread broadcast the teachings of Theosophy pure and simple, without expressing preference for any organization or individual so engaged — recognizing that while

methods differ, the Cause of one is the Cause of all. Meantime, we go on with our own line of work which, because of its freedom from any complications of organization, presents a catholic spirit. We are not drawing attention to ourselves as a body, but to the principles that, as a body, we hold. The *Declaration* is a summation of the stand that all Theosophists should take — toward the work and toward each other. . . . We have not only the duty of promulgating, but of safeguarding as far as possible the spirit of our *Declaration*."

"'U.L.T.' and its *Declaration* will be compared by many with the claims made by the various societies and their exponents. Each of these makes the claim that he or it is alone right. What are our claims? — it will be asked. We make none: we point to the Message, the Messengers, and Their enunciation of the Work — and carry on the latter in accordance; we have no 'revelation' to offer, we only hand on that which was known before. The position is unique and unassailable in that it makes no claim to any other authority than the Message and the Messengers."

"The 'U.L.T.' *Declaration* should turn the attention of every open-minded Theosophist from forms to principles. It provides a real basis for study and work. Its reasonableness should awaken many to get busy on themselves. The door is open to all, but we cannot help those who will neither listen nor think."

"The phrase used by one of the Messengers is significant, and avoids all conflict with organizations, being capable of including all without detriment to any. That phrase is: THE UNITED LODGE OF THEOSOPHISTS. Members of any organization or unattached, old and new students, could belong to it without disturbing their affiliations, for the sole condition necessary would be the acceptance of the principle of *Similarity of aim, purpose, and teaching*. The binding spiritual force of this principle of brotherhood needs no such adventitious aids as Constitution or By-Laws — or Officers to administer them. With *it* as basis for union, no possible cause for differences could arise; no room is found here for leader or authority, for dogma or superstition, and yet — as there are stores of knowledge left for all — the right spirit must bring forth from 'Those who never fail' all necessary assistance. The door seems open for those who *would*, but cannot see a way. Any considerable number, *living, thinking, acting, upon this basis*, must form a spiritual focus, from which all things are possible."

"We have to show the *raison d'être* of 'U.L.T.' so that others may see it as clearly as we do. We have undertaken a high mission and a heavy task — not because we think ourselves so eminently fit, but because we see the need and there is no one else to do it; and we also know that we will not be left alone in the doing."

STRAY MEMORANDA

[The following article was first published by W. Q. Judge in *The Path*, Vol. III, pp. 350-52, for February 1889, and was reprinted in *THE THEOSOPHICAL MOVEMENT* for July 1936.—EDS.]

“Why not,” I said to a Master’s messenger, “give to all these gaping theosophical children throughout the Society the whole truth at once? Collect all the doctrines and the interlocking prophecies together, whether about the world of men or the world of the Gods; arrange all the facts respecting the evolution of men on the planet, with all the details about dividing of races and the hidden descent of tribes; then give it out for good and all?”

Looking at me seriously, he said, “Would they believe it? I think not.” But he left behind him some stray jottings. . . .

“The science-worshipping theosophist, thinking that the brighter day will only come when men of science are convinced that the Masters know all that is to be known, would have revelations regarding ‘missing links’ and the dispersion of races. But the dawn of a new age is not heralded by such divulgements; and to tell the facts before the time would only result in strife, bitterness, and laughter.

“Not even the devotees of the Worship of the Dead, who follow after mediums and say that the souls of the deceased return to detestable surroundings in heated cabinets, would admit a single fact that militated against pet theories. Yet we know that the souls of good men who have died do not trouble the world. They leave behind them the ‘coat of skin,’ full of what wickedness they were unable to disperse in life. This unsavoury remainder is worshipped by the medium-hunter, and because out of the astral light it reports facts and words not thought of by the sitters, the real man is accused, and by default convicted, of returning here. Such spiritualists as believe thus are consecrating corpses and making Gods of the demons of the air. Will they believe this?

“The extraordinary psychical manifestations occurring during the last forty years all over the Western world have been dubbed by the ‘spiritists’ as the awakening of men and the new, best, last philosophy, whereas they merely marked the changes beginning in the great heart and mind of the collective Western man. In relation to what is heralded and will be, they are as is the changing voice of the youthful chorister to its full development into a basso profundo.

“By careful and painstaking attention to this worship of the dead, new forms are created in the astral light, compounded of the reliquæ of deceased people and the matter added by elementals; they imitate the dead in word, gesture, recollection, and other indicia of identity, and delude the living, because these elementals like the new surroundings thus found. One small section only of the elemental nature is thus affected, but it likes not to relinquish a grasp once taken upon us mortal-gods.

“Although this Death-Cult calls itself scientific, we have not yet heard of any careful or other collecting of statistics about appearances through mediums of the same deceased person at more than two places at once. But any careful reader can find that such things are reported every day and no deduction drawn from it.

“The real deceased one in his blissful state after death feels a twinge every time his shade is called up in the charnel house of a living medium’s body.

“The money paid to mediums for ‘spirit communications’ is haunted by astral beings of a certain order. They plunge upon the medium, and find their appropriate dwelling in the bad and not in the good part of his nature. The temple of the Holy Ghost is thus turned into a den of thieves.

“The trajectory of a spiritual being through space is visible to the human eye from only one point, and very often it is seen as a curved line when in fact it is otherwise. One sort of elemental being moves in an epicycloidal curve. Looked at by one person’s eye it is a straight line, to the other observer it is a curve, while a third sees it as a triangle.

“Every thought has with it in its journey all the physical, mental, and moral attributes of the thinker; but the recipient may be able only to perceive one of those attributes, and then, instead of getting the thinker’s thought, he may hear the rate of vibration in the body of the thinker, and all he sees then is a small white star.

“Where cities are ‘destined’ to be built, whole armies of celestial beings build an imaginary city and try to induce men to erect the objective structures there; and the founding of a city is an occasion of joy or deep sorrow for those who can see the nature of its builders.

“There are certain spots in the land now uninhabited, over which swarm hosts of elementals. They have their own city there, and when men pass that way they whisper to them, show pictures of a city, of its buildings, and its future; and soon or late the human beings come and erect their dwellings there.

“Your American continent is full of these spots, and crowded with memories of past glories that elbow each other for space.

“Although each thought goes on through infinite space, many thoughts sent out from your mind are, so to say, lost on the way; for they meet opposite thoughts or stronger ones which deflect them from the course desired, and they thus fly on to a goal not in the mind of the thinker, or through weakness of impulse they fall away from the appointed orbit.

“In one aspect the Astral Light may be compared to a howling mob of rival musicians, each engaged on a different tune. Who enters there has need to know how to distinguish the right tune, or dire confusion will result in his mind.”

THEOSOPHY IN DAILY LIFE

Theosophy is a body of knowledge which embraces the entire Universe, hence every aspect of ourselves. Naturally, any individual can only grasp that much of it which he is capable of understanding. As Mr. Judge says in *The Ocean of Theosophy*, it gives food for thought to the greatest minds and will not at the same time overwhelm the understanding of a child.

Let us understand the different stages of gaining knowledge: (1) We generally familiarize ourselves with the actual words of any proposition, such as the Three Fundamentals, or the Aphorisms on Karma. Words properly used are important, for they clothe the ideas held by the writer or speaker, and by learning the words, themselves symbols, we learn accuracy. (2) We try to understand the ideas of which the words are symbols, and this is only possible by means of deep thought piercing through the word-meanings, and by the use of logic and analogy. While doing this we have to keep in mind the context in which the words or ideas are placed, and that context is not merely the preceding and following sentences but also our own mental environment formed by our presently-held ideas on the subject. Why is it that we so often fail to gain real advantage from what we learn and try to understand? It is because knowledge deals with brain-mind (words), with mind-feelings (ideas which are often covered over by preconceptions of likes and dislikes), and, finally, with application in the environment of life itself, *i.e.*, in our daily living. Whereas logic and analogy help us to see the truth and reasonableness of what we study, it is application in day-to-day living that enables us to *know* the propositions we study as truths and thus to understand their *foundational* aspect throughout the whole Universe. To have *proof* enables us to be convinced and sure, and the only proof is that which comes to us through thought and application. Hence "Theosophy has to be made practical."

If we study what the Great Teachers have said we see how They made Their teachings practical.

One great universal truth is that of the law of Karma — of cause and effect, action and reaction. Every Great Teacher has taught that we reap what we sow. This is made graphic to us by an image we all understand and which we know to be a fact in nature: "The pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn." To make this idea practical in daily life is to see that we are now reaping what we have sown in the past, and that we shall reap in the future what we are now sowing. This attitude breeds confidence, strength, repose, forgiveness and compassion for others. It also makes clear to us what we should do when we have sown a wrong action or thought. We must ask ourselves against whom we have erred. We realize from an understanding of this law that we have erred primarily against ourselves, not against a god or even against another being, for we can only bring to another that which he himself has earned.

But since harm has come to another through our agency, the idea of repentance or remorse arises. Shall we say we are sorry? We often do, but we do not always mean it; we just feel satisfied that in saying the words we have corrected the error, and then we forget all about it! We are taught by a Master of Wisdom that repentance is no use, tears are no use; an error can only be redeemed and balanced by future acts.

Before we can gain real understanding of this advice we need to learn and to study it so that it comes constantly to mind, and then must we try to understand how and why it should be so. For example, what kind of acts redeem or balance an error? Obviously we have first to discover what kind of error we have committed — and how often we fail here! Do we realize our error ourselves or do we need someone to point it out to us? Do we see it when it is pointed out, or do we fight against the acceptance of it? What in fact is an error and what is its root? All errors are rooted in ignorance. We err when we act without thought.

Having committed the error, we should try to find out what are the necessary acts which would redeem it, and then we must act. That is true repentance, whether our error is against our own higher nature or against a fellow human being, or against the lower kingdoms of nature. Here the ethical advice which we repeat verbally but do not accept as a statement of Law, of action and reaction, helps us. "Hatred ceaseth not by hatred," we are told; "hatred ceaseth by love." As water will put out a fire, so love will destroy hate. Thinking about hate acts as added fuel to the fire of existing hate. Only love will remove the hate. But how can we change hatred into love? Are not both rooted in the same principle in us — Kama? The Buddha did not hate his evilly-inclined cousin Devadatta, nor did Yudhishthira hate Duryodhana, and Jesus asked for forgiveness for those who had harmed him. Once we realize that our reaction to someone, whether it be hatred or what we think of as love, is born in our emotional nature, we shall know what to do. What is above hatred and love, above Kama? Kama has to be absorbed by Buddhi, Universal Compassion, by the time we reach our goal in the spiritual nature, we are told. Therefore to control hatred and love we need to develop Buddhi. Compassion is rooted in the ONE. All parts, all individualities make up that ONE. The great desire of that ONE is for universal happiness and love. When we try to understand intellectually the *Rig Vedic* saying, "Desire first arose in It," we neglect the higher aspect of this Desire. *The Theosophical Glossary* tells us that it is an

all-embracing desire for universal good, love, and for all that lives and feels, needs help and kindness, the first feeling of infinite tender compassion and mercy that arose in the consciousness of the creative ONE FORCE as soon as it came into life and being as a ray from the ABSOLUTE. . . . Kama is pre-eminently the divine desire of creating happiness and love. . . .

To get rid of hate, therefore, we need to learn to alter our whole character so that we express the desire for happiness and love to all, in however little a way. In fact, when we think about it deeply, instead of hating our friend when he shows traits that are truly bad, we ought to pity him, for he will receive, *under Karma*, the due effects of his error. Incidentally, the evil in him cannot harm us unless in the past we ourselves sowed the seed which has now flowered to our detriment! Therefore the whole issue is much more complicated than at first envisaged. Hence the need for compassion and love.

Another great teaching is that we are made by thought, that all our environment is created by thought; therefore thought is the base from which any regeneration must come.

With respect to our own wrong actions on which repentance or apology is needed, we must try to find the *original* wrong thought of which the action is only an expression. The one who is always late for an appointment or even for a meal, or who promises to get something done by a certain time and never succeeds in doing it, needs to look into his own character. If not, there will undoubtedly come a time when he will fail in something vitally important. We say, "Better late than never," but like every other slogan this has its opposite — "Too late!" There is the story of the boy who could not get up early in the mornings and one day when the car came to take him to a picnic he was not ready, and so the car left. He ran after it, but, alas, he was too late! Medicine may arrive too late; one may arrive too late to greet someone who is dying, or be too late to catch a train. The consequences of being too late should be engraved upon our memory if we would learn to follow Nature and work on with her, and if we would be punctual in *all* things, not just in those matters that seem important to us. The saying from the *Old Testament*, "To every thing there is a season, and a time to every purpose under the heaven . . . and for every work" (*Ecclesiastes*, III. 1, 17), should be applied. And let us not be late on those occasions which do not affect us personally, while being on time on those occasions which do affect us personally. Visualization of the consequences of our acts, *i.e.*, planning, is very necessary, and this is thought-produced.

It is because Theosophy has to be made practical that we are advised to think over the day to come in the early morning, and at night-time to look back at the day and see where we have forgotten to practise what we wanted to do, where we have gone wrong, where we think we have acted rightly.

We do not analyse our thoughts or our thinking sufficiently. We are asked to make our mind tranquil, yet this is perhaps the most difficult of all things to achieve. We may have a concentrated mind, but it may be concentrated in love as well as in hatred. The mind can even become so enmeshed in our thinking, in our logic, in trying to convince ourselves that we are right in what we think or understand, that there is no real control, that is, control by the higher of the lower. The desire to prove ourselves right, the desire to prove another wrong, or the desire for any other

achievement affects the mind; so in all our meditation or thought we should try to seek the underlying motive or energizer. Ruled as we are today mostly by desire, we can get help from the *Gita*, Chapter II. Our first step in making practical the forsaking of every desire which enters into our heart is not to start with desire but to concentrate on becoming "happy and content in the Self through the Self." Let us start, therefore, with the fundamental conception of the Self, the SELF, and all other Selves. Content with what we are today and where we are (an active content, not a passive acceptance of the *status quo*), happy when we are in a period of prosperity, and undisturbed in adversity, we become tranquil in mind. Nothing but the ceasing of personal desires can produce this condition. We need to know where they are situated. In the "heart," we are told.

So the core of our being is the heart. Perhaps we do not spend sufficient time in thinking about the "wonder" of the Universe. Engrossed as we are in what we see and feel, we miss that which is the power behind the visible — call it the *heart* of the Universe, that universal Compassion and Love embodied, in part, by such as Krishna, Gautama the Buddha, Jesus the Christ, and the great Hierarchies of perfected Souls whose throbbing hearts, full of Compassion, keep back the awful Karma that might befall us all. Therefore are we so often told, in one set of words or another, "Come unto Me," "Devote all unto Me." The Buddha's great Sangha is open today to all of us. Our very Movement is intimately connected with Him; and though, as we are in that Movement, we are in His Sangha in the true sense, we fail to be conscious of this and miss its immense value to us.

As for the great truth of Universal Brotherhood, we can never bring about its practical realization by asking others to be brotherly to us. All progress starts within ourselves; it is the only progress we can achieve, and in achieving it we help the world towards brotherhood. The great truth that "Theosophy must be made practical" lies here. We say that "the brilliance of the sun which illuminateth the whole world, and the light which is in the moon and in the fire are the splendour of [Krishna]." Do we think of this when we look at the sun or at the moon, or at the fire with which we cook our food? Yet we must do so if we want to realize within us the truth of Universal Brotherhood, if we want the Universal Self to operate in and through us. Thought has no barriers of time and space; therefore what we do with ourselves affects the whole. "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)

It is because of the efforts made life after life to assimilate and express this universality of the SELF, by Divine Compassion, that at the end one reaches the goal and all Nature thrills with triumph.

UNIVERSAL BROTHERHOOD

AS REVEALED BY A COMPARATIVE STUDY OF RELIGIONS

In 1875 when Madame Blavatsky launched in the world the Theosophical Movement with its primary aim of promoting the ideal of Universal Brotherhood, she made it amply clear that we could hasten the advent of the Golden Age only if we would practise in our everyday life certain cardinal principles, such as,

altruism, brotherly love, mutual help, unswerving devotion to Truth. If once men do but realize that in these alone can true happiness be found, and never in wealth, possessions or any selfish gratification, then the dark clouds will roll away and a new humanity will be born upon earth. Then, the GOLDEN AGE will be there, indeed.

But if not, then the storm will burst, and our boasted Western civilization and enlightenment will sink in such a sea of horror that its parallel history has never yet recorded.

Here is a grave and clear warning that the dark powers of evil are bound to have complete sway over us unless we wake up soon to our own responsibility and, learning the lesson of Universal Brotherhood, gradually do away with all our national, racial and religious prejudices which, if not eliminated, will only go to strengthen the great dire heresy of separateness. It may take a long time before people in the mass will respond to the ideal of Universal Brotherhood, but in the mean time there is much that individuals here and there can do to create a proper climate for the acceptance of the ideal.

The great ideal of Universal Brotherhood is based on the spiritual oneness of humanity. As Thomas Carlyle put it so well, "Of a truth, men are mystically united: a mysterious bond of brotherhood makes all men one." It is a highly commendable position for any individual to be able to appreciate the truth that even though there are many different religious systems prevailing in the world today, and though "there are as many ways to God as there are breaths of the children of men," yet all these seemingly different paths will ultimately lead us all to the selfsame goal. They all converge to one central point of Self-realization for all, exactly as the spokes of a wheel all meet together in one common centre. Thus, while we may have different religious beliefs, we should be sufficiently open-minded to realize that we are all nevertheless essentially human souls, bent upon a common Divine Pilgrimage through life and approaching, by one way or another, nearer and nearer the goal of human evolution, which is the same for all and culminates in our spiritual perfection. No great religious teacher or prophet has ever made any distinction between men and men, but one and all of Them have spoken of the Brotherhood of all men at all times — Brotherhood based on the common origin and destiny of man. This point is well emphasized by Lecomte du Noüy in his famous book, *Human Destiny*:

Religions are opposed to one another in their form, in the material details of the cult, and in the human interpretations of symbols. They all agree on the existence of God, on the virtues, and on moral rules. Purity, goodness, beauty, faith are venerated everywhere, and it is they which should rule.

Lyman Abbott, a clergyman, boldly declared that "the brotherhood of man is an integral part of Christianity no less than the Fatherhood of God; and to deny the one is no less infidel than to deny the other." We must all mark well that Jesus did not say "Love thy Christian neighbour as thyself," but said "Love thy neighbour as thyself," being aware of the spiritual oneness of Humanity as a whole. In one of the sayings of Muhammad, the Prophet of Arabia, we find a similar declaration of the spirit of real brotherhood which should unite all men everywhere into one great family:

The best of men is he from whom good accrue to humanity. All the creatures of Allah are His family; and he is most beloved of Allah who trieth to do most good to God's creatures.

The true Christian doctrine requires the recognition of Love as the supreme law of life. Conviction of this fact made the German theologian Spanheim exclaim: "They are the true disciples of Christ: not those who know most, but those who love most." We all know very well that Love is not a mere enthusiastic emotion; rather it is, in the words of Henry Drummond, "a rich, strong, manly, vigorous expression of the whole round Christian character — the Christ-like nature in its fullest development." It is with regard to such altruistic and self-sacrificing love that it has been said so touchingly and beautifully: "In Love, the whole spiritual life of man consists" (St. Thomas Aquinas); "When the evening of life comes, you will be judged on love" (St. John of the Cross).

It is worth while for us to see at this stage how Henri-Frédéric Amiel stresses the fundamental need for fraternizing, for brotherly love and unity above everything else, and how well he distinguishes what is mere dogma from what is true Religion:

Religion is not a method, it is a life, a higher and supernatural life, mystical in its root and practical in its fruits, a communion with God, a calm and deep enthusiasm, a love which radiates, a force which acts, a happiness which overflows. Religion, in short, is a state of the soul. . . . I feel so little interest in these ecclesiastical struggles . . . for dogma, criticism, the Church, are not religion; and it is religion, the sense of a divine life, which matters. "Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you." The most holy is the most Christian; this will always be the criterion which is least deceptive. "By this ye shall know my disciples, if they have love one to another." [Italics ours.]

It would be well to mark the ideas conveyed by the passages which are italicized in the above extract, for in them is epitomized the very essence of true RELIGION.

Let us carefully bear in mind that even though forms of worship may be very many, and all of them different one from the other, nevertheless the underlying aim and object of all worship of all people everywhere is almost identical. Once again here is something that can convince us that Universal Brotherhood is an established fact in Nature, although the majority of us who are still blinded by our religious creeds and dogmas may fail to realize this. Henri F. Amiel has drawn attention to this very forcefully in his *Journal Intime*, where he says that while many nations have their own prophets and honour the Divinity in different ways, yet

all have some religion, some ideal end for life — all aim at raising man above the sorrows and smallnesses of the present, and of the individual existence. All have faith in something greater than themselves, all pray, all bow, all adore; all see beyond nature, Spirit, and beyond evil, Good. All bear witness to the Invisible. Here we have the link which binds all peoples together. All men are equally creatures of sorrow and desire, of hope and fear. All long to recover some lost harmony with the great order of things. . . .

If we can to any extent appreciate the truth underlying the words of Robert Crosbie that “God is not an outside God, but is to be sought in the very innermost recesses of our own nature — in the silent chamber, the temple, within us — and nowhere else,” then we must also come to the realization of what St. Paul was trying to convey when he said: “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?” It is in clear recognition of this that Brother Lawrence must have said:

To be with God, there is no need to be continually in church. We may make an oratory of our heart wherein to retire from time to time to converse with Him in meekness, humility and love. . . . Let us seek Him often by faith. He is *within* us; seek Him not elsewhere.

It is not to be wondered, therefore, that whenever and wherever we come across really sincere people who are true lovers of God and of all their fellow men, we always find them asserting the truth about the unity and sanctity of life. Thus, for instance, we can discern almost identical thoughts in the following statements of two well-known writers, one of them an Easterner, the other a Westerner:

Your daily life is your temple and your religion. (Kahlil Gibran, in *The Prophet*)

True prayer is a way of life; the truest life is literally a way of prayer. (Alexis Carrel, in *Prayer is Power*)

It is only when religion becomes a way of life for us, so that we can dedicate all our actions on the altar of human service, in terms of Universal Brotherhood, and discharge all our duties in a spirit of devotion to the Lord of the Heart, the God within, that we can hope to be reborn from the inner and spiritual point of view and can claim our kinship with those who may be called the "Twice-born." This is what Jesus meant when he said to Nicodemus, "Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God." This second birth of the Christ within is an experience that is well known to the mystics of all ages, and it is about this that William Law has remarked:

No creature can have any union or communion with the goodness of the Deity till its life is a spirit of love. . . . Thy reason and senses, thy heart and passions have turned all their attention to the poor concerns of this life, and therefore thou art a stranger to this principle of heaven, these riches of eternity within thee. For as God is not, cannot be, truly found by any worshipper but those who worship Him in spirit and in truth, so this Light and Spirit, though always within us, is not, cannot be, found, felt, or enjoyed but by those whose whole Spirit is turned to it.

When therefore the first spark of a desire after God arises in thy soul, cherish it with all thy care; give all thy heart unto it; it is nothing less than a touch of the divine lodestone that is to draw thee out of the vanity of time unto the riches of Eternity. Get up therefore and follow it as gladly as the Wise Men of the East followed the Star from heaven that appeared unto them. It will do for thee as the Star did for them; it will lead thee to the birth of Jesus, not in a stable at Bethlehem in Judea, but to the birth of Jesus in the centre of thine own fallen soul.

H. P. Blavatsky has also indicated that Divinity, or the Christ-principle, lies deep within every human heart and requires but to be unfolded by the man himself through his own aspiration and effort to control and direct his lower nature and live up to the dictates of the highest within him:

Christ — the true esoteric SAVIOUR, is *no man* but the DIVINE PRINCIPLE in every human being. He who strives to resurrect the Spirit *crucified in him by his own terrestrial passions*, and buried deep in the "sepulchre" of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner sanctuary*, he *has the risen Christ in him*.

True worship, then, can be paid only to the God within, to the Divine Presence within our heart, and this highest form of worship has been described thus by H. P. Blavatsky:

The ever unknowable and incognizable *Karana* alone, the *Causeless Cause* of all causes, should have its shrine and altar on the holy

and ever untrodden ground of our heart — invisible, intangible, unmentioned, save through “the still small voice” of our spiritual consciousness. Those who worship before it, ought to do so in the silence and the sanctified solitude of their Souls; making their spirit the sole mediator between them and the *Universal Spirit*, their good actions the only priests, and their sinful intentions the only visible and objective sacrificial victims to the *Presence*.

From the citations that have been brought together here it should be self-evident that true worship has nothing to do with external forms and methods or with man-made churches and temples; that the most sacred temple we know of is the human heart and consciousness itself; that it is our duty to keep it pure and undefiled; that we must fully recognize our spiritual unity and oneness with all other human beings, other Divine Sparks like ourselves, and “be in full accord with all that lives; bear love to men as though they were [our] brother-pupils, disciples of one Teacher, the sons of one sweet mother.” Unless this mystic transformation of the second birth has taken place within our own heart-consciousness and we have become like unto the Twice-born, we may have as many more Saviours and Teachers in the world as we have already had and yet they will not profit us in any way and we shall have only despair in our hearts. As Angelus Silesius has warned so aptly in his beautiful couplet:

Should Christ be born a thousand times anew,
Despair, O man, unless he's born in you!

Having surveyed the nature of true religion and worship, we can well appreciate what it is that prompts all those who have the good of humanity at heart to spread the Light of Truth and of Wisdom in every part of the world. They do so with a view to bringing about greater understanding, friendship and brotherly love among men of different nations professing different beliefs and ideologies. As a matter of fact, in spite of the many conflicting creeds we see around us in the world today, there can be in reality but one true Wisdom-Religion which can be described as eternal and immutable. Is it not sad to see people who may be generally regarded as religious and God-fearing often inflicting, because of their total ignorance of these great truths, a good deal of unnecessary grief on others — even on those who may be among their own kith and kin? We thus come to a deeper realization within ourselves of the need to do our utmost to spread these truths everywhere around us, not only for our own immediate benefit but also for the good of generations yet to come.

From the ideas we have so far considered, we come to the inevitable conclusion that, although many of our fellow men still fail to realize it, Brotherhood ever remains a fact in Nature, since it is based on the essential spiritual unity of the whole human family. The next step is to pursue the comparative study of religions, which alone will bring to light the fundamental truths underlying all great religions and enable us to draw

a few basic conclusions, such as those briefly enumerated by Margaret Barr in her excellent book on religious education, *The Great Unity*:

In the first place historical study reveals the fact that the so-called "Founders of Religions" did not set out to found new religions at all, but were all reformers of older religions, dismayed by the apostasy of the people of their own day, and calling them back to a renewed grasp of what was really vital in their own faith.

This fact doubtless accounts for the second thing which it is important to note at this point, namely — the similarity of the message of these great prophets, each in turn being concerned, not with the founding of a new sect, but with the re-establishment of essential religion as a way of life instead of a creed or a sacerdotal system.

Thirdly, even the most cursory survey of the subsequent history of the various religions reveals the fact that trouble invariably starts and degeneration sets in through the disastrous tendency of followers to deify and worship their Master instead of obeying his commands and following his example.

Now it will be worth while seeing what the actual truth about RELIGION is as it is elaborated in the Theosophical writings of Madame Blavatsky. Although the number of people we can expect to find in the world who are beginning to think along the same lines may still be rather woefully small, yet some of the most advanced thinkers have expressed views that are in line with Theosophical teachings. The following statements from Madame Blavatsky's writings bring home to us the very essence of true RELIGION:

There is but ONE Eternal Truth, one universal, infinite and changeless Spirit of Love, Truth and Wisdom, impersonal, therefore bearing a different name with every nation, one Light for all, in which the whole Humanity lives and moves, and has its being. Like the spectrum in optics, giving multi-coloured and various rays, which are yet caused by one and the same sun, so theologies and sacerdotal systems are many. But the Universal Religion *can only be one*, if we accept the real, primitive meaning of the root of that word. We, Theosophists, so accept it; and therefore say, "We are all brothers — by the laws of Nature, of birth, and death, as also by the laws of our utter helplessness from birth to death in this world of sorrow and deceptive illusions. Let us, then, love, help, and mutually defend each other against this spirit of deception; and while holding to that which each of us accepts as his ideal of truth and reality — *i.e.*, to the religion which suits each of us best — let us unite ourselves to form a practical nucleus of a Universal Brotherhood of Humanity WITHOUT DISTINCTION OF RACE, CREED, OR COLOUR. (*Lucifer*, April 1888; THE THEOSOPHICAL MOVEMENT, III. 53)

Theosophy is not a Religion . . . but RELIGION itself, the one bond of unity, which is so universal and all-embracing that no man, as no speck — from gods and mortals down to animals, the blade of grass and atom — can be outside of its light. Therefore, any organization or body of that name must necessarily be a UNIVERSAL BROTHERHOOD. (*Lucifer*, November 1888; *U.L.T. Pamphlet No. 1*, p. 4)

It is perhaps desirable to state unequivocally that the teachings, however fragmentary and incomplete, contained in these volumes [*The Secret Doctrine*], belong neither to the Hindu, the Zoroastrian, the Chaldean, nor the Egyptian religion, neither to Buddhism, Islam, Judaism nor Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed and become materialized. (*The Secret Doctrine*, I. viii).

Lest anyone should make a false deduction from the above quotations, let it be clearly understood that Theosophy, or the Wisdom-Religion, is to be looked upon, not as a synthesis of the different religious teachings, but rather as that ancient and undivided whole which is the source from which all religions have sprung and of which they represent partial formulations. The following remarks of H.P.B.'s may further clarify our understanding of the nature of this One Religion: —

Unity of everything in the universe implies and justifies our belief in the existence of a knowledge at once scientific, philosophical and religious, showing the necessity and actuality of the connection of man and all things in the universe with each other; which knowledge, therefore, becomes essentially RELIGION, and must be called in its integrity and universality by the distinctive name of WISDOM-RELIGION.

It is from this WISDOM-RELIGION that all the various individual "Religions" (erroneously so called) have sprung, forming in their turn offshoots and branches, and also all the minor creeds, based upon and always originated through some personal experience in psychology. Every such religion, or religious offshoot, be it considered orthodox or heretical, wise or foolish, started originally as a clear and unadulterated stream from the Mother-Source. The fact that each became in time polluted with purely human speculations and even inventions, due to interested motives, does not prevent any from having been pure in its early beginnings. There are those creeds — we shall call them religions — which have now been overlaid with the human element out of all recognition; others just showing signs of early decay; not one that escaped the hand of time. But each and all are of divine, because natural and true origin.

... All are true at the bottom, and all are false on their surface.
(*U.L.T. Pamphlet No. 1*, pp. 8, 10)

There was, during the youth of mankind, one language, one knowledge, one universal religion, when there were no churches, no creeds or sects, but when every man was a priest unto himself.
(*S.D.*, I. 341)

The WISDOM-RELIGION was ever one, and being the last word of possible human knowledge, was, therefore, carefully preserved. It preceded by long ages the Alexandrian Theosophists, reached the modern, and will survive every other religion and philosophy.
(*The Key to Theosophy*, pp. 7-8)

The religion of the ancients is the religion of the future. A few centuries more, and there will linger no sectarian beliefs in either of the great religions of humanity. (*Isis Unveiled*, I. 613)

The above extracts go to indicate that in reality there is but one RELIGION in the world, the WISDOM-RELIGION, which calls upon us to follow the path of the Good Life from day to day, in all spheres of human activity, acting always in terms of the law of unity and upholding the ideal of Universal Brotherhood — first, last and all the time. It is important to keep in mind that the very word religion is derived from a Latin root (*re+ligare*) which means to rebind or to reunite and that therefore true religion has really nothing to do with dogmatic creeds and rituals, superstitious beliefs, petitional prayers, or salaried priests, for man requires no intermediaries to commune with the Inner Ruler, the Divine Presence in his own heart, his "Father which is in secret."

There may come up in our minds a question at this stage as to what is likely to be the nature of the Religion of the future which Madame Blavatsky has referred to in the last of the quotations given above and which she says will be the same as the religion of the ancients. Emerson visualized it in the following words:

The new church will be founded on moral science. Poets, artists, musicians, philosophers, will be its prophet-teachers. The noblest literature of the world will be its Bible — love and labour its holy sacraments — and instead of worshipping one saviour, we will gladly build an altar in the heart for everyone who has suffered for humanity.

In view of the facts outlined above, it behooves us, as thinking men, to endeavour earnestly to follow the words of wisdom which the Teachers and Prophets have given us, replacing our blind belief with knowledge, our rituals and ceremonies with the way of the Good Life based on the recognition of Universal Brotherhood.

ANSWERS TO QUESTIONERS

[Reprinted from *The Path*, Vol. II, pp. 309-10, for January 1888. "Zadok" was a pen-name of Mr. Judge. — Eds.]

From Walter B.

1st.—Is it well to cultivate the intellect at the expense of the heart? Do we not pay too much attention to intellectual progress, and in so doing allow the Heart-Mind to wander where it may?

Answer.—It is not wise to cultivate either at the expense of the other. Each alone will end at the same place — The Threshold. Both are excellent means for the manifestation of that which is higher than either, when cultivated to their highest in unison. Both are useless after a certain point, except as tools for truth. Metaphysics, logic and emotion all end at a dead wall.

2d.—Do not the words and teachings of Jesus, taken in their esoteric sense, point the way to the Theosophic Path?

Answer.—Taken in the sense he intended the people to take them, they lead to *the way*. Taken in the sense in which he desired his Disciples to receive them, they are teachings upon *the way*. Taken in their esoteric sense — as he knew them — they *are the way*. Were the wisdom of Egypt and India today blotted out from both the seen and unseen worlds — the true seeker would find in his teachings, *when rightly studied*, all the teachings of Isis and Buddha. As he received his instruction from Egypt, heired from India, it is more than probable that esoterically his teachings are identical with both.

From F.F.

Will the Devachanic period form an interruption to work for humanity in the case of one devoted to this during earth life? Is Devachan then a rejuvenating, strengthening period necessary for us while in the bonds of flesh, and is the Elixir of Life the only escape from this egoistic period? May an answer be given to this?

Answer.—As the Devachanic period is a result of work for humanity — the true and pure Devachanic state being only thus obtained — it should form no interruption to such work. It only does become such when the soul is selfish enough to prefer Devachan to a continuance of work for other men, and even then to a certain extent the soul continues its work. There is rest in Devachan, but not idleness. As this state is frequently entered and passed through while yet in the body, it should be an aid, not a hindrance, to true work. In truth it is a state of reward, but in that state no rewards are received. There is no state up to Nirvana that can be an obstacle to work for humanity for those who are devoted to that work. The Elixir of Life is the only means by which we can pass

beyond both Devachan and the thoughts of it; the Magnum Opus is the only thing that entitles us to it.

From M.E.S.

1st.—Are the Astral and the lowest plane of mental life synonymous terms?

Answer.—They are not. The impulses for all mental life originate beyond the Astral. The outer man with his mind interprets these as he conceives they should be. The lowest as well as the highest mental life may receive knowledge from the Astral, but it is not the Astral. All that all forms of mental life produce is indelibly impressed upon the Astral.

2d.—Is the “rising above the Astral” in effect rising above the stings and approbation of public opinion?

Answer.—For us, there is no public opinion. We know neither sting nor approbation. Rising above public opinion is merely rising above the material. Until men forget the material, they cannot rise above self. Until they forget self, they cannot rise above the Astral. All things that please as well as those that distress men are in and through the Astral. Rise above both.

From M.J.G.

Whence come the visions seen just before dropping to sleep? They are uncontrollable — sometimes unpleasant, and have increased since childhood, and since beginning the study of Occultism.

Answer.—When we enter that condition called sleep, we open wide the doors and windows of the body or this house we live in, and the soul goes forth as a bird freed from its cage. In partial unconsciousness or falling into sleep, the body has, to a great extent, ceased to act, but the brain is still sensitive or receptive to the pictures or impressions of the Astral. Of the lower principles the Astral is the last to cease action either in sleep or death. The brain is its instrument. In the partial somnolent condition, the pictures of the Astral are conveyed to the brain; through that the outer man realizes and beholds the visions. If he were fully asleep these visions would be dreams. Precisely, as dreams, they may be either pleasant or the reverse. Like dreams they are uncontrollable by the ordinary everyday mortal. The Occultist being master of himself beholds only that which he desires, either in vision, or dream, or neither. As one makes himself more sensitive to impressions from the Astral when and after he begins the study of Occultism, visions and dreams will increase in frequency for a time.

—ZADOK

THE SCHEME OF EVOLUTION

If one question bewilders mankind more than any other, a question which neither orthodox religion nor modern science can answer satisfactorily, it is that of the origin of the universe, what the purpose of existence is, and what the destined goal. Orthodox religions believe in creation by a Personal God who remains outside of his creation, but the intelligent mind cannot accept this idea. The scientific method, on the other hand, with its emphasis on experimentation on the physical, objective, material plane, also does not lead to true knowledge.

The Wisdom-Religion is age-old and gives precise teachings on the subject of evolution. In fact, the fundamental principles pertaining to God, Law and Evolution form the basis of the whole philosophy of Theosophy. Its teachings have been checked and verified by countless seers and sages who with their inner vision looked into the causal aspect of nature and of man, and when they came to correct conclusions they made a record of them, a fragment of which record has come down to us unaltered in the writings of Madame H. P. Blavatsky. The teachings recorded by her greatly differ from the Darwinian theory of evolution, but even incomplete and fallacious as the latter is, it has been helpful in one way, and that is in shattering the concept of a Personal God as creator of this world and of men. Madame Blavatsky states:

Darwinism only meets Evolution at its midway point — that is to say when astral evolution has given place to the play of the ordinary physical forces with which our present senses acquaint us. But even here the Darwinian theory, even with the “expansions” recently attempted, is inadequate to meet the facts of the case. (*The Secret Doctrine*, II. 649)

Darwin himself is thus quoted by H.P.B.:

For my part, following out Lyell’s metaphor, I look at the geological record as a history of the world imperfectly kept, and written in a changing dialect; *of this history we possess the last volume alone*, relating only to two or three countries. Of this volume, *only here and there a short chapter has been preserved*, and of each page *only here and there a few lines*. (*S.D.*, II. 260)

The Theosophical method of approach to this as to any other subject is from the universals to the particulars, from the cause to the effect.

The word “evolution” means unfoldment from within, development in a natural way. It includes involution. A seed evolves into a plant and a tree, but that seed must have been involved in a fruit or a flower. So also the whole cycle of evolution must include involution on spiritual, ethereal and semi-ethereal planes. This process is entirely missed out by scientists and so their conclusions are constantly changing. The Ashwattha tree of Divine Life grows with its roots above, and it is these roots that nourish and sustain the whole universe.

After the night of *Pralaya* or non-manifestation during which all things and creatures lie slumbering in the bosom of the infinite, absolute and eternal background, there comes the dawn of manifestation when the One Homogeneous Divine Life wakes up once again and differentiates itself, the One becoming the many. The One Light differentiates itself into seven colours, the One Sound expresses itself through seven notes, the one Substance-Principle gives rise to the seven states of matter and seven degrees of consciousness.

If the student bears in mind that there is but One Universal Element, which is infinite, unborn, and undying, and that all the rest — as in the world of phenomena — are but so many various differentiated aspects and transformations (correlations, they are now called) of that One, from Cosmical down to microcosmical effects, from superhuman down to human and sub-human beings, the totality, in short, of objective existence — then the first and chief difficulty will disappear and Occult Cosmology may be mastered. (*S.D.*, I. 75)

Our earth has six companion globes, all interpenetrating one another, and the whole chain of seven globes is a reincarnation of the moon-chain of corresponding seven globes. A whole circle through the seven globes makes one Round, and seven such rounds make a period of evolution or a *Manvantara*. "The day of Brahmâ is a thousand revolutions of the yugas and his night extendeth for a thousand more." Seven Races are born on each globe and each Race is again sub-divided into seven Sub-Races.

Our present humanity is on the fourth Globe, in the fourth Round, and the fifth Race. So we have passed the midway or the balance point between the two half-cycles, the first half having closed at the end of three and a half Rounds. That was the turning point in evolution, when man as he is today came upon the scene.

The various "principles," or life-elements and energy, etc., were transferred gradually from the Moon Chain to the Earth Chain, and as the Moon Chain was dying out the Earth Chain began its formation. The Monads of the present humanity have come from the Moon Chain, and the present condition was reached only after several transformations during the three preceding Rounds. The first class or hierarchy of Monads coming from the Moon Chain started its evolution on Globe A, or the first Globe of the new Earth Chain. They were the most developed Monads, the Lunar Gods or Pitris, who passed in the first Round through the whole triple cycle of the mineral, vegetable and animal kingdoms in their most ethereal and rudimentary forms, in order to assimilate the nature of the newly formed chain. They were the first to reach the human state of development in the first Round, and it was they who helped the Monads of the second class to reach the incipient human stage during the second and third Rounds, and who finally projected their "shadows" at the beginning of the fourth Round.

It was on this astral and shadowy model that the physical lives shaped themselves and man with his present form was evolved.

But man, if such he can be called, was then only man in form. At this stage the Solar ancestors, Divine Intelligences, incarnated in those human forms, endowing them with self-consciousness or reflective consciousness. Thus, because of the help rendered by those high and exalted beings, man became a thinker, a chooser, with the ability to compare and contrast. This happened some 18 million years ago. And so, besides the process of natural evolution in terms of natural law that had been going on for half the cycle, evolution through self-choice also commenced. The progress of man, therefore, very much depends upon his own exertion in the right direction. No one can save or damn him.

So three lines of evolution have made man what he is: (1) the Monadic, concerned with the growth and development of the Divine Ray or the Atma-Buddhic Monad as it passes through different forms of life; (2) the physical, which provided the Monad with the human form, a gift from the Lunar Pitris who projected their shadows (*chhayas*) around which physical matter concreted itself; (3) the intellectual, represented by the Manasa-Dhyanis, the givers of intelligence and consciousness to man.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or "Logoi." Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is. (*S.D.*, I. 181)

One important point to remember is that the number of Monads is limited, though very vast, only those who were ready having become men; the laggards left behind will not enter the human stage till the next period of evolution.

What is the purpose of this evolution? To gain experience, to advance and progress till man becomes a super-man, a godlike being, perfected in all aspects of life, physical, mental, moral, spiritual. Man is born with a divine destiny. Just as on the physical plane our parents are instrumental in providing us with a physical body, so, too, there are other pedigrees to which we can trace our lineage. Man is a combination of seven hierarchical forces, which must work in unison and harmony. In order to draw on these forces one needs knowledge. "Man, know thyself" has been the cry of all the great Teachers and Sages. He has to energize himself, has to help Nature and work on with her, understand her, co-operate with her. The purpose of evolution is not only man's own advancement but also the advancement of the other kingdoms of Nature. Man can through his thinking and ideation give right direction to the different kinds of lives within him. If the line of life's meditation is to become the better able to teach others, to help others, because humanity is in sore need of help, then naturally the conflicts of ordinary life will cease, and man will become an integrated being with all

the forces in him directed towards the spiritual pole. It is not possible to become a Mahatma overnight, but what is possible is to turn away from the ways of the world, to change the direction of one's thoughts and ideas, to walk in all humility the Path indicated by all the great Teachers, to consult their words of Wisdom at every turn, and to hold grimly on till the endless end.

When the terrace of enlightenment is reached, when the goal contemplated is in view, again a very momentous choice awaits man — Liberation or Renunciation? Enjoyment of the peace and bliss of Nirvana or becoming a "stone" in the "Guardian Wall" that shields mankind? Oblivion of humanity and of its suffering on all planes or living in the world to relieve that suffering and to uplift that humanity? The great Teachers are true Renouncers; renouncing Nirvana, they come to this dark world age after age, "for the preservation of the just, the destruction of the wicked, and the establishment of righteousness."

Nirvana . . . is annihilation, not of the spiritual Ego, but of the lower principles in man, of the animal Soul, the personality which must perish. The powers of black magic are due to the will-power engendered by a concentrated form of selfishness. This is possible only when the *Manas* — the fifth principle of man, as the occultist calls it — resides very firmly in his lower principles. A careful study of the "Fragments of Occult Truth" [THE THEOSOPHICAL MOVEMENT, Vol. XXIV] and other literature on Esoteric Theosophy shows that these lower principles are destructible and must therefore be annihilated. Of course, the greater the powers of a black magician, the greater must be his selfishness. The energy of cohesion being thus very powerful, it must take a very long period before annihilation is complete. For aught we know, it (not his physical body which cannot live so long) may extend over thousands — nay a million — of years. The tendency for evil is there; the desire for mischief is strong; but there are no means for the gratification of sensual appetites; and the miserable being suffers the throes of dissolution for a very, very long period until he is totally annihilated. While, on the other hand, the white magician, by his training . . . gradually kills his lower principles, without any suffering, thus extending over a long period their dissolution; and his *Manas* identifies itself with his higher — the sixth and seventh — principles. Every tyro in Occultism knows that the sixth principle being but the vehicle of the seventh — which is all-pervading, eternal essence — must be permanent. From the foregoing remarks it is evident that it is the black magician whose lot is annihilation; while the *adept*, the white magician, enjoys the blissful condition of absolute existence where there is no pain or pleasure, no sorrow or joy, since these are all relative terms, and the state is one of supreme bliss; in short the latter enjoys an immortality of life.

—DAMODAR K. MAVALANKAR

SEEING THE DIVINE IN THE MUNDANE

We are told that the law of analogy and correspondence can be used with a view to developing intuition. This offers a wide open field for thought and practical application which should help us to see the world in a grain of sand, God in the spider's web and the divine in drudgery.

The law of analogy and correspondence teaches us to see the ordinary things of life as reflections of the inner life of spiritual realities. With the help of this law, should we not see the little duties of life as reflections of the great duties of the Universal Home? Do not the orderliness of the stars in their courses and the beauty of the peacock's train teach us something? Should not everything be viewed as a reflection of the higher? Do not punctuality and accuracy in our everyday affairs put us in harmony with the universal rhythm and with the Great Powers whose intelligence lies at the base of all universal happenings? If we view everything thus, the world of day-to-day living becomes transformed; our individual relationships become changed. And as it is the mundane aspects of life that make us feel tired, dispirited, emotionally upset and mentally confused, this new outlook will enable us to do all things with a cheerful mind guided by a well-developed Intuition.

Is this why we are taught to think over our coming day during our morning meditation and to get a right attitude towards it, to see ourselves as integral parts of the universal scheme, carrying out cheerfully all the tasks that need to be done? It would seem that as soon as we realized the usefulness of everything, we should be able more easily to bring enthusiasm to life and to make an effort of the will to accomplish anything.

What makes us weary of life? It is our dissatisfaction with what we have to do, so that when we review our day's activities we feel as though nothing has been achieved. How can this be when no effort, not the smallest, can vanish from the world of causes? The performance of the mundane duties of life fills us with enthusiasm and cheer when we use the key of analogy to trace their celestial counterparts.

Thought and meditation are needed along this line to see our daily life and its little irksome duties as reflections of the Divine. We, too, are reflections of the One Creator, Preserver and Destroyer-Regenerator.

Along these lines, and not emotionally, let us clear the mind and make it cheerful and active. Let us cleanse our will of personal taint and use it to do all that needs to be done, impersonally, so that the universal Will can function through us. And let us tune our hearts to the great Heart at the centre of the Universe, which throbs compassionately for all "save for itself." Then, indeed, shall we see the ALL in the smallest point of life as in the greatest of Suns; and slowly, but surely, will the intuitional flash come to us that there is but "one common vital principle that pervades all things," and this has its source in the glory and radiance of the great Dhyani-Buddhas, Themselves having Their root in the ALL.

ISIS UNVEILED AND THE VISHISHTADVAITA

[The following reply given by H. P. Blavatsky to a correspondent was first printed in *The Theosophist*, Vol. VII, pp. 279-80, for January 1886.—EDS.]

“R.P.” attempts in the October number of our Magazine to prove that I have taught in *Isis Unveiled* substantially the doctrine of Vishishtadvaita, to which view I take exception. I am quite aware of the fact that *Isis* is far from being as complete a work as, with the same materials, it might have been made by a better scholar; and that it lacks symmetry, as a literary production, and perhaps here and there accuracy. But I have some excuse for all that. It was my first book; it was written in a language foreign to me — in which I had not been accustomed to write; the language was even more unfamiliar to certain Asiatic philosophers who rendered assistance; and, finally, Colonel Olcott, who revised the manuscript and worked with me throughout, was then — in the years 1875 and 1876 — almost entirely ignorant of Aryan Philosophy, and hence unable to detect and correct such errors as I might so readily fall into when putting my thoughts into English. Still, despite all this, I think “R.P.’s” criticism is faulty. If I erred in making too little distinction between an Impersonal God, or Parabrahm, and a Personal God, I scarcely went to the length of confounding the one with the other completely. The pages (vol. ii, 116-17; and 153; and Pref. p. 2) that he relies upon, represent not my own doctrine but the ideas of others. The first two are quotations from Manu, and show what an educated Brahman and a Buddhist might answer to Prof. Max Müller’s affirmation that Moksha and Nirvana mean annihilation; while the third (vol. ii, p. 153) is a defence and explanation of the inner sense of the Bible, as from a Christian mystic’s standpoint. Of course this would resemble Vishishtadvaitism, which, like Christianity, ascribes personal attributes to the Universal Principle. As for the reference to the Preface, it seems that even when read in the dead-letter sense, the paragraph could only be said to reflect my personal opinion and not the Esoteric Doctrine. A sceptic in my early life, I had sought and obtained through the Masters the full assurance of the existence of a principle (not Personal God) — “a boundless and fathomless ocean” of which my “soul” was a drop. Like the Adwaitis, I made no difference between my Seventh Principle and the Universal Spirit, or Parabrahm; nor did, or do I believe in an individual, segregated spirit in me, as a something apart from the whole. And see, for proof, my remark about the “omnipotence of man’s immortal spirit” — which would be a logical absurdity upon any theory of egoistic separation. My mistake was that throughout the whole work I indifferently employed the words Parabrahm and God to express the same idea; a venial sin surely, when one knows that the English language is so poor that even at this moment I am using the Sanskrit word to express one idea and the English one for the other! Whether it be orthodox Adwaita or not, I maintain as an occultist, on

the authority of the Secret Doctrine, that though merged entirely into Parabrahm, man's spirit, while not individual *per se*, yet preserves its distinct individuality in Paranirvana, owing to the accumulation in it of the aggregates, or *skandhas* that have survived after each death, from the highest faculties of the *Manas*. The most spiritual, *i.e.*, the highest and divinest aspirations of every personality follow *Buddhi* and the Seventh Principle into Devachan (*Swarga*) after the death of each personality along the line of rebirths, and become part and parcel of the *Monad*. The personality fades out, disappearing before the occurrence of the evolution of the new personality (rebirth) out of Devachan: but the individuality of the spirit-soul [dear, dear, what *can* be made out of this English!] is preserved to the end of the great cycle (*Maha-Manwantara*) when each Ego enters Paranirvana, or is merged in Parabrahm. To our talpatic, or mole-like, comprehension the human spirit is then lost in the One Spirit, as the drop of water thrown into the sea can no longer be traced out and recovered. But *de facto* it is not so in the world of immaterial thought. This latter stands in relation to the human dynamic thought, as, say, the visual power through the strongest conceivable microscope would to the sight of a half-blind man; and yet even this is a most insufficient simile — the difference is “inexpressible in terms of foot-pounds.” That such Parabrahmic and Paranirvanic “spirits,” or units, have and must preserve their divine (not human) individualities, is shown in the fact that, however long the “night of Brahma” or even the Universal Pralaya (not the local Pralaya affecting some one group of worlds), yet, when it ends, the same individual Divine Monad resumes its majestic path of evolution, though on a higher, hundredfold perfected and more pure chain of earths than before, and brings with it all the essence of compound spiritualities from its previous countless rebirths. Spiral evolution, it must be remembered, is dual, and the path of spirituality turns, corkscrew-like, within and around physical, semi-physical, and supra-physical evolution. But I am being tempted into details which had best be left for the full consideration which their importance merits to my forthcoming work, *The Secret Doctrine*.

—H. P. BLAVATSKY

We know there is intention and purpose in the universe, because there is intention and purpose in us. People have said, “Where is this purpose, this intention?” I say, “It is here; it is in me; I feel it; I directly experience it, and so do you, and you need not try and look as if you didn't.”

—GEORGE BERNARD SHAW

QUALIFICATIONS FOR CHELASHIP

IV.—TRUTHFUL AND FAITHFUL

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. IX, pp. 163-64, for September 1939.—EDS.]

If you value the word *of honour* of one who never—*never* during his whole life polluted his lips with an untruth, then do not forget the words I once wrote to you *of those who engage themselves in the occult sciences*; he who does it must either reach the goal or *perish*. Once fairly started on the way to the great Knowledge, to doubt is to risk insanity; to come to a dead stop is to fall; to recede is to tumble backward, headlong into an abyss. Fear not — if you are sincere, and that you are — *now*. Are you as sure of yourself, as to *future*?

—MAHATMA K.H.

The fourth of the qualifications to be acquired by one who has resolved to tread the Path of Chelaship is given by H.P.B. as “Truthfulness and unswerving faith in the law of Karma, independent of any power in nature that could interfere: a law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies.”

The lower kingdoms of Nature express their inherent *dharma* because Natural Impulse governs their evolution. Man as a self-conscious entity learning to do the same by free will and knowledge goes astray from observing the law of his Inner Being. This starts him on the untruthful way. Truths are expressions of facts in Nature. When we embody those laws we are Truthful. The purpose of Nature is to make man *consciously* fulfil his true *dharma* as a Spiritual Soul.

To be truthful we need not only to know the truth but to apply it. Therefore a basis of knowledge is required. Human laws of conduct conform to changing standards of society. The Divine Truths taught by all Spiritual Teachers of old and reiterated in modern Theosophy spring from the knowledge of the Impersonal and Immutable Laws of Nature. Hence, truthfulness as the mother of all virtues has been inculcated always.

These Divine Truths — the teachings of Theosophy — are not the fancy of one or several isolated individuals but the uninterrupted record covering thousands of generations of Seers who have checked, tested and verified in every department of Nature the knowledge handed down.

The Wisdom-Religion does not confine Truthfulness to speech only, but extends it to all four departments of human activity — thoughts, feelings, words and deeds.

But we cannot express truth in these four spheres of consciousness till we learn to perceive truth in an archetypal way, that is, as universal

and impersonal expressions in living Nature. For Truth is that which accords with Reality — a lie is something that goes against it.

All is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface. That beam is thy life-guide and thy true Self.

We are false when we act as the lower self. To build our desires upon and to ideate in harmony with the Inner Reality is to practise Truthfulness.

How can we contact the Real Man? By living up to those aspects of truth which we have already perceived. Man's responsibility depends on his clear perception. Obedience to the voice of conscience enlightens it and gradually the darkness of illusion, delusion and falsifications disappears.

Turning to Truthfulness in speech, one kind of conflict arises when inner reflection does not precede the uttered word. Those who claim to speak the truth are not always discreet. How many take to lying to avoid indiscretion? Even students ask whether it is not permissible to lie when the intention is good. The best of motives cannot change the Law and turn wrong into right. Apart from that, though our motives may be appreciated, people will soon begin to distrust our words. This will defeat our purpose.

Moreover truths are not to be spoken inconsiderately. The student has to observe the principle of necessity. Even the teachings of Theosophy, which is Truth itself, should not be expounded to those who do not want them. "Cast not your pearls before swine," warned Jesus. Krishna tells us in the *Gita* not to reveal the truth "to one who doth not practise mortification, who is without devotion, who careth not to hear it, nor unto him who despiseth me." To say the right thing at the right place to the proper person in the proper way is difficult but that is the way of practising this qualification. The correct attitude, the right manner, the proper tone are all ingredients of the spoken truth.

But what is the connection between truthfulness and faith in the Law of Karma? Why are these two put together as one qualification? No human being can be really truthful in thought or word when he is ignorant of the fundamental law of his own being. When not consciously a liar or a falsifier, he unconsciously strays away from the Path of Truth. Can a man be true to himself when he holds false, degrading beliefs in his heart? Can a man's philosophy be false and his conduct true? We cannot but be false to others if we are not true to our own Self. Most people live in a state of falsehood because they are ignorant of the fundamental Law of Nature — Karma. People pray, people propitiate, because they are unaware of the stupendous and sublime truth of Karma — just, merciful, ever-progressive. Nature's justice is unerring, her mercy ever opportune, her progression always balanced. Nature is true in her adjustment through this triple agency.

When we understand Karma we understand that no power in Nature can interfere with its decrees and that therefore prayers and ceremonies, external petition or propitiatory bribes to God or Gods are useless — and worse than useless because they kill Self-Reliance. “Pray not!” advised the Buddha.

... seek

Nought from the helpless gods by gift and hymn,
 Nor bribe with blood, nor feed with fruits and cakes;
 Within yourselves deliverance must be sought;
 Each man his prison makes.

Propitiatory prayers and their accompanying ceremonies are dangerous. Esoteric science teaches that every sound in the visible world awakens its corresponding power in the invisible and the nature of the forces thus aroused by persons ignorant of the laws of super-nature are bound to be mostly undesirable. Even a pure man burns his finger by putting it in fire, even he gets drowned if ignorant of the art of swimming.

But, though exoteric petitions are condemned, true prayer is recognized by Theosophy. Esoteric prayer is an inner process referred to by Jesus when he said: “When thou prayest enter into thy [inner] closet, and when thou hast shut thy door, pray to thy Father which is in secret.” True prayer is an ardent yearning of the Soul for the Divine. It is never an attempt to evade the Law — rather true prayer merges the desire of the personality into the Will of the Higher Self, which is Law.

This evil pursues the Theosophical student who may not pray for forgiveness of sins but who seeks Masters’ favours. This is not unswerving faith in Karma but forgetting that each gets only such help as he deserves. The Masters are the *servants*, not the arbiters, of the Good Law. They teach that we ourselves learn to eschew generating further causes. The ripple of effects as the great tidal wave must run its course. No outside agency can interfere with Karma, but the individual himself can affect the past, not by wiping out the effects, but by counteracting past causes. Says the Aphorism:

Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted. (*U.L.T. Pamphlet No. 21*)

So Karma is not fatalism and does not demand an attitude of passive resignation.

To have enlightened Faith we first need to understand at least some of the aspects of Karma as given in Theosophical literature. But study is not enough. Unless those principles are remembered and applied to daily life, knowledge will not become Faith. An unswerving faith in Karma is rare. Possessing that faith we would not indulge in tendencies recognized as undesirable, because we know that every cause produces

its effect. If no effort is ever wasted, why should we be dejected when our best endeavours meet with apparent failure? If we believe in the Justice of Karma we should be free from every trace of ill-feeling, bitterness or resentment towards those who are the channels of our Karmic precipitations. If Karma is merciful, why feel sorry or disturbed at anything that may come to pass? These are all opportunities for the Soul to learn and to unfold. There is never any cause for fear, anxiety or worry.

Faith in Karma brings (1) Dispassion and (2) Cheerfulness. The *Gita* calls the Spirit in the body the Enjoyer. Things may be pleasant or unpleasant to the lower self. But each Karma is pleasing to Ishwara, the Inner Lord, if we remember our position as disciples and learn from every experience.

Truthfulness and unswerving faith in the Law are developed *pari passu*. By co-operating intelligently with the Divine Law of our own Being we gain a truer realization of the Self, which alone can awaken Faith.

Query.—What, in orthodox Theosophy, is understood by the word “faith?”

Ans.—To correct a manifest error, we may as well say, first of all, that there is no such thing as *orthodox* Theosophy. The Theosophist is a truth-seeker pure and simple, who studies to comprehend, as much as in him lies, the Wisdom-Religion, which he believes to be the one spiritual philosophy which can most effectually and speedily remove the uncertainty that prevails with regard to the problems of life. He accepts nothing upon authority, except tentatively, pending the confirmation of his own experience and reason. Faith, with the Theosophist, is an intellectual attitude with regard to the domain of the *Unknown*, to whose forever receding threshold his own knowledge and reason have led him. Beyond this the spiritual faculty of intuition can alone reach.

—*The Vahan*, January 1, 1891

EXTRACTS FROM UNPUBLISHED LETTERS

Knowledge of the Theosophical philosophy is very necessary and I would like you to utilize its doctrines and teachings in making your own decisions as to your future. It is good to know of your feeling that the personality of yours is now beginning to be tamed by you, and the first thing you should take a very careful note of is that there is a tamer within you, a spiritual entity who is able to control and adjust the personality.

We are bound to be egotistic, for the lower nature of Krishna from which we derive our lower nature has as one of its components — *Ahankara*. It is the "I"-making power; it does not remain that, but turns to *Abhiman*. H.P.B. points out that there are three *Ahankaras* — personal, individual, and purely spiritual. The lowest, caught up in gross matter, becomes "separative." The notion of a separated self dies hard; it is the root of the personal-god idea.

Shy people (introverts) are often said to be proud because of their reserve. Of course personality implies pride; ego-hood implies egotism; and all of us have pride, which, according to Buddhistic psychology, is the last to go. You have to live your life within yourself and calmly proceed. To stick quietly to one's own convictions is not pride; it annoys people who are so proud that they insist on your abandoning your convictions and adopting theirs. Often mock modesty passes for humility. Mock modesty is vociferous; humility shines in silence. It is often an inferiority complex which indulges in mock modesty. How humble was Uriah Heep! I do not think you need to worry on this point of humility and pride. Just go on with your study and sacrifice, silently, without any ado or show.

Pride has numerous aspects. What you say about pride blinding us to our own faults and foibles is correct. Hypocrisy is connected with knowledge — we know and still we say what we know to be untrue. *Shila* is absent; bifurcation in the very consciousness takes place. Attention (Chapter II of the *Dhammapada*) is the antidote. But there is unself-conscious hypocrisy and that is to be overcome by goodness and humility.

Doubts are of two kinds: the good and worth-while doubt of which Robert Browning speaks in his "Rabbi Ben Ezra": "I rather prize the doubt low kinds exist without" (do look it up — a fine philosophical poem); the second is "unpardonable." You know in your consciousness that such-and-such a thing is a fact; having known this, you doubt. Suppose you *see* a Guru; after He has gone away doubt assails you and you dwell in that doubt. It becomes a sin.

We may and often should doubt our beliefs (“seeing is believing” and that is all that superficial seeing is), but that which is our conviction and which comes from knowledge and reason should produce, not doubt, but eager search. Sincere questioning is not doubt. As Judge points out, doubt is always of the lower man, the desire-mind which tends towards the hardness of *tamas* instead of moving towards the rhythm of *sattva*.

What you say about the present cycle is true, but you must not allow doubts to enter your own heart. The fact that you have to remember is that there are certain things which are matters of deep conviction and faith with you. Thus, if through your study and reflection you have come to the conviction that man is an immortal soul in the process of unfoldment, that the evolution of that soul takes place through Reincarnation and Karma, that the Law is just and that Karma works infallibly and always on a higher spiral—if these are convictions, then there naturally follows the other conviction that your own life has a meaning and a purpose and that meaning must be understood and the purpose fulfilled. That being so, the only thing that we can do is to apply the words of Mr. Judge and increase our faith in that which we know to be true, and the rest must be allowed to flow according to its course, trusting the law of Karma to make the necessary adjustments. So it is no use being dejected; it is far more important that you should make clean and clear your own nature, your own mental perceptions in life’s activities.

What you describe as your experience is not the Dweller; it is in the process of formation. You have *separated* yourself from your weaknesses by the aid of your aspirations and the assembling of those weaknesses is taking place. When the process is completed it becomes *Papa-Purusha*, the evil Dweller. But our aspirations and our effort to lead the higher life also begin to take shape — *Punya-Purusha*. Then by the help and strength of the latter we eject the former from within ourselves. Next, it torments us from without; this is the real Dweller. There are some grim mysteries connected with the subject. A clear conscience, purity of magnetism and cleanliness of body are the very best protection. You are bound to get over difficulties as you persist in attention-devotion.

There are several types of Dwellers. Soon or late every chela encounters it, in one form or another. This for the simple reason that each one has the personal dire heresy of separateness which is the will to live a separate life apart from Nature-*Prakriti* ensouled by Masters — Perfect *Purushas*.

The inner senses are in two sets. There are the psychic duplicates of our bodily senses; the development of these belongs to the lower *iddhis*, as the very first page of the *Voice* explains. Then there is the

higher set which is unfolded in the purified and elevated astral by the Manasic Ego, and this development is of the spiritual kind. The link is explained by Judge in his "Culture of Concentration."

There are two consciences: (1) That pertaining to the lower Manas; the voice of Manas which says to its partner, Kama, "No, this is wrong." Kama answers and fools Manas and so Manas gets enslaved. That voice is rooted in Manas's experiences of the past and is mostly connected with the Kamic or emotional life of the personality. Therefore it can say, "No, No!" It cannot teach. This conscience is negative. If we habituate ourselves to listen to and to understand that voice, separation of Manas from Kama progresses and a *pucca Antahkarana* is formed. (2) That pertaining to the *Antahkarana*, who is mastering Kama and the five senses and the five organs. This *Antahkarana* stretches out to its parent, the Higher Manas, which is ever in unison with the Atma-Buddhi duad. This higher conscience is called Divine Conscience; it is Buddhist in nature and character. It can not only warn; it can bring knowledge and make the *Antahkarana*, the Bridge, ready to receive inspiration. This is the Inner Voice of which so many mistaken views exist. For daily living of the Theosophic life the creation of *Antahkarana* is highly important, in fact most necessary. Then *Antahkarana* is to the personality what Buddhi is to the Individuality.

Our love gets coloured and tarnished because of our Kama-Manasic nature. Our consciousness swings from the purely passionate to the purely intuitive, from the grossly personal to the highly individual and impersonal; this is the experience of each of us. We are like the phases of the moon — always changing, and not regularly like the moon but in jerks of irregularity! We have to gain the full-moon position — the personality unobscured and fully shining by the Light of the Spiritual Sun. To get to that we must become Antahkaranic beings, more or less permanently. This is our battlefield — *our dharma* as aspirant-devotee-neophytes.

Work never kills; worry does, and our fretting about it and finding fault with it spoils health, psychic as well as bodily. H.P.B. once wrote that Chelaship is an attitude of mind; our attitude to all men and matters, all things and events, implies some self-examination, some calmness and some enthusiasm. The sense of responsibility for one's own life and the study of Theosophy give birth to the spirit of sacrifice. But how to make people, especially the young ones, introspective? Well, we are doing what we can. Money has become the Great God and sense-life the communion with that God! Result? Selfishness. Denouncing it is loss of *Prana*. Bemoaning it is loss of time. We can and must orient ourselves and sustain ourselves on the right path, serving whole-heartedly our fellow men, and rest content with Karma.

IN THE LIGHT OF THEOSOPHY

The leaders and the press of the world have been moved spontaneously to pay glowing tributes to the memory of Jawaharlal Nehru, who is almost universally described as one of the greatest men of this century. From the majority of these tributes emerges a common theme — that Mr. Nehru's meaningfulness was not confined to the boundaries of the country in which he lived and worked; he belonged to all mankind. In his fearless pursuit of a world free from war he has served all humanity. He was in a true sense an internationalist, a citizen of the world, a humanitarian dedicated to the cause of a peace in which nations can coexist in a spirit of amity and good-will, and the individual can fulfil his yearning for freedom, equality, justice and dignity. He believed in the liberty of all without distinction of class, creed or country, and was in a sense the personification of emergent independence throughout the world.

It is too early to see Mr. Nehru's achievement in true perspective. The future alone will show how great is the debt the Indian people owe him. But whatever the verdict of history, he will always have an abiding place in their affections. As against the few who misunderstood him or criticized him, there still were the many who gave him unquestioned loyalty. The common people almost idolized him, and he in turn loved them and gave himself to their service. In a recent tribute to him he is described as being "more than a leader; he was, for his lifetime, the nation itself."

While he stressed the role of science and technology in the nation-building programme, he was conscious of the limitations of material progress without some guiding spiritual and moral principles. In his book, *The Discovery of India*, he wrote:

Some kind of ethical approach to life has a strong appeal for me. I have been attracted by Gandhiji's stress on right means and I think one of his greatest contributions to our public life has been this emphasis. The idea is by no means new, but this application of an ethical doctrine to large-scale public activity was certainly novel. It is full of difficulty, and perhaps ends and means are not really separable and form together one organic whole. In a world which thinks almost exclusively of ends and ignores means, this emphasis on means seems odd and remarkable. How far it has succeeded in India I cannot say. But there is no doubt that it has created a deep and abiding impression on the minds of large numbers of people.

Mr. Nehru attached great importance to the individual. All national development, he held, was aimed at ultimately benefiting the individual. He abhorred narrow nationalism, and in his approach to individual freedom he was a true internationalist. Even the Indian struggle for independence he considered to be not a thing in itself but essentially a part of

the world struggle for the emancipation of the exploited everywhere and for the establishment of a new social order. According to him, the future of humanity lay not in a narrow, parochial outlook, but in the success of internationalism, in friendliness to everyone, in peaceful coexistence. His determination to keep India non-aligned stood on this concept of internationalism.

Utter integrity of character, high moral standards, lofty idealism, far-ranging vision, a rare degree of refinement, faith in the people and a passion to serve them well, these are the qualities by which he commands our respect. The best tribute we can pay to him is to work for the ideals he cherished.

A Unesco Travelling Exhibition, "The Art of Writing," which was inaugurated in Baden-Baden, Federal Republic of Germany, in January this year and which will be visiting countries the world over, throws light on modern thinking on the birth and evolution of different systems of writing and their subsequent impact on the life of man.

Dr. Marcel Cohen, professor emeritus in the School of Modern Oriental Languages at the Sorbonne in Paris, who drew up the plan for the exhibition, brings out in his introduction to the catalogue of "The Art of Writing," a richly-illustrated 130-page volume, that the story of writing has had many beginnings in many different places. All systems of representing speech by visual means, he states, have their origin in pictography, where ideas are represented, not in words, but by signs and pictures.

The object-symbols making up a truly pictographic script are at the same time word-signs; as the meaning they convey has no relation to the sound of the words, they are used ideographically and are thus known as ideographs. These ideographs can be used regardless of the pronunciation of the words, and can therefore be read in different languages.

In the next stage in the development of the art of writing that Dr. Cohen describes, sounds began to be represented, and writing became gradually a phonetic notation.

Genuine writing [Dr. Cohen states], involving the breakdown of sentences into words represented consecutively — a new sign of powers of observation and abstraction — emerges only in societies which have advanced to the stage of town building. This presupposes complex, regular trading, particularly for the supply of food to the towns from the country, and above all, the development of architecture at the hands of craftsmen and artists.

Archæologists have been unable to trace any written documents going back further than about 4,000 B.C. Broadly speaking, then,

writing, which is not one of the strict necessities of life, has a history of about 6,000 years. Even now it is not yet in universal use, since nearly half the population of the world still does without it. . . .

Writing must have made its appearance in India somewhere about the fifth century B.C.

Those who want to go into the question of the origin of the art of writing in India will find a mine of information in "Was Writing Known Before Panini?" in *The Theosophist* for October 1883. How the misapprehension that the ancient Indians were illiterate arose is explained by H.P.B. in *The Theosophical Glossary*:

The alphabet and the art of writing were kept secret for ages, as the *Dwijas* (Twice-born) and the *Dikshitas* (Initiates) alone were permitted to use this art. It was a crime for a Sudra to recite a verse of the *Vedas*, and for any of the two lower castes (Vaisya and Sudra) to know the letters was an offence punishable by death. Therefore is the word *lipi*, "writing," absent from the oldest MSS., a fact which gave the Orientalists the erroneous and rather incongruous idea that *writing* was not only unknown before the day of Panini, but even to that sage himself! . . .

The Secret Doctrine asserts that the earliest records of events and ideas are in the language of symbolism, of which none but the Initiates have perfect knowledge, and that some of these records belong to an immense antiquity.

Not one of our Scientists is yet familiar, or even knows of the early hieroglyphic cypher, still preserved in some Fraternities, and named in Occultism the *Senzar*. Moreover, all those who have decided to regard such modes of writing — *e.g.*, the ideographs of the Red Indians, and even the Chinese characters — as "attempts of the early races of mankind to express their untutored thoughts," will decidedly object to our statement, that writing was invented by the Atlanteans, and not at all by the Phœnicians. Indeed, such a claim as that writing was known to mankind many hundreds of millenniums ago, in the face of the philologists who have decreed that writing was unknown in the days of, and to Panini, in India, as also to the Greeks in the time of Homer, will be met by general disapprobation, if not with silent scorn. All denial and ridicule notwithstanding, the Occultists will maintain the claim, and simply for this reason: from Bacon down to our modern Royal Society, we have a too long period, full of the most ludicrous mistakes made by Science, to warrant our believing in modern scientific assumptions rather than in the denials of our Teachers. (*S.D.*, II. 439)

Unesco Features for February 28 and March 13 and 27 prints a series of three articles condensed from a book to be published by Unesco under the title *Juvenile Delinquency — A Problem for the Modern World*. The author, Dr. William C. Kvaraceus, who has served as a Unesco specialist on problems of social inadaptation among youth, indicates the hazards of lumping all adolescent transgressions under the label of juvenile delinquency. Every minor who breaks a rule or behaves offensively cannot be considered a delinquent. The behaviour of young people rarely conforms consistently to the standards and expectations that adults have for them, and the nature of juvenile offences differs from country to country. A recent survey in India, for instance, indicated that the most common juvenile offences were vagrancy and the smuggling of illicit liquor and drugs.

Dr. Kvaraceus brings out that if we look at delinquency in a world context we find that it is a problem, not so much of individual youngsters becoming delinquent each in his own fashion, but of a number of boys forming gangs and participating in joint activities that derive their meaning and impetus from a set of common sentiments, loyalties and rules. The offences range from stealing, vandalism, petty extortion and gambling to violent behaviour, rowdiness, truancy, immoral or indecent conduct, drinking and drug addiction.

There cannot be one answer to the question why delinquency exists; there is rather a sequence of interlocking factors in the child's life that can result in delinquency. In the broadest sense, any adolescent who is unsure of himself tries to appease his worries by being aggressive. All delinquent behaviour, says Dr. Kvaraceus, is marked by aggression, which may be directed towards one's self, towards the world, or both.

The child who feels that he is not loved or wanted is apt to become maladjusted, but sometimes even genuine love is not enough. "When neither his father nor his mother represents certain values and certain commitments to life," Dr. Kvaraceus writes, "it becomes harder for the child to discover a true image of himself and to set limits of behaviour." There is also the wider environment of the outside world which shapes the child's behaviour.

It is increasingly felt that delinquent behaviour must be the concern of the entire community and not just be dismissed as a problem to be handled by local schools, police courts or professional agencies, though all these too play an important role in adjusting the maladjusted. As against the past practice, on the part of professional workers, of moralizing over the delinquent, scolding him, threatening him and treating him, the present trend in many parts of the world is to encourage the delinquent himself to play an active and decisive role in the solution of his own problems. This requires considerable skill and patience, for very often he refuses to co-operate and to help himself.

From the Theosophical viewpoint it might be said that in seeking the cause and cure of delinquency it is the total situation, the entire individual as a living being in the process of adjusting himself to the

outside world, that has to be understood. What is needed is going into the real nature of the child with sympathy and intelligence. A social worker who overlooks the fact that children are old souls returning in new bodies, and are attracted to a particular environment and born to a certain set of parents under Karma, can hardly be expected to be in a position to find an effective solution to the problem of juvenile delinquency. He needs to pause and consider why it is that, on the one hand, children brought up in decent homes and given a good environment and opportunities for a sound education engage in anti-social activities, and, on the other, children who live in deprived areas and are exposed to values which almost encourage delinquency do not automatically become delinquents. Even children belonging to the same family are often found to be diametrically opposed to one another in their attitudes and behaviour.

One of the objects of the Theosophical Movement of our time is the promotion of the comparative study of religions; and for the carrying out of this object students of Theosophy need to acquaint themselves not only with the various ancient religions but also with modern thinking on the function of religion and what constitutes the religious life. Though there must needs be points of disagreement between the Theosophical viewpoint and present-day thinking, it is worth the effort to compare and contrast the two and to keep in touch with modern trends of thought instead of confining one's study to books on Theosophy — for how can a Theosophist hope to affect and leaven the mind of the race if he does not know in what direction the race-mind is tending?

In the January-February *Think*, Rabbi Abraham Joshua Heschel, a professor at the Jewish Theological Seminary of America and author of nearly two dozen books in four languages, explains what in his opinion modern man needs. Rabbi Heschel is described as “a commanding and authoritative voice in the religious life of America,” and what he has to say reads in part as follows:

My major concern is the human situation. I maintain that the agony of contemporary man is the agony of spiritually stunted man, that the image of man is larger than the frame into which he has been contracted. . . . There is no religious existence without the realization of the mysterious involvement of the human in the divine, a realization that comes through one's sense of the ineffable, through the cultivation of a sense of wonder and mystery, of radical amazement at all being. For this, I go back to the Bible. The Bible is not a book about God. It is a book about man. Its entire story may be summarized as God in search of man. . . . Modern man, in his need for expressing himself, for communicating and making scientific discoveries and exercising power, has handed him-

self over to what he has made. He has lost the sense for transcendence. He faces a basic challenge: how to retain the organization of society and the dignity and mystery of religion at the same time. . . .

There are three dimensions of religious existence. The first is ritual, the second is dogma, and the third can be called inner acts or moments, by which I mean the dimension of depth, the intimacy of religion, the openness to transcendence. My primary concern is not with theology, which deals with religious ritual or dogma, but with the third area, which I call depth-theology. Theology has suffered often from a preoccupation with the dogma. . . . There ought to be a healthy balance, which I would put as a maximum of faith and depth-theology, and a minimum of creed. Modern religion has become too organized, too much of an institution. It offers comfort but no challenge. . . .

Man has become a slave to his needs. Needs have become our gods, as if they were the totality of existence. We have come to look upon the spiritual side as nothing but personal desires in disguise. A person is what he aspires to. What are the aspirations of modern man? A car, life insurance, colour television. There is nothing wrong with any of these. I'm not an ascetic. But they are not the ultimate, they do not preclude higher aspirations.

I mean joy, the sense of giving, of being out of the centre, as opposed to pleasure, in which I am the centre. I mean exaltation, rather than running away from oneself. I mean reverence for other people. Instead, we have the despair of modern man, who considers himself an average man. Where is the average man? I have never seen one. We have become too modest about our own image and nature, our capacity for inner experience. We have reduced our stature. What we lack is an appreciation of the reality of inner life, of the dignity of awe and wonder and reverence. . . .

I am hopeful. Something is changing in the intellectual community. There is a growing recognition of the sublime in man's situation. God makes no sense to people living in a dead world with a dead soul. People are finding their souls on their way to God.

Present-day man's preoccupation with projects for conquering outer space is looked down upon by some scientists as a contemporary foible, a form of escapism, and a dangerous one. But space travel has become so much of an obsession that it is now proposed to investigate the potentialities of extra-sensory perception (ESP) as a means of interplanetary communication.

According to an item in the *Hindustan Times* (New Delhi) of May 4, a study of yoga and of the telepathic powers of yogis undertaken in Jaipur by the Department of Parapsychology, Rajasthan University,

may help in harnessing telepathy to help scientists and space travellers. In America, experiments are already being carried out to understand what role ESP can play in space research. The *Hindustan Times* explains:

Radio waves travel at the speed of light — 186,000 miles per second. A radio message from Pluto, the outermost planet, for example, would take 10 days to get to earth. This would mean that monitoring, from the earth, of men and equipment in spacecraft is out of the question.

Trips to Pluto are not just round the corner. But another problem of this nature will come up with manned flights to the moon. Every time an orbiting spacecraft goes behind the moon, there will be a communications black-out lasting 30 minutes. How will the space mission men on earth keep in touch? It is feared they will not be able to do this unless communication of the extra-sensory type is brought in to assist the scientist. . . .

Parapsychologists have succeeded in demonstrating telepathy repeatedly under controlled laboratory conditions, but they have not been able to make it repeatable at will. Unless this can be done, ESP, or telepathy, can hardly be called upon to play any dependable role in scientific inquiry, much less in interplanetary travel. . . . Yoga is supposed to create a state of mind where there are no longer any censors or tensions. Perhaps such a state would provide the proper ground for investigation.

Dr. Banerji, Director of Rajasthan University's Department of Parapsychology, holds that every person is intrinsically capable of telepathy, and that if his conscious mind can be cleared of inhibitions, the extra-sensory abilities will come into play. The Department is investigating what disciplines or diets and drugs can help to loosen the tight hold of the conscious mind, so that the "unconscious" can begin to operate. *Cannabis sativa*, commonly known as *ganja*, is being experimented upon as a possible mind-changer.

It is a pity that parapsychologists are so intoxicated by the phenomena they are trying to investigate that they lose sight of the potentialities for harm inherent in inducing telepathic or any other psychic powers by unnatural means such as drugs. Do they know of the effects that will result to the outer senses from the influence encountered by the psychical senses?

Not only is telepathy as a means of communication with men who might go into outer space fraught with danger, but the whole space-research programme itself is of questionable value. Should we not first dispel the *inner* darkness before trying to see into the darkness without? Must we not *know ourselves* before attempting to know things extraneous to ourselves?
