

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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ROBERT CROSBIE

[In this month of the Summer Solstice, all Associates of the United Lodge of Theosophists will be thinking of Robert Crosbie, the Founder of their organism and the resuscitator of the disintegrating Theosophical Movement; for it was on the 25th of June, in the year 1919, that he finished his life's noble work. In the August 1919 issue of *Theosophy*, the magazine that he founded, appeared a fitting tribute to his memory, and it is reprinted here for the benefit of all those students of the present day who look upon Robert Crosbie as a fount of inspiration.—Eds.]

Robert Crosbie, pupil of H. P. Blavatsky, friend and Companion of William Q. Judge, is no more a person: he has gone to his own place.

That which men call death is but a change of location for the Ego, a mere transformation, a forsaking for a time of the mortal frame, a short period of rest before one reassumes another human frame in the world of mortals. The Lord of this body is nameless; dwelling in numerous tenements of clay, it appears to come and go; but neither death nor time can claim it, for it is deathless, unchangeable and pure, beyond Time itself, and not to be measured. So our old friend and fellow-worker has merely passed for a short time out of sight, but has not given up the work begun so many ages ago — the uplifting of humanity, the destruction of the shackles that enslave the human mind.

Robert Crosbie preserved unbroken the link of the Second Section of the Theosophical Movement from the passing of Mr. Judge in 1896, and in 1907 — just eleven years later — made that link once more four-square amongst men. In the year 1909 the Third Section was restored by the formation of the United Lodge of Theosophists. In 1912 he founded the magazine *Theosophy*. Of all these activities connected with the Theosophical Movement he has been the inspiration and the

sustainer from the beginning.

H. P. Blavatsky, as all know, was the Mother and the Creator of the Theosophical Movement of the nineteenth century, the teacher of Theosophy — Message and Messenger in one. The nature of her work exposed her to the slings and arrows of outrageous fortune at the hands of all those selfish interests in religion, in science, and in the Theosophical Society which were imperilled by her mission, or overshadowed by her greatness. She was the scapegoat of atonement for all the sins of omission and commission of the T.S. and its Fellows.

During her lifetime, William Q. Judge was able to work in comparative quiet and seclusion in that part of the great task which was his. What that task was can be surmised by H.P.B.'s statements that he was the Preserver of Theosophy and the Heart and Soul of the Second Section. Upon her death Mr. Judge was compelled by the exigencies of the Movement to stand in her stead as the target for the attacks upon her, her work, her good name and fame, only at last to become victim, as she had been, to treachery from within the Society. The enemies of the faith are always from within the household.

There is always one Witness on the scene. After the death of Mr. Judge, Robert Crosbie kept the link unbroken. "Crosbie," said Mr. Judge at their first meeting in this life, "you are on my list." None at the time suspected, and none has to this day suspected, that the quiet, earnest, steadfast man whose heart and soul were assimilated to the nature of H.P.B. and W.Q.J. was to be in fact the agent for the regeneration of the Theosophical Movement on the lines laid down from the beginning by the Masters. H.P.B. was the Creator, W.Q.J. was the Preserver, and Robert Crosbie was the Regenerator of pure Theosophy.

"Ask Crosbie; he thinks and acts as I do," Mr. Judge used to say to the New England Esotericists when they came to him for advice and instruction. "Go to W.Q.J.; he is my *alter ego*," used to say H.P.B. when importuned by American students for directions. The hints she gave in relation to Mr. Judge were not grasped by the ambitious, the greedy for occult preferment, the careless and the non-discriminating. The hints Mr. Judge gave in regard to Mr. Crosbie were not perceived by those whose only thought was their own advancement or their own position. After the death of H.P.B. Mr. Judge gave out such statements in regard to her nature and mission as, if taken, would have shown the students where to find the link of the Dzyan. So, in like manner, after the death of Mr. Judge, Robert Crosbie gave out such statements

in respect of Mr. Judge as, if taken, would have preserved the unity of all the student body of Theosophists.

“They parted His raiment amongst them; and for His vestments they cast lots.” Vanity, ambition, and a desire to pose before the world as the Successor of the Messenger, both at the passing of H.P.B. and of W.Q.J., caused many claimants for the “mantle of the prophet” to distract the attention of the bewildered students. The fold was ravaged by the wolves in sheep’s clothing. The once united Theosophical Society split into sectarian fragments; the one light of the Message was broken into many spectral rays.

When asked, “Why could not the students see the true lines to follow, no matter what clamours and claimants arose?” Mr. Crosbie used to answer, “It all lies in one word: *Personalities*. Personalities and ‘successorship.’ If the students in all those years could not see the nature of H.P.B. and W.Q.J. as shown by Their works and wisdom; could not test claims and ‘personal psychological experiences’ by the principles of the philosophy they professed to study, how could anything or anyone undeceive them?”

It is highly significant for its truly occult value in this connection to state that the only published writing to which he ever affixed his signature was that written by Mr. Crosbie at the time of Mr. Judge’s death.¹ It was written and signed by him to point out the real nature of W.Q.J. and to show the way to any students who might in truth be seeking to find the Path. . . . In simple truth and justice it may be said that all that Mr. Crosbie there stated of Mr. Judge, applies with the same fidelity to himself. He, like they, must be judged by his works and wisdom. In Occultism, it is merit, and merit alone, that counts.

In the years from 1896 to 1906 Mr. Crosbie did what could be done for those whose lack of discrimination placed them at the mercy of claimants and self-styled agents of the Masters. Through the long roll of the passing years he remained faithful and true, without variableness or the shadow of turning, to Masters, Their Message and Their Messengers. When the time of trial was over he found grateful and loyal comrades to hold up his hands in the gigantic task of restoring that which had become lost and obscured. The work revived in 1906, from then onward he worked unceasingly to vindicate the calumniated reputations of H.P.B. and W.Q.J., and to demand for a spoliated past, that

¹ “A Friend of Old Time and of the Future.” *Vernal Blooms*, p. 1. — EDs., THE THEOSOPHICAL MOVEMENT.

credit for its achievements which had been too long withheld by usurpers and traitors. Ever faithful, ever kind, ever the teacher and the guide to all who sought him that they might learn, he found his deep and enduring solace and satisfaction in pointing them to the nature of those great Beings. "Stick to the Messengers and the Message," he was wont to say. "'Ingratitude is not one of Their vices.' Go on with the work. We are working in the present for the future. Unless the nature of H.P.B. and W.Q.J. is grasped, Theosophy is not understood, and cannot be understood."

He lived to see the work inaugurated by him grow till the United Lodge of Theosophists numbers hundreds of Associates in all quarters of the world, devoted in unity of thought, will, and feeling to one aim, one purpose, one Teaching—the dissemination of the fundamental principles of the philosophy of Theosophy as it was given by Those who brought it, and the exemplification in practice of those principles. The magazine founded by him and of which he has been the chief Editor from the beginning, now circulates in every civilized country.

His burdens during many years have been enormous. In addition to his other work, he was a frequent speaker at the meetings of the United Lodge; he was constantly at the service of the hundreds of students who sought his wise and benign counsels in their many problems; he attended personally, under no matter what pressures upon his time and energies, to an incessant stream of correspondence from unknown inquirers who came in some unknown ways to learn of him and to seek his kindly advice and suggestion. He never denied his help, but gave freely without stint or limit.

Worn out in these unselfish labours for the benefit and advantage of his fellow men, burdened with the toll of advancing years, the frail body could no more sustain the increasing demands upon it. He died as he had lived, calm and serene, with no word of complaint during the days of intense suffering that preceded his release. Something of his firm principles and the impersonality of his life and work can be gained from his last published article, printed in the July number of this magazine under the title, "Is Theosophy a Progressive System of Religion?"²

Mr. Crosbie left a large amount of matter in the hands of his immediate Associates in the work. From time to time this will be published over his signature, so that he being gone, may yet speak to us, the

² Reprinted on p. 341 of this issue.—EDS., THE THEOSOPHICAL MOVEMENT.

occasion for anonymity no longer existing. In all other respects this magazine and the various activities of the United Lodge will be maintained in unbroken continuity of the lines laid down, in so far as that may be possible to his younger brothers. And on this he once said, when one of his associates was bemoaning some failure: "Do not grieve over failures and partial successes. It is the effort that counts. He who, with a right motive, and with sincere good-will, does the best that he can, and all that he knows how to do, does enough." The future will determine whether those into whose hands has been entrusted the work of Robert Crosbie will prove true to their trust and carry it on, as he carried it on, in the path of the Predecessors.

SWAPITA, sayeth the ancient immemorial Scripture: SWA — to his own; APITA — is he gone: He is gone to his own place.

We must give up the *idea* that we are poor, weak, miserable creatures who can never do anything for ourselves; for as long as we hold that idea, so long will we never do anything. We must get the other idea — that we are Spirit, that we are immortal — and when we come to realize what that means, the power of it will flow directly in and through us, unrestricted in any direction, save by the instruments which we ourselves caused to be imperfect. So let us get away from the idea that we are this poor, miserable, defective physical body over which we have so little control. We cannot stop a heart beat; we cannot stop the breath without destroying the body; we cannot stop the constant dissociation of matter that goes on in it, nor prevent its final dissolution. Some people talk of "demonstrating" against death, but we might as well try to demonstrate against the trees shedding their leaves when the winter blasts come. Death will always be, and there is a great advantage in it. If we could not change our bodies, how would there be any chance for advancement? Are we so well pleased with the bodies now ours that we would desire no change? Certainly not. There is only one thing in this life that can be retained permanently, and that is the spiritual nature, and the great divine compassion which we may translate by the word "love."

—ROBERT CROSBIE

SPIRITUAL LEADERS AND THEIR IMPRESS ON HUMANITY

What we desire to prove is, that underlying every ancient popular religion was the same ancient wisdom-doctrine, one and identical, professed and practised by the initiates of every country, who alone were aware of its existence and importance. . . . The proofs of this identity of fundamental doctrine in the old religions are found in the prevalence of a system of initiation; in the secret sacerdotal castes who had the guardianship of mystical words of power, and a public display of a phenomenal control over natural forces, indicating association with preterhuman beings.

—*Isis Unveiled*, II. 99

Several are the ways in which this subject can be approached: (1) a tracing of the chronological sequence of prehistoric and historically identified spiritual teachers; (2) a comparison of the philosophies, religions, myths, traditions and symbology of the ancient, mediæval and modern worlds; (3) an investigation of the records of ancient civilizations, and their modern heirs; (4) an examination of modern scientific findings in the light of occult science; (5) a detailed analysis of findings of an architectural or archæological nature — all these means and many more are employed by Madame H. P. Blavatsky in her great books and her many articles to reiterate to the world the unified system of the Wisdom-Religion of the Ancients.

We cannot understand the scope of the teachings in *The Secret Doctrine* and the antiquity of the Wisdom-Religion unless we keep in mind that records exist which tell us of the origins of our earth and the changes it has gone through. These records are in the safe custody of the Lodge of Adepts. Earthquakes and subsidences have shown us how even now the earth is changing. Many of the lands that were once thought to be legendary are now being found to have had an actual, historical existence.

In this changing world, there is, however, a land which H.P.B. calls the First Continent, the "Imperishable, Sacred Land" that capped over the whole North Pole like one unbroken crust, and remains so to this day. This land will remain, we are told, until the earth has passed away, regardless of the shifts in the axis of the earth. The second Continent, the "Hyperborean," peopled by the Second Race, stretched out its promontories southward and westward from the North Pole and comprised the whole of what is now known as Northern Asia. The Third Conti-

ment, which we now call "Lemuria," was the home of the Third-Race men. It stretched south from the foot of the Himalayas across what is now India, Ceylon and Sumatra; then going further south and embracing on its way Madagascar and portions of Africa on its right, and Australia, Tasmania and the Pacific Ocean on its left, it ran down to within a few degrees of the Antarctic Circle.

Next in order arose the Continent of Atlantis, while parts of Lemuria were falling to pieces and sinking. It covered the whole of the North and South Atlantic regions and had islands even in the Indian Ocean. Tradition indicates that the Atlanteans, the Fourth-Race men, had an alphabet, a language and books ages before the Phœnicians. They knew the arts and the sciences, had better aircraft, telephones, and far wiser physicians than we have. This Continent of Atlantis began to break up several million years ago. The island of Poseidonis, the last remnant of Atlantis, sank some 11,000 years ago. Long before that, about one million years ago, began the formation of the Aryan, the Fifth Race, on the fifth great Continent. If we follow the appearance of the Continents in their geological and geographical order, then America is the Fifth Continent; but as the sequence of the Continents is made to follow the order of evolution of the Races, from the first to the fifth, our Aryan Root-Race, Europe and Asia Minor must be looked upon as the Fifth Continent. We are now said to be in the fifth sub-race of the Fifth Root-Race, and two more sub-races are to come before the Sixth Root-Race will have appeared on new lands that will appear in consequence of cataclysms.

Ancient records, which have most faithfully preserved the Ancient Wisdom, show that the one centre recognized as the cradle of our present Aryan race was ancient India — not the India we know of today. There was a time when under the generic name of India many of the countries of Asia now classified under other names were included. In those ancient times an unbroken continent included not only the present India but also Burma, Thailand, Cambodia and the Malay Peninsula, and extended from Iran on the one hand to Tibet, Mongolia and Great Tartary on the other, making up what was designated as Upper, Lower and Western India.

Many ancient nations guard to this day the secret records of the Ancient Wisdom, and it is said that a few Elect are the custodians of these records. They form a Great Body of Living Initiates, all knowing one another and participating in the task of guarding the Wisdom-

Religion for the future. In the *Bhagavad-Gita*, for instance, we find the Teacher, Krishna, declaring:

This exhaustless doctrine of Yoga I formerly taught unto Vivaswat; Vivaswat communicated it to Manu and Manu made it known unto Ikshwaku; and being thus transmitted from one unto another it was studied by the Rajarshees, until at length in the course of time the mighty art was lost. . . . It is even the same exhaustless, secret, eternal doctrine I have this day communicated unto thee. . . .

These records describe the origin of the world, the history of former Continents, of the Races of men that lived on them, and the great floods and cataclysms that destroyed them. They deal with the beginnings of Knowledge and the line of succession of the teachings — the Great Chain of Teachers who are the Knowers of Celestial Wisdom, and who train their disciples to become like unto them. They tell of the Nameless, the ONE, the Deific Essence, without attributes, from which all beings emanate and into which they are ultimately reabsorbed. They tell, further, of the eternal “pairs of opposites” — Father-Mother — spirit-matter; of the manifold forces of Nature; of the light and the dark sides; of the Path that leads to Perfect Knowledge. All this is told in symbols and allegories, the true meaning of which is known to but a few. It was obviously well known to the Teachers of H.P.B., and through her conveyed to us in her books. Many modern scholars see in the myths and allegories of the ancients only foolish tales and dispute over their interpretations. Occasionally, however, we see a trace of understanding. Some of the discoveries of the day, in the geological and archæological spheres, for instance, reveal to the discerning that the teachings and records left by H.P.B. and her Teachers are fact and not fiction.

The ancient traditions of all lands speak of seven Great Teachers who were present as instructors and guides at the beginning of man's life on earth; and, further, tradition supports what the secret teachings affirm, that these Elect were the germ of a Hierarchy which never died since that period. Their prime duty was to teach, help and guide infant mankind in the arts and sciences, in mathematics and astronomy, in architecture and in agriculture, in the art of writing and of speaking, and they finally took human form to reign as Sage-Kings. This was long before the historical record of kings in any land.

Every Race had its Great Teachers, and from the close similarity of their teachings it is evident that their Wisdom was derived from a single

Body, a single Lodge, a single System. They form part of an imperishable race, and live even now, secluded in the remote fastnesses of the earth. Mankind is never without their help, even though they be ignored, laughed at, disbelieved in. It is a condition of the work of this Great Lodge that its members be not observed by ignorant, thoughtless men who might create hindrances; so, when they occupy physical bodies they live in secret, guarded places, and when they pass among men they do so unrecognized and unnoticed except by their disciples. It cannot be imagined that we could locate them or their places of residence, for we would not recognize them unless we were completely pure and bent utterly on their Cause and devoted to their service. It is significant to note that they call themselves the "Servants of Humanity." It is we who keep ourselves away from them by our own selfish thoughts and actions.

Cyclically, to revive the Ancient Wisdom and its forgotten truths, they are permitted to send into the world a Messenger from among them. Often his message is given only to a narrow circle; but, occasionally, at the intersection of great cycles, to a far wider sphere.

Even if we consider only the Great Teachers known to humanity and of whom religious traditions speak, we shall find that they have made an indelible impress on mankind. For instance, the ancient Persians had the line of Zarathushtras — a generic name for great reformers and lawgivers, 13 in number, the first of whom lived in the early Atlantean days. The age of the last Zarathushtra is not known; according to some, he lived some 10,000 years ago. Many sacred and precious works of the Zoroastrians or Mazdeans were destroyed by Alexander, so that very little is known to us now of the line of Zarathushtras; but Occult records claim to have the correct dates and teachings of each of them.

The ancient Chinese, likewise, had their line of Divine Teachers. Their records are partly available in the *Kiu-ti*, the old *Bamboo Books* and the *Shu-King*. They have records of the Dragons (or Serpents) of Wisdom, of divine rulers and divine instructors who taught mankind all the arts and sciences. These records are said to stretch back over a period of more than five million years.

India baffles Orientalists and historians, and the dates they have assigned to its ancient records are generally most inaccurate. The Vedas, for instance, were known thousands of years before the date commonly assigned to them. H.P.B. says that they were composed by some of the earliest Initiates of the Fifth Race; and before the teachings they

contain were recorded in writing, they were handed down by word of mouth from one generation to another. Volumes could be written on the treasures the ancient books of India contain; and though scholars see in some of them but myths and absurd fairy tales, those who read with the eye of understanding can discern in them profound truths. Thus, for instance, the great epic poem, the *Ramayana*, is a record of the early races of mankind — of the downfall of the Atlanteans, etc. The *Mahabharata*, too, is a repository of the ancient records and was used for the conveying of moral and spiritual precepts.

The origins of Egyptian civilization can be traced back to Atlanto-Lemurian days, long before the pyramids were built. And the pyramids themselves are of untold antiquity. While in ancient records they are described as standing on the seashore, now they stand surrounded by desert sands. The history of Egypt goes so far back into prehistoric times that superhuman kings are said to have ruled there before the human ones, Menes being their first great *human* king. Records show the height of civilization that the ancient Egyptians had reached. They had advanced practical knowledge of hydraulics, engineering, architecture, mathematics, agriculture, land-reclamation, wireless and telephones, railroads, telescopes, electricity, chemistry, medicine, weaving, music, painting and other arts, astronomy, astrology, etc. Egypt had her great Teacher in Hermes. This is a generic name and there were at least five different personages in the line. The teachings of Hermes are recorded in the *Book of the Dead*, on monuments and tombs and tablets, and in the *Books of Thot*. All these reveal the depth and extent of the knowledge and wisdom of the ancient Egyptians.

The ancient glory of America is to be sought in Mexico, Central America and Peru. Peru had its line of great instructors and leaders. Its Incas belonged at the beginning of the Fifth Root-race to a dynasty of divine kings, such as those of Egypt, India and Chaldea. The Mayas and Toltecs of Mexico and Central America also had their great Teachers. H.P.B. has said that the Mayas were coeval with Plato's Atlantis.

Babylonia, Assyria and Chaldea were once seats of great learning and culture; and wherever these have prevailed, there we are bound to find evidences of the Wisdom-Religion and of the great Adepts, even though a clear record of a line of spiritual teachers may now be difficult to trace. Babylon had its great King and lawgiver, Hammurabi. The Chaldean *Book of Numbers* is said to be derived from the "very old book" which was used as the basis of *The Secret Doctrine*, and

itself served as the basis of the Kabala of the Jews. This *Book of Numbers*, as also the Sumerian literature with its account of creation and of the deluge, and the Babylonian hymns and poems, all served as models for many of the Old Testament books. The Jews, too, had their line of prophets and their real secret books.

Coming to comparatively recent times, we can compare with somewhat greater preciseness the great teachings offered to many peoples by their Great Men — by Krishna to the Hindus of 5,000 years ago, at the beginning of the Kali Yuga; by Buddha to the India of 2,500 years ago, and later by his grand successor, Shankaracharya; by Lao-tse and Confucius in China, in the sixth century B.C.; by Pythagoras and Plato in Greece, and later by the Neo-Platonists; by Jesus and Simon Magus and Apollonius of Tyana; by Tsong-kha-pa, the Tibetan reformer of the 14th century who introduced a purified Buddhism into his country. All these and many others reiterated in one form or another, under one system or another, the one and identical immemorial sacred and secret Philosophy. What they taught becomes more intelligible with the help of H. P. Blavatsky, the last Messenger of the Great White Lodge of Adepts to the 19th-20th century, who came under the centenary effort to enlighten the world, an effort initiated by Tsong-kha-pa in the 14th century.

To consider the key teachings of some of the Great Teachers mentioned above: Krishna's teachings we have in the *Bhagavad-Gita*. He stresses there the idea of *duty* — one's own and not another's. He taught the value of *action* as opposed to inaction, of *devotion* to the Supreme Spirit which is everywhere and therefore within each man. Krishna is not merely the teacher of Arjuna (and from one point of view we are all Arjunas); in his universal, transcendental aspect he is "the Ego seated in the hearts of all beings . . . the beginning, the middle and the end of all existing things."

Buddha taught renunciation, compassion, self-help. He taught how Law rules unerringly, making man responsible for his actions; how gifts to the gods, prayers and sacrifices cannot stay the action of Law. He spoke of the existence of a "Power divine which moves to good, only its laws endure." Sorrow, he declared, ever exists, but its root cause — selfishness — once found can be eradicated. In his Noble Eightfold Path he gave the steps that would lead one to the goal of Peace.

Lao-tse was a great sage, saint and philosopher who preceded Confucius. His philosophy is known by the name of Taoism and is contained

in the *Tao-te-king* (the Treatise of the Way and of Virtue). It is a kind of cosmogony which contains the fundamental tenets of Esoteric Cosmogony. He taught that the universe is based upon a formative Principle, Tao — the Way. It is the uncreate, unborn and eternal energy of nature, manifesting periodically. Nature as well as man will reach rest after reaching the state of purity, and then all becomes one with Tao, which is the source of all bliss and felicity. Such purity and bliss and immortality can only be reached through the exercise of virtue and the subduing of the turbulent lower nature by the higher mind.

Confucius taught piety and humanity. He acknowledged man as being endowed with a divine light. Everything he taught may be translated into action. Sincere and human himself, he preached sincerity again and again. He once said in his usual simple but far-sighted way: "To love human beings is the virtue of humanity. To understand men is science." His code of ethics was built on altruism. His golden rule was: "Do not to others what you do not wish them to do to you." He laid great stress on the duty of every man to cultivate his best qualities and to suppress the bad. Knowledge he held to be the key to virtue. If men know what is wrong and the evil it causes they will avoid it. Confucius desired a genuinely social state and stressed the true principles of statecraft. There is at the heart of all things a fixed order which must be found out and followed.

Jesus, who came to the Jews with a special mission, had in his youth studied under the Essenes, a mysterious sect having many Buddhistic ideas and practices. Perhaps that accounts for the fact that his teachings are so similar to those of the Buddha. He taught brotherly love and the fatherhood of God. The God he spoke of was quite different from the God that the Jews of those days were worshipping, for his God was the Father who is in secret and who cannot be appealed to by public prayers. Self-reform, correct understanding of law, brotherliness, tolerance and goodwill to all, returning love for hatred, were his key teachings. His sublime ethical precepts are contained in the Sermon on the Mount. The real message of Jesus is to be found there, and not in what the churches are giving out under the name of Christianity.

Greece had its Orpheus, who went round the world teaching wisdom and the sciences and establishing Mysteries. His system was one of the purest morality and of severe asceticism. The theology taught by him was purely Indian.

In historical times, Greece had Pythagoras, the famous mystic philos-

opher, born at Samos about 586 B.C. He belonged to the same general cycle as Buddha, Lao-tse and Confucius. He is known to have studied the esoteric sciences in India, where he is still remembered under the title of Yavanacharya. He also studied astronomy and astrology in Chaldea and Egypt, and later established at Crotona a college which attracted scholars from all over the world. He was the first to teach the heliocentric system, and was the greatest mathematician, geometer and astronomer of historical antiquity, as also the highest of the metaphysicians and scholars. He taught reincarnation as it was professed in India and much else of the Secret Wisdom.

Plato, who lived 400 years before our era, was another of the great Greek philosophers. He was an Initiate and his writings are known the world over. He was the pupil of Socrates and the teacher of Aristotle. He travelled widely, went to Egypt and perhaps also to Babylonia, and returning to Athens taught in his Academy and wrote his works. Through these works his influence has been perpetuated throughout the civilized world to the present day, and numberless thinkers and poets have drawn inspiration from him. In his works is to be found a complete guide to right thinking and living for individual and state for all time.

Later on, in 193 A.D., Ammonius Saccas founded in Alexandria the Neo-Platonic School of Philaletheians or "lovers of truth." It sought to reconcile Platonic teachings and the Aristotelian system with Oriental Theosophy. Its aim was to check the ever-increasing ignorant superstition and blind faith of the times. Ammonius Saccas broke with dogmatic Christianity and the churches very early in life and resolved to reconcile all systems of religion, to demonstrate their identical origin, and thus to establish one universal creed based on ethics. Among his followers were Plotinus, Porphyry, Iamblichus, Origen, Longinus and Hypatia, all of whom made valuable contributions to the Neo-Platonic system of thought. But the Catholic Church did not allow this School to survive for long. With the fall of Hypatia and the ruin of the Alexandrian Library began the Dark Ages, a period when the light of truth was eclipsed by the growing power of the Church of Rome, when intellectual freedom and religious inquiry were suppressed, and those brave souls who dared express their individual opinions, persecuted.

The system the Alexandrian philosophers founded was also known as the Eclectic Theosophical system. The word Theosophy, therefore, can be traced back to the third century. Like its predecessor, the Theosophical Movement of our time has as one of its objects the reconcilia-

tion of all religions, philosophies and systems of thought under a common system of ethics, based on the eternal verities.

In recapitulation, all the traditions of antiquity, regardless of name and location, show similarity of metaphysical and ethical precepts. They speak of compassion for all living things, of unity and brotherhood, of One Life and One Truth; and though the Teachers of that Truth have been many, all show evidence of complete accord and attunement. All have taught that Life is a school, that our saviour is our deeds, that everything has to be judged by the law of analogy and correspondence, and that the goal of evolution is reached by acting for and as the Self of all creatures. These common teachings the Great Adepts and their Messengers have offered as a basis for practical life, the end of which is universal perfection. And so they come from age to age to revive the age-old Science of Life and Art of Living. The few who make themselves ready will find themselves among the privileged who tread the narrow old Path that leads to the Lodge of the Spiritual Leaders of mankind.

The Secret Doctrine is the common property of the countless millions of men born under various climates, in times with which History refuses to deal, and to which esoteric teachings assign dates incompatible with the theories of Geology and Anthropology. The birth and evolution of the Sacred Science of the Past are lost in the very night of Time. . . . It is only by bringing before the reader an abundance of proofs all tending to show that in every age, under every condition of civilization and knowledge, the educated classes of every nation made themselves the more or less faithful echoes of one identical system and its fundamental traditions — that he can be made to see that so many streams of the same water must have had a common source from which they started. What was this source? If coming events are said to cast their shadows before, past events cannot fail to leave their impress behind them. It is, then, by those shadows of the hoary Past and their fantastic silhouettes on the external screen of every religion and philosophy, that we can, by checking them as we go along, and comparing them, trace out finally the body that produced them. There must be truth and fact in that which every people of antiquity accepted and made the foundation of its religions and its faith.

—*The Secret Doctrine*, II. 794

“PATH” CORRESPONDENCE

[For the past several months this magazine has reprinted the “Answers to Questioners” from Mr. Judge’s *Path* magazine, which he edited for ten years in New York, from April 1886 to his death in March 1896. *The Path* also published from time to time, under the general heading “Correspondence,” questions received from inquirers, to which answers were provided, as also other important communications, sometimes with editorial comments. Such of these as are of interest to present-day students of Theosophy are to be reprinted in THE THEOSOPHICAL MOVEMENT in this and following issues.

The thought-provoking letter reprinted here is from *The Path* for May 1886, Vol. I, No. 2. It appeared at an important juncture when there was a renaissance of Theosophical work and duty in America. The name of the “Friend” from whom the letter came was not disclosed. The concluding “Note” was apparently written by Mr. Judge himself.—Eds.]

THEOSOPHY

[A LETTER FROM A FRIEND]

Dear Brother:

“It rejoices us all here, more than I can tell you, to know that you have made such a start in America with Theosophy. We have had so many things to pull us back that it has been quite as much as we could manage to keep our heads above water, and this not so much from the action of our enemies as from the apathy of our friends. It is strange to me to see how little faith there is in the power of truth, even among those who ought to realize this most strongly. Why should we fear and fold our hands when men speak evil of us or of the cause? Why should we imagine that any attack on individual members can affect the position we take as a group or that Theosophy can be endangered thereby? How few understand what Theosophy is! They look upon it as solely an intellectual movement that can be damned by the folly of its adherents; they little dream of the strength that underlies the apparently inconsistent workings of this manifestation of truth which we call the Theosophical Society. And there is one thing which I believe establishes, more than any other, the fact that the Society as a whole has true vitality within it, and that is the visible action of Karma in its developments.

“See how the mistaken value given to phenomena in the early history of the Society brought immediately its Karmic development in the troubles then, and whenever any undue importance has been given either to individualities or any particular line of practice, it is always on that particular point that the next attack comes. So that while fully realizing that, as an organization, the T.S. is defective in some things, I yet believe that there is a power within it that will purge it from its defects and carry it on in spite of the attacks of its enemies and, what is worse still, the follies of its friends. What I do feel more and more is the necessity that we should remember and constantly keep before us what it is we are working for and not think we accomplish our end when we number our converts in the world of fashion, and gather around us men and women who vainly hope for psychic powers and the arts of fortune-telling and reading the future. I do not fear black magic in our midst, but I do feel very strongly that there are many who will sink to the level of mere wonder-seekers and that they will become the prey of elemental influences.

“What can be done to make men realize, as you say, a sense of universal brotherhood and the true meaning of Theosophy? Well, let us join you in America and the few here who do realize that psychism is not spirituality, and let us try to stir the hearts of men with the living truths of Theosophy.

“I am most anxious, and have been for a long time, that we should address ourselves to another stratum of society than that (the intellectual and the fashionable) which we have sought. It is not that I would depreciate intellect; if I err in that matter it is in putting too much stress on intellectual development. But I am beginning to realize that the lower intellect can only deal with physical facts and that it can never develop ideas; these can only be apprehended by the higher intellectual faculties, and the ethical and emotional nature of man has also its higher and lower aspects.

“I wish very much that we had literature calculated to appeal to the general masses, and I think that we should resolutely turn our attention to this object. I think the little book that Dr. Buck has just published very useful and I should be glad to see many more such little works treating of the various points of doctrine such as Reincarnation, Karma, etc. It is also encouraging to see such efforts as that contained in the small book lately out — *What Is Theosophy?* Doubtless, in connection with that, for it seems to have been written for the author's

children, you will call to mind what was written by one of the adepts, not so long ago: 'There is a great likelihood that the sons of theosophists will become theosophists,' and will quite agree with me in the idea that we need a literature, not solely for highly intellectual persons, but of a more simple character, which attempts to appeal to ordinary common-sense minds who are really fainting for such mental and moral assistance which is not reached by the more pretentious works. Indeed, we all need this. It is fortunate that we have been able to live through the tide of mere psychism and bare intellectuality which threatened nearly to swamp us. And you know to whom we owe our escape, and now that there are ten or twelve members left who are prepared to work on independently of perturbation, I think it a clear gain. What does it matter to us whether H. P. Blavatsky has or has not fulfilled all of her duties, or whether investigation has cast doubt into the minds of some? In so far as she has done her duty, her work will remain, and if perchance she has come to the end of her capabilities — which I do not admit — it is for us to carry on what she has thus far done.

"In America I hope you will not fall into running after wonders and psychic gifts to the detriment of true philosophical and moral progress.

"Believe me to be, fraternally yours,

A."

NOTE. — The whole of this letter should be carefully studied, and in particular the point that Karma brings its attacks just on the point or persons where or by whom stress has been laid on phenomena. It may be accepted as almost axiomatic by our members, that if any group or single person has paid undue attention to phenomena, to astralism, psychism, or whatever it is called, there will develop the next trouble or attack upon the Society. It has been authoritatively stated by one of the great Beings who are behind this movement, that *it must prosper by moral worth and philosophy, and not by phenomena*. Let us well beware then. Phenomena, powers — or *siddhis* as the Hindus say — are only incidental. Our real object is to spread Universal Brotherhood, in which task we necessarily explain phenomena, but the Society is not a *Hall for Occultism*, and that has also been asserted by an adept in India in reply to letters written him by certain well-known Englishmen who desired to establish a Branch then which should control all literature and phenomena. There are no secrets to be given out to any select persons, for no one receives a secret inaccessible to the rest, *until he has acquired the right to it*, and the proper sense to know when and to whom it is to be given out.—[Ed., *The Path*]

DREAMS AND THE DREAMER

It is obvious that there must be something of importance in the subject of dreams, for down the ages references have been made to them in most Scriptures, even in the Bible. H. P. Blavatsky has given us enough information to enable us to understand what happens in sleep, the various types of dreams and what causes them, and what makes some people remember their dreams on waking up.

She lays down the first principle necessary for understanding this subject in the *Transactions of the Blavatsky Lodge* (p. 60) where she says:

The nature and functions of real dreams cannot be understood unless we admit the existence of an immortal Ego in mortal man, *independent of the physical body*, for the subject becomes quite unintelligible unless we believe—that which is a fact—that during sleep there remains only an animated form of clay, whose powers of independent thinking are utterly paralysed. [Italics ours]

In *The Key to Theosophy*, Section VII, H.P.B. wrote that the Ego is “a distinct entity, immortal and eternal, *per se* . . .” Unless we first grasp, therefore, that man is a duad, apart from the overshadowing Spirit, we shall never understand either ourselves or the dream condition or sleep. The Egoic entity is immortal as a form for this Mahamanvantara — this life-cycle. The personality is the vehicle of that Ego during life and is not immortal. Only the memory of that part of the personality’s life on earth which has been of the nature of the Ego becomes immortal, since it is built into the consciousness of the Ego during the *Devachan* which follows each earth-life. In that sense only does it become immortal.

Therefore we should be careful of using expressions such as “I am the Ego,” and “I am immortal,” unless we thoroughly understand what it is in us which is the Ego and what is the personality. “I,” the personality-consciousness, faculties, etc., is not immortal and may be lost. The personality-consciousness is only possible because a ray, a spark, a small or large portion of the Egoic consciousness has taken its abode for the time being in the fourfold lower man composed of physical body, astral body, life principle and passions and desires; and only that part of the embodied consciousness which succeeds in retaining its pristine purity and is capable of being drawn into its parent source at death becomes immortal.

We may ask, what is the relationship of the Ego, the God within, the God of the calibre of a Buddha or a Christ, to the personality-consciousness in waking life? It is difficult to realize that this relationship is restricted to the *conscience*, and, further, restricted by the action of the personality which either turns its attention for help and guidance to the inner Ego or refuses to turn higher than that personality's own experience.

In the *Transactions* (p. 61), H.P.B. says that "During the waking hours the thoughts and Voice of the Higher Ego do or do not reach his gaoler — the physical man, for they are the *Voice of his Conscience* . . ." And further we read:

. . . the higher Ego (*Manas*) itself is more or less dormant during the waking of the physical man. This is especially the case with persons of very materialistic mind. So dormant are the Spiritual faculties, because the Ego is so trammelled by matter, that *It* can hardly give all its attention to the man's actions, even should the latter commit sins for which that Ego — when reunited with its *lower Manas* — will have to suffer conjointly in the future. . . . in proportion as the Personality, the lower Soul (or *Manas*), unites itself to its higher consciousness, or Ego, does the action of the latter upon the life of mortal man become more marked. (pp. 62-63)

We learn further that "There is a sort of conscious telegraphic communication going on incessantly, day and night, between the physical brain and the inner man" (p. 64). The "inner man" here refers to that portion of the Ego which has entered into the personality. Let us, therefore, be careful when we say and think, "I am the Ego"; and let us remember that the higher Ego is incapable of stopping the personality-ego from doing wrong, even though the former has to suffer through those wrong actions.

Yet there is some kind of connection, for we are told: ". . . our *Ego* lives its own separate life within its prison of clay whenever it becomes free from the trammels of matter, *i.e.*, during the sleep of the physical man" (p. 60). The thoughts of the Ego do not normally impress themselves on the personality-consciousness during sleep. It is only when man is awake and calls on the Ego that it can impress the lower. "The physical man cannot feel or be conscious during dreams; for the personality, the outer man, with its brain and thinking apparatus, is paralysed more or less completely." (pp. 60-61)

The consciousness of the personality, from which the Ego frees itself for the time being, is only the "half asleep" witness of what the ego is

doing. These hazy recollections may be impressed on the brain, and result in what we call a dream, but the brain which is personality-centred interprets them in a chaotic manner:

...if the memory by chance catch the breath of a "wind" from a higher plane, seeing that it will be impressed through the sensory ganglia of the cerebellum, and not by the direct agency of the spiritual Ego, it will receive pictures and sounds so distorted and inharmonious that even a Devachanic vision would appear a nightmare or grotesque caricature. (pp. 72-73)

Who it is that dreams, and the kind of dreams each one will have, will depend on each individual and what principle in him is active during sleep; and the principle that will be active then will be the one that is active in waking life. Consciousness is a "faculty of the Mind"; and the brain, the mind's vehicle. "The 'principles' active during ordinary dreams...are *Kama*, the seat of the personal Ego and of desire awakened into chaotic activity by the slumbering reminiscences of the lower *Manas*." But whatever principle is active, the medium of remembrance is the brain.

The value of this knowledge, therefore, is that we should, in waking life, take care that our brain is rested before sleep and not overburdened with the impressions of all kinds of unimportant emotional and personal events and thoughts. We should, rather, remember during the day that our consciousness, leaving the body, will pass through other conditions in sleep on its way to at least some kind of contact with our real Self, the Ego. It is somewhat like planning for a journey we have to take. If we do no planning we are agitated at unexpected occurrences, our brain is in a turmoil, and we have no clear idea of how we should behave *en route*, or in what condition we should arrive. Our return journey must also be planned if we would begin to get an "unbroken" consciousness through daily and nightly activities.

The things a man believes most profoundly are rarely on the surface of his mind or tongue. Newly acquired notions, decisions based on expediency, the fashionable ideas of the moment, are right on top of the pile, ready to be displayed in bright after-dinner conversation. But the ideas that make up a man's philosophy of life are somewhere way down below.

—ERIC JOHNSON

DIVINE DISCIPLINE

Discipline, order, control are considered essential in every aspect of life, in every sphere of activity, in order to live at peace and harmony with oneself and with the world around. All are supposed to observe a particular type of discipline, suited to their own work. The politicians of different parties in each country have their party discipline. A soldier has his particular duties: in time of war, he has to defeat the enemy at all costs, and the whole regiment works as a single unit; in time of peace, too, he has his discipline and his duties. Workers in the fields have their own discipline in the cultivation of land; and those in the factories, in tending machinery. Members of a family have to practise the discipline of good habits, regular hours, unity and tolerance, in order to have happy, harmonious, methodical homes, well-trained and well-brought-up children from such homes are well-mannered and well-behaved in schools and colleges. In a bank or in a business firm, the peon as well as the head have their own discipline. This is the ordinary discipline of ordinary people, practised consciously or mechanically in the daily routine, to suit their convenience. It is partial discipline observed without any correct knowledge of the fundamental principles of life-law-evolution.

Divine discipline consists in the observation of certain rules and principles prescribed by all the Great Teachers. One has to qualify oneself with a particular end in view, a particular task — the spiritual upliftment of the human race. Just as students of science or of the arts, of law or of medicine, have to qualify themselves in order to become practitioners in their particular branch of knowledge, so, too, with divine discipline. Daily practice in the control of the body, the senses, the brain, the mind, the feeling nature, the passions and desires, and in the cultivation of the virtues, all have to be undertaken, not for self-benefit, but for one purpose and one only, to become the better able to help and teach others; and this has to be done regularly and deliberately, not spasmodically.

In order to practise the divine discipline one must be absolutely convinced of the divinity within him and around him, that the source and the root of all beings is the one divine principle of life and light. He must also be thoroughly acquainted with the various aspects of that One Life within himself. Man, though apparently a unit, is sevenfold. Seven different principles, emanations from seven different hierarchies, go to make a man. Different forces, intelligences, lives, higher and lower,

exist in him. They have all to work in unison and harmony within him, and only the practice of divine discipline can accomplish that task. Therefore it is essential to acquire the knowledge of man's constitution, and to understand that there is in him the immortal triad of Atma-Buddhi-Manas, working in and through a mortal personality made up of the physical body and its foundation, the astral body, in which flow the currents of Prana and Kama.

It is this personal man that is to be trained and controlled. At present there is a constant conflict between the mortal and the personal on the one hand and the immortal and the divine on the other. The self-conscious thinker in man has to control and train the personality and not be swayed by it. It has to be in close contact with the Higher Self, the Divine Parent, to receive its light and wisdom and shed it through a refined and purified personality. Divine discipline is to be practised to obtain inner illumination, to develop discrimination and foresight, to unfold compassion. This has to be done if one wishes to qualify himself for the service of human souls. It is only through divine discipline that all the great Teachers of humanity have reached spiritual enlightenment. It gives one great courage and joy to follow in their footsteps and walk the path they have trodden.

Divine discipline is necessary at this stage of evolution because humanity is an emanation from divinity on its return path thereto. That divine heritage is forgotten by most human beings and they get entangled in the meshes of material existence, taking it to be the real. The Immortal Higher Self is unconditionally divine, but it is the human Soul, a ray of the divine triad, that has to win its immortality by a permanent union with its parent source, and that can only be done through divine discipline in daily life.

Four are the avenues of action where discipline is to be observed — thoughts, feelings, words, deeds. Man, though a thinker, does not think deliberately at the present time; he has made of his mind a playground of the senses, and is always generating thoughts in terms of his sense-inclinations, desires and passions. In the Seventeenth Discourse of the *Gita*, Krishna explains the threefold mortification of body, speech and mind, which, if practised daily, would, indeed, transform these avenues of action and make one a superior man from the spiritual point of view:

Honouring the gods, the brahmans, the teachers, and the wise, purity, rectitude, chastity, and harmlessness are called mortification of the body. Gentle speech which causes no anxiety, which

is truthful and friendly, and diligence in the reading of the Scriptures, are said to be austerities of speech. Serenity of mind, mildness of temper, silence, self-restraint, absolute straightforwardness of conduct, are called mortification of the mind.

Honouring those above us is a sign of humility and grace. It is not only a mental but also a bodily discipline, engendered in true recognition of one's own humble position and out of the respect and gratitude one feels for others. Purity and chastity are essential on all planes, inner and outer. Rectitude, or moral uprightness, and non-violence are also qualities to be cultivated. These are the mortifications of the body, which has become a sickly, weak instrument these days. It has to become a proper channel to manifest the divinity within.

Speech is another avenue of human expression which needs to be controlled in our civilization. Not only slander, gossip, criticism and falsehood, but also unnecessary talk, through which a great amount of energy is wasted, are to be avoided. Words are living messengers and they have to be used with care. The right type of speech is truthful, gentle and friendly and is the expression of right thinking. It is deliberate and controlled and does not hurt or harm anyone. Diligence in the reading of the Scriptures is named as an austerity of speech. It is this constant reading of devotional books that impresses the mind and the heart with spiritual precepts, and so thoughts and feelings naturally flow in the right direction — towards the Higher Self. This takes one away from the ordinary affairs of the world and worldly things, and for however short a period the thinker in us is one with his divine parent. Thus speech is purified through this daily exercise.

Next comes mortification of the mind. Serenity of mind and mildness of temper are essential characteristics for living the spiritual life. If the mind is disturbed, agitated and turbulent, as was the complaint of Arjuna to his teacher Sri Krishna in the Sixth Discourse of the *Gita*, how can any action be performed rightly? Equal-mindedness is Yoga, and is very necessary if one desires to achieve union with the divine. Excitement, haste and hurry is the tempo of our civilization, which is to be changed patiently and perseveringly. Then comes silence. It is prescribed, not as a mortification of the speech but of mind, which shows how necessary it is to change the mind first. Control of speech is easier than that of mind. Thoughts are hidden, so even when people abstain from speaking along wrong lines they may continue to indulge in thoughts which are harmful and injurious. Therefore an all-round

self-restraint is necessary. Straightforwardness of conduct is also considered a mortification of the mind. A straightforward act is the result of a straightforward mind. Thoughts are the seeds of Karma. It is always the inner that reflects itself in the outer behaviour. This threefold mortification of mind, speech and body can be practised by anyone wishing to bring about a transformation in his character.

In this divine discipline the important idea to bear in mind is to avoid the two extremes and follow the path of moderation — neither self-indulgence nor self-torture. For a harmonious development of the whole character, moderation at every turn is necessary. In the sixth Discourse of the *Gita* Sri Krishna instructs Arjuna in the practice of moderation, not only in food and sleep, but also in work and recreation. To go to one or another extreme in anything means to go against the law. So, even in the practice of the divine discipline this principle is to be observed. It certainly does not mean going away from the path or being slack; it means always following the golden mean.

In the Sixteenth Discourse of the *Gita* a long list of the divine qualities is given. In the Twelfth Discourse, various characteristics of a true devotee or a *bhakta* are mentioned. Each one of them can be taken up for the practice of the divine discipline so that the personal man may become like unto his divine parent and acquire skill in the performance of his work and in the fulfilment of his aim and purpose in evolution.

Both Lord Buddha and Sri Krishna have given the very same teachings about the Divine Self and the personal self:

The Self is the Lord of self; what higher Lord could there be? When a man subdues well his self, he will find a Lord very difficult to find. (*Dhammapada*, verse 160)

He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. (*Bhagavad-Gita*, VI. 5)

So the true and real friend is within each one of us. If it is to be known and realized, if its light is to be expressed in daily actions, then this can only be done through divine discipline.

Divine discipline is to be cheerfully performed, with full understanding that it is our most important work in life. It leads one from the darkness of ignorance to the light of wisdom, and from death to immortality. The way of divine discipline is the only way to establish peace on earth and good-will among men.

OVERCOMING DESTINY

What shall we do with our life of destiny? The *Mahabharata* tells us that "All men are subjected to and governed by these two forces — Destiny and Exertion." It goes on to tell us that "Success springs from the union of the two." But, it adds, "Exertion succeeds through destiny."

To understand this problem we must give up the present attitude of judging things on *appearance*. Since "truth is a gem found at great depth," and since "the juice of the orange is inside the skin," we will never understand the truth unless we can get to the reality underlying the appearances of things in life.

With regard to what *appears* to us to be fatalism, it is necessary first to recognize the truth of the statement in the Fundamental Propositions of the Secret Doctrine that there is a Cycle of "Necessity" and laws pertaining to it. We have to follow that evolutionary path, for we cannot avoid it; but to benefit from it, it is absolutely necessary to accept the idea without reservation. Without positive and complete acceptance of our destiny we waste our energies in fighting against it instead of fighting *in* it and *with* it. It has some value for us, something to teach us, something which urges us on to efforts of exertion. It is not the dull acceptance — "all is Kismet!" — which is needed, for that breeds stagnation. It is the absolute feeling of willing acceptance, with joy. Marcus Aurelius, the Roman emperor, expressed it in this way: "Love that only which happens to thee and is spun with the thread of thy destiny. For what is more suitable?"

The great American writer, Emerson, taught that

Life invests itself with inevitable conditions, which the unwise seek to dodge, which one and another brags that he does not know; that they do not touch him: but the brag is on his lips, the conditions are in his soul.

So, first, by careful and earnest thought we must accept the inevitability of that which comes to us. *Destiny is*. What is to be done with destiny is the next proposition to be thought out. All obstacles which we recognize as such and which have to be overcome need will-power. We have to exert to overcome our destiny, to use it. It is the opposite of the old idea of praying to *escape* our destiny, and the recognition of the truth that we learn through trials. In Theosophic language the more worthy we are, the more "destiny" we have to overcome. Therefore we can see the uselessness of the effort to fight against destiny. We might use the story of Arjuna and Lord Shiva to help us to see why it is

useless to fight that which is too great for us. Arjuna fought with Shiva when he appeared as a hunter; his arrows struck the God but fell away, unable to injure him. When Arjuna turned his eyes away to worship at the shrine, he saw Shiva as the God, no longer as a hunter. To become *one with* is better than to fight!

Certain it is that we all experience suffering and sorrow at some time or another; also, we see others in the throes of sorrow and suffering. Indeed, we are urged to feel pity for our suffering friends, and often we try to help them to bear their burden, for in this way we begin to develop, in however small a degree, compassion for all. There is something in pain and suffering that, when rightly borne, brings to birth soul qualities in us. It makes us think of and feel for others in like circumstances, so that a conception of real brotherhood is established.

Whether our suffering is physical pain in the body or is caused by the loss of friends or change of circumstances, we have to engender a power of exertion through acceptance and, with patience which strengthens the will, force our way through all obstacles to the goal ahead. The very human quality which is ours is that which makes it possible for us, as Shelley pointed out in "Prometheus Unbound,"

To suffer woes which Hope thinks infinite;
 To forgive wrongs darker than death or night;
 To defy Power, which seems omnipotent;
 To love, and bear; to hope, till Hope creates
 From its own wreck the thing it contemplates;
 Neither to change, nor falter, nor repent;
 This, like thy glory, Titan, is to be
 Good, great and joyous, beautiful and free;
 This is alone Life, Joy, Empire, and Victory.

Our watchwords should be: Necessity, Acceptance, Exertion, Joy.

The time for extracting a lesson from history is ever at hand for them who are wise.

—DEMOSTHENES

REFLECTIONS ON "THE SECRET DOCTRINE"

VIII

Man was regarded in several systems as the *third Logos*. The esoteric meaning of the word *Logos* (speech or word, *Verbum*) is the rendering in objective expression, as in a photograph, of the concealed thought. The *Logos* is the mirror reflecting DIVINE MIND, and the Universe is the mirror of the *Logos*, though the latter is the *esse* of that Universe. As the *Logos* reflects *all* in the Universe of Pleroma, so man reflects in himself all that he sees and finds in *his* Universe, the Earth. (II. 25)

With such an idea to guide us in listening to another, or even to ourself, we may begin to study expressions to see if they strike us as honest reflections from within, or as froth thrown up by the personality. Since most of us are more or less clouded by our personality, we might expect to be plagued with the problem of making the outer expression a clear mirror of our inner intention; however, there is a world of difference between the overtone that arises from overtly veiling or warping our sense of truth, and that arising when we are trying to dredge up the most honest and useful expression we have to offer.

It is funny and painful at the same time to get bogged into one of those conversations in which we really have nothing within that feels a need to be said; yet the other person expects us to say something, so we begin to throw out "makeweights" at the expense of honesty.

If the direction of man's attention decides his becoming, and if this occurs not only when we are overtly studying, acting, or talking, but during all those spectator-moments of the TV, the billboard, the newspaper, we can see that the problem of choice is a constant one, and not some special tool for the twist of a crisis. In fact, a crisis — whether it culminates in a harvest of growth or its opposite — may well arise from a mountain of small moment-to-moment choices. Reduced and microscopic though these links may be, they still may determine how we weather the climax of a much longer cycle. And even if we fail it need not deprive us of the opportunity to search out those unreflective moments in which the seed matured.

In fact, a refusal to give up may bring victory cloaked in failure, a drawing in of our nature to view more clearly the problem that confronts us. The jaws of defeat may thus give us that good fortune of seeing our enemy face to face. Our perseverance may sweep us into

the frightening, but necessary, experience of seeing a degrading habit rise into the daylight of *conscious recognition* where a more intelligent pursuit of its defeat can be begun.

Since our brain-consciousness cannot attend to everything, there arises the constant necessity of choosing between acts that tend to unify our environment or to separate it, for we do not degrade or enlighten one life alone when we change the pattern of our choices, but bend the drift of others as well. If, as Theosophists, we wished to have a unifying effect upon the Theosophic body generally, we might seek to strengthen the sense of "oneness" in our particular Lodge. Even that person who wants to help the world and is dead serious about it, needs the willingness to function as one body among several billion. Thus, by taking a comprehensive sector of the community and trying to strengthen it, not in order to isolate the "sector" from the general body, but in order to make it a more potent renunciation or focus of health in the larger sphere, we learn how to give our life away. By becoming an example of one-pointedness and devotion, and not being caught within the swirl of the irrelevant, we encourage others to do likewise, furnishing them with that "fire of hope" that any living symbol can give. We test, refine and purify our understanding of Theosophy by trying to live it.

It is strange, but fairly obvious if one thinks about it, that in order to be a focus for the philosophy, we must drain our personal life into the general life. And yet we do not do this by any servile conformity to other personalities, or by trying to influence them either; for it is the peculiar sickness of the personal man that he likes to dominate or be dominated. The healing power of such great ideas as the Three Fundamentals cannot arise and become active unless people decide that making them come alive in their life is the most important thing they could do, more important even than having a life of their own. Our world of commerce and war needs a neutral illustration of another Way, just as the planets need the sun — not for life alone, but to know what they might become.

With this sort of thinking, would it not be difficult for an Associate to forego his work in the life of a Lodge, however mistreated or misunderstood? After all, is this not one of the first problems in trying to lead an impersonal life — being eternally misunderstood? Why should it be otherwise? Can a personal judgment of an impersonal work *ever* be correct? Even compliments would be given for the wrong reason.

When we begin to extricate ourselves from the world of "leading

and being led" in order to try to dedicate ourselves to a life of neutral service, we are, by what we do, making a judgment, not on the goodness or badness of personalities, but upon the entire framework in which "personal" life proceeds. Thus, if we take up a work like Theosophy seriously, we tend to have a certain "evaluational abyss" arise between ourselves and the mundane world.

However, the change of beginning to live for others instead of for oneself is not an entirely negative one, for there are rewards intrinsic to the work, which, while not seen, are more real, and ten times more sustaining than the "visibilities" of the personal context. In fact, the more we try to diminish our sense of personal identity by filling up all our hours in *self-chosen* work for others, the more a new birth seems to arise within us. It is as if the death or withdrawing of the personal identity allowed another kind of identity to spring up mysteriously; we might say that we begin to be actively aware of an "inside leadership."

Ways to serve more usefully begin to bob up inside our head. A conviction regarding the *general pattern* that our life should take begins to form — *i.e.*, what we are equipped to do, and should be doing, for the race begins to be sensed.

It may be that there is nothing quite so satisfying or rewarding as working hard to do something one honestly feels is owed the environment, not from a sense of guilt, but because we awake to the recognition of something that needs to be done, a work that will go begging if we do not do it, something that others either cannot do or are unwilling to do — or, instead of saying unwilling, it might be better to say that they don't feel the urge for it within themselves, and therefore expend themselves along other lines.

This duality in man, this strange potential of finding a better Self within us that is both us and the environment at the same time, is often discussed in the works of Plotinus. He shows how a reawakening to the Universal Reality within is more surely the road to reunion with our environment than any outer search can ever be; and just as the journey is paradoxically a homecoming within oneself and everyone else at the same time, so Plotinus speaks of two souls that are yet one:

...when the two souls chime each with each, the two imaging faculties no longer stand apart; the union is dominated by the imaging faculty of the higher soul, and thus the image perceived is as one; the less powerful is like a shadow attending upon the

dominant, like a minor light merging into a greater: when they are in conflict, in discord, the minor is distinctly apart, a self-standing thing—though its isolation is not perceived, for the simple reason that the separate being of the two souls escapes observation.

The two have run into a unity in which, yet, one is the loftier: this loftier knows all; when it breaks from the union, it retains some of the experiences of its companion, but dismisses others; thus we accept the talk of our less valued associates, but, on a change of company, we remember little from the first set and more from those in whom we recognize a higher quality.

Plotinus may well have had in mind here an allusion to Higher Manas and its relation to the lower; how the lower is useful only as it becomes a clear mirror for the Inner World of Conscience.

The clarification and taming of the lower mind may be an object for which *The Secret Doctrine* was designed. It may become for us a kind of reorientation, an external guide that leads us to the permanent, the invisible, and the internal. And, as we discover the self-proving nature of its philosophy within the crucible of our own lives, it may become more and more a searchlight or compass by which to steer, by which to dust out the mind each day from its collection of ephemera.

Being part of the world and the *status quo*, we cannot escape its deadening philosophy, but we can neutralize it by a daily study of *The Secret Doctrine*. It can become for us a kind of antidote to the prevailing attitudes of everyday life. Thus, we can accept the problem of working in the world, and for it, without being ensnared by the prevailing philosophy and its evaluations of what is worth doing and what is not. Maybe we could say that daily study of *The Secret Doctrine* forms a kind of mental gas-mask about our mind life, keeping it free enough so that one might gradually discover the function which his fleeting physical life can perform on this earth and yet serve relatively permanent ends; ends that stretch far beyond any one cycle of flesh, thus having nothing to do with the desire and passion nature.

A year or two of daily study might find us looking back to many occasions of having been almost literally pulled from the vortex of our own worst faults, and re-centred upon work that transcends the physical man and his little personal nature. We may see our vision widen until we begin to feel responsible, not for ourself alone, but for the nature of the Theosophical Movement. This, not in an ambitious sense, nor necessarily even in a metaphysical sense, but in the sense that our

body and personality become — in a certain view — the Movement itself. We begin to feel its weaknesses as our own, and also its strengths. One might say that we gradually cease standing off, criticizing all the mistakes which inevitably seem to occur when human beings united by their devotion to a single aim and purpose experience a wide variation of vision and capacity for realizing such purpose. One person's work and vision may be grotesquely irrelevant to another's, but gradually we may learn that the best criticism is by *what we are in our own work and vision*, and not what we may want to make of someone else. Our life becomes a kind of counterfriction to those things which might drift the Movement away from the Teachers, for we would naturally wish to cleave to that which can regenerate our life, especially if we assimilate it rather than lapse into mere admiration, or hang to the Work by *name alone*.

Maybe the Movement's physical life requires a pure thread of study and work just as the individual's does if the soul of the Movement is to remain and aspirations are to have a home. Who knows but that our effort to make *The Secret Doctrine* second nature to our mind-life keeps the inner life of the Movement vigorous and alive, so that it may, in its visible works, emanate that quality which distinguishes a *brotherhood* from an association. This, in the same sense that there is an intangible (yet obvious!) difference between that person bent upon living by the inclinations of conscience and the average humanity.

It might be the aggregate of our individually-devised efforts with *The Secret Doctrine* which keeps the Manasic nature of the Movement awake, denoting an inner reality that still controls the outer. In fact, if *The Secret Doctrine* and related material were meant to give the Movement a coherent and unifying Conscience, a catalyst by which to be led and grow, we can see what an incredible loss we might incur by its mutilation and disregard; for see what *Isis Unveiled* says of a human being in similar straits:

... the "soul," as a half animal principle, becomes paralysed, and grows unconscious of its subjective half — the Lord — and in proportion to the sensuous development of the brain and nerves, sooner or later, it finally loses sight of its divine mission on earth. Like the *Vourdalak*, or Vampire, of the Servian tale, the brain feeds and lives and grows in strength and power at the expense of its spiritual parent. Then the already half-unconscious soul, now fully intoxicated by the fumes of earthly life, becomes senseless, beyond hope of redemption. It is powerless to discern the

splendour of its higher spirit, to hear the warning voice of its "guardian Angel," and its "God." It aims but at the development and fuller comprehension of natural, earthly life; and thus, can discover but the mysteries of physical nature. Its grief and fear, hope and joy, are all closely blended with its terrestrial existence. It ignores all that cannot be demonstrated by either its organs of action, or sensation. It begins by becoming virtually dead; it dies at last completely. It is *annihilated*. Such a catastrophe may often happen long years before the final separation of the *life-principle* from the body. (II. 368-69)

While recognizing that unselfish effort makes possible the aid of higher beings wherever it is found, still this is not the same as a group which, by the Ariadne's thread of mental effort, unites around something that transcends the single member, for see H.P.B.'s kindred remark on the Masons as she distinguishes between a matrix sustained by an inner body of knowledge and that of single individuals left more or less as Witnesses on the scene:

But now that so many of the most important secrets of Masonry have been divulged by friend and foe, may we not say, without suspicion of malice or ill-feeling, that since the sad catastrophe of the Templars, no "Lodge" in Europe, still less in America, has ever known anything worth concealing. Reluctant to be misunderstood, we say *no* Lodge, leaving a few *chosen* brethren entirely out of question. (*Ibid.*, II. 371-72)

You are right about *The Secret Doctrine*, it is a mine, and is the magazine for the warrior Theosophists, which is the description of you and me and some others.

—W. Q. JUDGE

IS THEOSOPHY A PROGRESSIVE SYSTEM OF RELIGION?

[On page 312 of this issue, the last published article by Robert Crosbie is referred to. We reprint it here from the magazine *Theosophy*, Vol. VII, pp. 257-260, for July 1919.—Eds.]

This question is raised in a communication made to the Editors of *Theosophy*, signed "A Student." We care nothing for the identity of our correspondent, but we have respect for an honest expression of opinion, and are glad to make answer. Not that we desire to change "A Student's" opinion, but that she (or he) and others of like conceptions, may gain something of an insight into the causes and reasons for the methods pursued by this magazine.

We quote from the communication the following: "Providing we remember that Theosophy is not a dogmatical presentment of the Wisdom-Religion — a system delivered for once to the Saints — but a progressive system of Religion."

There is some confusion in this statement, for if there is such a knowledge as the Wisdom-Religion, it is the result of the observation and experience of the Masters of Wisdom, and as such stands for itself; it can neither be enlarged nor improved upon by its students. Furthermore, what was named "Theosophy" by Mme. Blavatsky is that same Wisdom-Religion so far as the latter has been promulgated by the Teacher. In regard to the latter statement H.P.B. herself has written:

The Secret Doctrine (or Wisdom-Religion) is not a series of vague theories or treatises, but is all that can be given out in this century. It will be centuries before much more is given.

A similar statement by Wm. Q. Judge is as follows:

It [Theosophy] is not a belief or dogma formulated or invented by man, but is a knowledge of the laws which govern the evolution of the physical, astral, psychical and intellectual constituents of nature and of man.

In the face of such statements and similar ones made by Those who brought Theosophy to us, the assumption that it is a system of progressive religion can only proceed from ignorance of the facts and a false conception which can only lead to confusion on the part of any "student." Theosophy is not a religion, but Religion itself in the truest sense; even the use of the term "religion" without any qualification is misleading, for Theosophy is not "a belief" but rather a Religious

Science, a Scientific Religion, and an all-inclusive Philosophy.

As to "a dogmatical presentment," Theosophy has never been put forth as a dogma, but as a relation of facts which have been gathered through observation and experience, which anyone can accept or reject without condemnation or praise. One might as well call the only exact science we use, *viz.*, Mathematics, dogmatic or a dogma because it is presented as an assemblage of facts which the student can study, apply and prove for himself. Theosophy stands in exactly the same position: a presentation of Knowledge gained through æons of time; it is not to be confounded with the speculations of *any* of its students, who at best are subject to their personal prejudices, predilections and weaknesses. It should also be clearly understood that every theosophical writer or leader — except Those who brought Theosophy to the world — are students of more or less proficiency in the Science, and are therefore liable to misconceptions and erroneous applications, and that the only possibility of discerning such errors lies in *a comparison with the Science as originally presented.*

In the same communication we are taken to task in the following words: "You are doing no good by 'barking against the bad' as Emerson would say, about what is going on in the Theosophical world. I believe you over-emphasize the evil that is being done, while minimizing the good."

It is admitted that evil is being done. Can it be wrong to point out where and how such evil comes about? How else can any sincere student, who desires only to warn against pitfalls, help his fellow-men?

As to the "good" in any presentation, it stands for itself, and is the only reason why error or evil has any possibility of acceptance; it is the mixture of Truth and Error that confuses and misleads the ignorant and the unwary; remove the error and its sequence evil, and the Truth stands out clearly; there is no "minimizing the good" in such a course.

It is an unfortunate fact that there are more misconceptions and misapplications of Theosophy among its would-be students than there is of real understanding. Most of this is due to the self-acclaimed leaders of societies who are very prominent in the public eye, and who proclaim and issue their own ideas, interpretations, and speculations as Theosophy pure and simple; one would expect from such exponents the false and misleading idea that "Theosophy is a progressive system of religion," for such a statement serves to draw attention to their own lucubrations as "progressed" Theosophy, and to themselves as having progressed

farther and as knowing more than the original Teachers.

No one would have a word to say if these exponents chose some other name under which to promulgate their ideas, but to present the latter as *Theosophy* — *the Message delivered to the world by Masters* — is to our mind the greatest imaginable crime against humanity. Every presentation of Truth given to the world in the past has been vitiated in a similar way, being filtered through the minds of the original disciples to the disciples of the latter, and so on for generations, until but little was left of the spirit of the Message, and that little obscured by systems of materialistic concepts under the name of religion. Under the conditions of past periods, this could not be helped, because there existed no way by which the “written word” could be so duplicated as to place it within the reach of every human being who desired it. The present period, however, made it possible for every enquirer to obtain or study Masters’ Message as it was written by one qualified to do so. This was done in order that there should be no need of intermediaries between those who would know and the knowledge itself. But, sad to say, many who drew their inspiration and ideas from the delivered Message, and had the great Karmic opportunity of presenting and promulgating that Message pure and undefiled to the world at large, turned the eyes of men to their own personalities as “successors” and “teachers” and have not only misled thousands of adherents, but have made the name of Theosophy stand for everything that is undesirable in the minds of humanity at large. H.P.B. and W.Q.J. knew well the probability and the danger of such a sequence, but They could only warn. H.P.B.’s last message to Theosophists in Convention assembled contained the following words: “Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock’s feathers of devotion and altruistic work.”

What is at the root of the schisms that have disrupted the Theosophical Society that H.P.B. left? Personalities every time.

What is the opposite and corrective of Personality? Nothing less than Impersonality which seeks nothing for itself and everything for the Cause of Theosophy pure and simple. There is no worldly fame, glory or profit in such a course, yet it, and it alone, removes every obstacle that might intervene between the Message of Theosophy and those who desire to study and apply it on its own merits. For that reason, and that reason alone, is the magazine *Theosophy* and the United Lodge of Theosophists conducted anonymously. The mind of the race is still obsessed by the idea that it is important and essential to know *who the*

active agents are, whereas the important thing is *the merit of the thing done*. The injunction by the Man of Nazareth, "Let not thy left hand know what thy right hand doeth," is as binding as any other injunction of His, but do Christian peoples follow it, or regard it as of any importance? Do theosophical exponents exhibit a regard for the above injunction, or for the more explicit one that they well know: "And the power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men"? Let them answer. If they excuse themselves it will be on the ground that men will not listen unless the personality of the speaker is under intimate inspection; but have they tried it? Truth is not dependent upon the one who utters it, but upon its own self-evident nature, and whether spoken by the wicked man or one who is esteemed as righteous, it is neither debased by the one nor enhanced by the other.

If Theosophists or Christians recognize that the world has gone mad on personalities, can it be made sane by glossing over that madness or pleading expediency? They know it cannot; but they are the creatures of their generation and have not the courage to do that which puts personality out of court in their own cases, and sets the example of a truer, less selfish line of effort. Yet if the change is to be brought about, someone must make the beginning; it is the first step that begins the count, and if the goal is a right and true one, the results can be left to time and Karma. We rest on that.

The doctrines of Theosophy, if seriously studied, call forth, by stimulating one's reasoning powers and awakening the *inner* in the animal man, every hitherto dormant power for good in us, and also the perception of the true and the real, as opposed to the false and the unreal. Scientific Theosophy reveals to the scoffer at old wisdom the origin of the world's faiths and sciences. It opens new vistas beyond the old horizons of crystallized, motionless and despotic faiths; and turning blind belief into a reasoned knowledge founded on mathematical laws, it demonstrates to him under profounder and more philosophical aspects the existence of that which he had long since abandoned as a nursery tale. It gives a clear and well-defined object, an ideal to live for, to every sincere man or woman belonging to whatever station in society and of whatever culture and degree of intellect.

—H. P. BLAVATSKY

EXTRACTS FROM UNPUBLISHED LETTERS

Of course it is only through H.P.B. that the lost knowledge about the living presence and loving labour of the Masters has come to us. But in very many places those like Judge, Damodar, etc., have written out of their knowledge and experience and this is a great aid. Feeling the Master is not a mundane emotional experience; it is the Higher Feeling — we do not see, but we *feel*. It is a memory and an anticipation. We have known the Lodge and the Brothers in ages past. They brought to birth self-consciousness in us and imprinted Fiery Wisdom which we now name innate ideas. It is of the substance of Divine Intuition. This latent memory is awakened by a contact with Theosophy in particular and with mysticism, etc., in general. Definite knowledge about the Masters is possible. But, to begin with, you need theoretical knowledge acquired by study and that inward experience in Faith felt, known and realized.

The Masters ought not to remain for you abstractions. They are Living Men. A re-study of our *Pamphlet No. 13*, the whole of it, will prove useful. Their own letters reveal Their human side; these do not reveal Their Divinity so very well, for that is hidden behind Their humanity. No doubt physical-plane contact has its advantages, but it also has its grave dangers. "Seek not for thy Guru in the pleasure-ground of senses," and it is equally significant if we take the other number of the pair and say, "Seek not for thy Guru in the pain-ground of senses," for They are of the substance of Joy, *Ananda*. In the Hall of Wisdom, *i.e.*, in the detachment created by meditation-study in *Jagrat* and thence proceeding to *Sushupti*, we can touch Their real nature. Our Theosophical work often becomes irksome because we proceed by worldly ways instead of turning within to the calm of *Manas* which follows the detachment of *Antahkarana* and is followed by the Compassion of *Buddhi*. Imagination in *Jagrat* aids the passage to realization of Them as Beings of Power, Holiness and Compassion. The Higher Self is difficult to reach, as Judge says. Therefore seek the Bridge, the Masters. Make Them real, make Them a part and portion of all your waking hours. There are strength and bliss in the very effort.

It is through the Higher Mind that Masters can be realized. But in that Mind, on its plane, we, so to speak, already know Them. The

Life is to be lived here; the *personal* life has to be transformed, made porous, as Judge says. Our tempers and moods, our temperament, these *have* to be attended to. In hours of study and meditation we may feel Them; it is in the routine of hourly events that They should be felt. The outer world can be shut off in periods of study and meditation. How not to be affected by it when writing letters and reading proofs, and how to feel Them in such tasks, is our problem. Therefore, it is not only thought but *life* — *prana*, if you please — which is needed. Thought brings Them to the mind, but how to embody the feeling and memory of Them in our vocations and in our recreations? How to understand and utilize Their ubiquitous nature? We forget all about Them, Their very existence, when eating and sitting and doing our routine chores. To live the Life, now and here, is our task, and both now and here are *continuous*. We have to struggle here against the world; we are caught and shuttered by and in it. Keeping a quiet mind, a deliberate attitude, and using the presence of calmness which ideation upon Them creates — that is our solemn duty.

As to our remembrance in the affairs of life of the existence of the Masters: It *is* true that we have to make the Master the sole object of devotion. It cannot be done as speedily as we wish. The faculty of right remembrance is the clue. Remembering the Master more and more because we aspire to gain His Eye, His Ear and His Speech or guidance, we must come to the recognition that He is all the time everywhere, in all our affairs. Nitya Guru, He who is our Guide and Friend, the giver of Karma and Dharma, reveals also His ubiquitous nature — this is the ideal and we have by our earnestness attracted His recognition. We do feel inspiration in an increasing way — breadthwise and depthwise.

We should not expect recognition from the Masters even when we have become devotees. All that I would advise you is: go on in silence and secrecy with study and reflection. Universalize your mind; impersonalize your heart; work on your own personality. Your form of service — writing, correspondence, conversation, cultivating friends (*sat-sang*) should be persisted in. Steadfastness is triple — according to the *gunas*. Please reflect upon the verse in the *Gita* on sattvic steadfastness (holding power).

Masters teach, help, guide, instruct, inspire, bless. They leave chelas free to absorb, to osmose what they can, how they can; but They adjust,

adjust the mind of the chela. They do not interfere with the chela's Karma but aid him to do his duty by his own Karma and thus learn.

As to how we get ideas from Nirmanakayas and Adepts: Numerous are the grades and types of these Beings. There are those who are not fully evolved but are on their way to the Great Renunciation. The Beings who form the Guardian Wall are of one type. Some of these High Ones, it is said, continuously meditate, radiating Influences which may be absorbed by whosoever is consubstantial. They do not direct these at this or that person. Similarly the Mahatmas, including our Blessed Masters, send out thoughts and these fall on any member of the human race. Then there are men in this world who have done noble work, *e.g.*, Lincoln, Gandhiji, etc., who receive specially formulated help in the shape of ideas. They may be compared to chelas of Masters who receive specific aid from their respective Gurus. Supposing you are writing an article; you have become concentrated and the currents of your thought become consubstantial with what the Nirmanakayas or Mahatmas have ideated upon; then you catch the benign influence and you may not know anything about it; or, being an informed student of the Esoteric Philosophy, you may feel that some help was derived if not specifically given. That is one thing. Another: because of your devotion you may attract the attention of some Helper who may drop an idea to enable you to get along by developing it. Or you are a chela who may be aided by your own Guru, unconsciously to yourself or deliberately, so that you become aware of the source.

The mantramic words of H.P.B. — “Where thought can pass they can come” — are not only profound; they are true. Also, in the term “ubiquity” much is enshrined. For the ignorant it is entombed. Out of tombs we have to create our shrines. We live in the midst of death; this is not only true on the plane of gross matter and of the body. For us the truth is that we do not live; we keep company of the dead, having known and touched LIFE.

Individualized personalities are those of the great perfected Adepts. Mahatmas have personalities, but they are not personalities in the sense of our personalities. There is a division between our personalities and individualities. When a personality is purified and elevated and becomes a channel and an instrument of the individuality, then that personality is an individualized personality.

IN THE LIGHT OF THEOSOPHY

William Stewart's article on "Telepathy" in *Tomorrow* for Winter 1965 is critical of the methods and aims of parapsychological research. Researchers fall back upon repeatable experiments and statistical evaluations, and ignore and avoid the *direct* evidence which our minds may bring us, for such evidence cannot be assimilated by their "scientific" methods. These methods will tell the investigators nothing about telepathy as a humanly experienced fact, and though there may be more and more accumulation of data it will be accompanied by less and less comprehension of what they really mean.

Mr. Stewart chooses telepathy as an example to illustrate the importance of knowledge obtained directly with our own minds:

We live in a mental world of sensations, thoughts, feelings and desires, and, if we were but aware of it, we should observe telepathy taking place around us all the time. Any individual with only average powers of observation can soon become convinced of the existence of these telepathic links.

With many people their first experience of this type, and sometimes their only experience, occurs when some close relative is passing through a crisis; this is particularly likely to happen if the crisis is during the night, in which case the other person may have some vivid dream, conveying the information and probably waking him up! These things occur quite naturally and are far more frequent than most of us are able to observe. . . .

The transference of specific thoughts is generally less easy to observe than the transference of feeling. The latter is so common and is so much an integral part of our lives, it is so close to us, that it usually passes unnoticed. The transference of fear is perhaps the most readily seen; animals are very sensitive to fear and they "pick it up" even when it does not show on a person's face or in their actions. . . .

Here is a simple experiment which anyone can carry out who is working in an office or laboratory with a number of other people. Pick on a well-known tune which *used* to be popular but which is not very often heard nowadays; hum this mentally, without in any way making a sound or using the lips; it can be guaranteed that within a very few moments some other person in the room will start to whistle or hum the same tune. If asked why they picked on that *old* tune, they will probably answer: "Oh, I don't know . . . it just came into my head!"

We cannot live in isolation. In the most subtle ways we are in relationship with the whole universe around us; this is neither a theory nor a doctrine, it is a plain fact. Wherever we go we spread an influence around us and react with our surroundings; we all know what a difference it makes when we feel cheerful within ourselves; other people respond to that cheerfulness or we ourselves may be similarly influenced by the feelings of another person. This interplay is by no means dependent entirely on hearing and seeing each other; the "telepathic" links are at work all the time.

In considering the aims of parapsychological research and their desirability or otherwise, the author quotes Sri Ramakrishna: "The genuine devotee must not desire any of these powers. There is indeed great danger in possessing the *siddhis*." "Is parapsychology, therefore, a good thing?" Mr. Stewart asks, and answers:

The fundamental trouble not only with parapsychology but with the whole field of modern psychology is that it is practised as a profane science; that is to say, it is divorced from the spiritual or metaphysical principles which could give it its *true* theoretical foundations.

Man is not a machine and the subtle truths concerning his constitution cannot be determined and understood by the crude methods of modern experimental research. Parapsychology needs first of all to learn something of the real nature of man from metaphysics and then, if possible, to shape its aims and methods to accord with spiritual principles.

Any generally accepted fallacious theory in science, once abandoned, yet continues to linger in the minds of the people for decades after its official death. Even scientists often find it difficult to shake off once accepted beliefs. One such erroneous notion, to which many still cling, is that mind is a function of matter, a motion of molecules.

Dr. Hemendra Nath Banerjee, Director of the Department of Parapsychology, University of Rajasthan, is one of those who believe in the priority of mind over matter, and to prove that this is so he has for some time been engaged in intensive psychological research. (*The Times of India*, April 18)

The basic problem that Dr. Banerjee has been trying to solve is whether the mind can exist and function independently of the body.

This has led him to the investigation of telepathy, the comprehension of ideas in other people's minds without the use of sensory channels, and of reincarnation, which he terms "extra-cerebral memory."

Dr. Banerjee's department has been given a grant by the University Grants Commission to do research in the subject. At the moment it is busy preparing a census of reincarnation cases, about 200 of which have been reported. In India, 78 cases are being investigated.

There are other more direct ways of looking at the mind-matter relationship; but modern investigators, lacking the knowledge which Occult Philosophy puts forth, find themselves unable to come to grips with the question. The First Fundamental Proposition of *The Secret Doctrine* (I. 16) touches upon this very question, and suggests a missing link in present-day speculation. Not until modern science thinks of Mind as an entity, synonymous with soul, and of its dual action, psychic and noetic, can the efforts of psychologists prove fruitful in understanding its intricacies and its relation with matter. H. P. Blavatsky's article, "Psychic and Noetic Action," from which we give here a brief quotation, presents the viewpoint of occult psychology:

It is the function of the physical, lower mind to act upon the physical organs and their cells; but, it is the higher mind *alone* which can influence the atoms interacting in those cells, which interaction is alone capable of exciting the brain, *via the spinal "centre" cord*, to a mental representation of spiritual ideas far beyond any objects on this material plane. (*Raja-Yoga or Occultism*, pp. 62-63)

The stresses and strains of modern living are making more and more apparent the truth behind the old belief that to have a sound or healthy body one needs a sound or happy mind. Many medical men are now coming to the recognition that over half the patients who come to them suffer primarily from psychical and not physical disorders. According to a medical man in a highly responsible position, when a man or woman goes to a doctor, the personality condition should be looked into as much as the condition of the physical organs.

This kind of belief is supposed to be a modern notion, but, as an article by Winfred Rhoades, "A Broken Spirit Drieth Up the Bones" (*The Reader's Digest*, May 1965) brings out, it is far from new. Many great physicians and philosophers through the ages have propounded this theory. Plato said: "If the head and the body are to be well, you

must begin by curing the soul." And Confucius laid stress on the mind as the reconciler between body and spirit, with healthy life as the result of the reconciliation. The more thoughtful have always known of the relation between body, mind and spirit.

When a man thinks he has a physical disorder and the doctor finds no organic trouble, then what he needs and has needed from the beginning is "a doctor of the soul: someone who can teach him how to look life straight in the face and not be dismayed." Mental tension, frustration in life, self-pity and the like have a disintegrating effect on the body. Says Winfred Rhoades:

It is the soul that needs attention. If it is to rule the body effectively, it needs to be fed continually with food to make it strong and healthy. Treat the soul, for its daily food, to little beyond sensational news sheets and highly-seasoned amusements, frothy chatter and gimcrack interests, and how shall it grow in power? Pettiness is always the soul's corrupter.

Every thought you let yourself think, every emotion you permit yourself to enjoy leaves its mark and helps either to make you insufficient for life or to give you some greater sufficiency. . . .

Let a man make it his habit to refuse pettiness day by day and to choose robustly, and he can little by little develop a soul which shall at last become equal to anything! But people need teaching.

The article emphasizes the need for having a philosophy of life, a religion that ennobles the soul. But what *is* true religion? It is admitted that it is more than connection with an organization. Religion, if it is true, must enter into every aspect of our daily existence. In the definition of Robert Crosbie,

True religion must give us a basis for thinking, and consequently, a basis for acting; it must give us an understanding of nature, of ourselves and of other beings. Religion is a *bond* uniting men together — not a particular set of dogmas or beliefs — binding not only all Men, but also all Beings and all *things* in the entire Universe, into one grand whole. . . . *To live for others* is the foundation and basis of religion — of true spiritual knowledge.

That man who truly lives for others has found the key to a happy and healthy life.

The Swedish Government needs to be congratulated for being the first in the world to acknowledge publicly the danger of poisoning our environment, and to admit the urgency of control. It has set up, according to the *Hindustan Times* of April 18, a special authority which will, at first, deal with the three most dangerous kinds of pollution — of the air, of water, and by insecticides.

Specialists working in various ministries and institutes are to be brought together and, in the words of an official announcement, have been promised “sufficient legal powers to enable them to protect our environment against vested interests, whatever they may be.” A research institute is to be established, not only to investigate cures for present poisons, but also to discover sources of pollution at present unsuspected; for, while the known dangers are bad enough, unknown ones may be worse.

One of these could well be the loading of the ether with increasing amounts of radio waves, as broadcasting and television stations grow in number and power. The effects of continuous small doses of radio waves over a long period are not known, but scientists suspect that they could cause damage to the human body against which it has no defences.

The Swedish food industry is to be severely scrutinized and action taken against additives. But it is the ravages of insecticides and air pollution by motor traffic which have persuaded the Swedish Government to act.

The danger to which bird life is exposed by insecticides, especially those containing mercury, is well known. These insecticides are stored in the organisms of corn- and fruit-eating birds, who in their turn pass on concentrated doses of the poison to birds of prey. Mercury has been found in hen's eggs, in flour, and in fresh-water fish. It is spread by industrial smoke, which finds its way to forest and mountain districts, sometimes even hundreds of miles away, and pollutes lakes and rivers, and consequently the water supply.

Air pollution is a particularly difficult problem to tackle, and its control may adversely affect motorists. But the Swedish Government seems to have decided that pollution of the environment is too dangerous to allow more procrastination.

It is hoped that the example set by Sweden will be followed by other countries as well.
