

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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HE KEPT THE LINES UNBROKEN	253
IMAGINATION, A POTENT HELP	255
THE DREAM OF RAVAN: THE THREE MIRAGES	259
PACKED YOUR LUGGAGE	266
LINKS IN THE CHAIN	268
PERSONALITIES	271
JUST RETRIBUTION	273
CULTIVATING DISCERNMENT	278
KINDLING THE FIRE	280
THE LIGHT OF THEOSOPHY	283

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

# सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

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### HE KEPT THE LINES UNBROKEN

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ROBERT Crosbie, Founder of the U.L.T., passed away on June 25th, 1919. The day is commemorated every year by all associates of the U.L.T., who derive from it the faith and inspiration to carry forward his work. His work, and yet not his work, for he but carried forward the work in which he had faith and which inspired his whole being. He worshipped the Source, who was H.P.B., and especially he venerated W. Q. Judge, whose learning and methods he assimilated. The writings of Robert Crosbie show what a wonderful knack he had of winnowing the grain from the chaff, a knack which he had developed through the assimilation of the Philosophy of the True.

His *Friendly Philosopher* breathes his friendship for all who contact and desire to learn Theosophy. Its simplicity is profound; it sometimes misleads the hasty reader, the cocksure student, the recondite talker; but that simplicity is of the essence of the philosophy and its profundity is realized by anyone who attempts the practice of that philosophy.

It is appropriate that all students of Theosophy ponder over the qualities which we so greatly value in Robert Crosbie. His devotion to his Guru, W. Q. Judge, was one-pointed and from first to last energized him to understand the Teachings, to assimilate them and to promulgate them. His faith in Theosophy was not only great. It was complete, absolute. This faith was the reverse of blind belief; it was born of constant study. All students of the present generation owe very much to Robert Crosbie for pointing to the high importance of study of the Theosophical texts; and those who carefully examine his technique of presentation are

further able to discern by what method he used his reading and study. It must have been a regular, persistent, daily habit and he cannot have fought shy of rereading and restudy of the Holy Writ of Theosophy. His method of reiteration in promulgation is but a reflection of his repeated study of the selfsame books and articles.

To reduce the profound to the simple in one's own consciousness, as he did, means a concentration which selects the subject as necessary to living and a devotion of oneself to it, turning not, now here, now there. Not only was he concentrated on Theosophical study and Theosophical propaganda; he was concentrated also on the whole and all of life. His Line of Life's Meditation was the service of Theosophy. Through good and evil report, in light or in gloom, respected or suspected, Robert Crosbie studied and assimilated the Teachings, and served the Cause of Those whom W. Q. Judge and H. P. Blavatsky served.

Robert Crosbie saved himself through his Faith and Devotion. He unfolded these by his knowledge secured through the writings of the two whom he had vowed to serve. He created an organism which feeds the hungry and lightens the dark recesses of many human hearts; and among them is every Associate of the U.L.T. The unfolding and growth of the One U.L.T. is very similar to the silent and steady but sure evolution of Robert Crosbie in friendship for all without, in building the strong Centre of Philosophic Friendship, tolerant but not namby-pamby, considerate but not blind. He understood as life-experience what Shakespeare said: "Adversity's sweet milk, philosophy." Soul-affliction, he knew, was a blessing if used in the right way, which Theosophy shows. Out of a Canadian-born body, bred in the U.S.A., he quarried the solid marble beauty of Soul that we salute as the Friendly Philosopher.

"From Death to Immortality" he has passed—a Servant of the Great Lodge of the Sages who taught before the Vedic Hymns were chanted.

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THERE is only one real failure in life, and that is not to be true to the best one knows.

—CANON FREDERIC W. FARRAR

## IMAGINATION, A POTENT HELP

...the imperial power of even the *unconscious* will, to create according to the imagination or rather the faculty of discerning images in the astral light.

—H.P.B.

WHEN a student first affirms his sympathy with Theosophy, he sees dimly, as through stained glass windows, the goal for which he strives and the country which he must traverse. The pictures which both obscure and distract are the images in the astral light surrounding each one. The most strongly drawn is the picture of ourselves as the centre of the universe, and all else as things we hear, see and feel. That man opposite in a public vehicle is an appearance. We may examine idly his shoes, or his hands, we may even speculate as to his trade or his profession, but the universe of which he is the centre is unimagined by us. Even a friend may be a stranger, for, while we may know his home, his habits and his opinions, the real man is hidden by our feeling of pleasure in contact with him. As simple folk picture the sun and stars as revolving round the earth, so we picture all things as revolving around ourselves instead of around the Central Spiritual Sun.

This conception of ourselves as the centre influences, blatantly or subtly, our thoughts and imaginings and hence our actions. Blatantly when we clamour for our rights, or are nakedly selfish or self-assertive; subtly when we conceive greatly of ourselves as philanthropic or as dutiful and are incapable of such imaginative entry into the life of another that his moral failings and his sufferings are stabs at our heart. Too often, as parent or as teacher, we picture the child as plastic material to be moulded to a form of our own fantasy, and cannot make the effort of imagination to see through his eyes.

We are so preoccupied, Narcissus-like, with this self of fantasy that the almost limitless potency of the will is confined by the smallness of our conceptions. In the home, in business, in philanthropy, in public service as well as in Lodge work, it is ourselves we try to imprint on the obstacles we meet. Supplementary to this self of fantasy are those other mental creations: the ideas of a national state, of a church, of an army and of a family, with one or all of which we identify ourselves. Thus we produce an artificial extension of the "I-self" with a kind of vicarious self-assertion. The real world, in which anything of enduring value is produced by free beings working in harmony with others and not abjectly

subject to them, is forgotten.

Our sense of a common humanity and of the immanence of divine beings, which once was ours, something distinct from the intellectual acceptance of these propositions, has been lost. In countless ways we show our forgetfulness of our humanity. Some even acquiesce in warfare with no other sentiment than "Serves them right"; school children are capable of sadism to the point of causing a nervous breakdown for the teacher who has not learnt to control them; much charity has its victims and not its beneficiaries. In each instance there is self-centredness with a consequent inability to visualize either the sufferings or the real needs of other human beings.

Yet a direct awareness of human suffering, a sense of crisis, or an inbred sense of duty, may break at one small point the self-centredness, allowing the Divine which each one is at the centre to express itself.

Enthusiasm may act in a like way with the sincere student who in any incarnation accepts once more his place in the Theosophical Movement. The greatest impediment to enthusiasm, however, as to our intellectual conceptions, is fantasy, or memory. Memory is the ability to read in the astral light where those monstrous fantasies have been created: the ideas of the false self, of man as helpless and sinful, of woman as the creature of man, of business as the survival of the fittest, of disease as a visitation, and countless others. The instinct of self-assertion through these channels has the strength and ability gained by centuries of activity, and the student finds difficulty in maintaining enthusiasm, first in the home, in business and in leisure, and then in the Lodge where he has the assistance of like minds and hearts.

There the old habits of self-centredness and self-assertion try to maintain themselves to the exclusion of that unselfconscious humility and sympathy so necessary to touch the hearts of others. As state or church before, now the Lodge may be imaged as an extension of the I-self, and its dissemination of Theosophy as the overcoming of the resistance of others by irresistible logic. Platform work may become another avenue of self-assertion at the expense of an audience which is but an audience, little attempt being made to visualize its members as hungry for nourishment of mind and heart, and to choose ideas and language in accordance with their needs and not with what would be most impressive.

Imagination should be a potent help in every event of our lives, first in the formation of correct concepts, and then in action in terms of these. But imagination should not mean the creation of

fantasies. Giving a form in thought to what is sensed intuitively, so that it can be contemplated, is a legitimate use of imagination up to a certain point, but the student must avoid the temptation to materialize that which transcends the grasp of finite minds. We are warned not to try to imagine the Causeless Cause, the One Reality "beyond the range and reach of thought." *The Secret Doctrine* gives many different symbols and suggestions, pregnant passages which break constantly the moulds of thought in which our minds will set themselves.

To image correctly any point of our Philosophy requires the commitment of every faculty that we possess: critical examination of our conceptions by the light of the teachings of Theosophy; courageous abandonment of what is false; learning what Theosophy has to teach; dwelling with the mind upon some of the symbols and phrases of *The Secret Doctrine* and other books; constant endeavour to present to others, correctly and impersonally, the teachings of Theosophy; visualizing all men, all things and all problems in terms of the fundamentals of Theosophy and action accordingly.

We have to put aside all preconceived ideas and learn what Theosophy has to say upon God, Law, Being, Karma and Reincarnation and so on, examining carefully each aspect of the teaching, as well as trying to see the teachings as a whole, so cleansing the mind of anthropomorphism. Then, we need to step inside the everyday "I" to dwell with mind and heart upon such symbols of the Atma as "The Spiritual Sun." Thus the imagination can be lifted above the distorted pictures in the astral light to the Akasic records provided by Those who, at any time, have helped on the spiritual evolution of mankind.

And, at every point, we have to bring imagination to bear on the understanding of human minds and hearts. Until we can enter imaginatively into others' lives we are not embodying a perception of universals; we are preoccupied still with our self of fantasy instead of with the great Self of all; we are trying to make others conform to a pattern of our choosing, not encouraging them to "self-induced and self-devised efforts." The merit of our pattern is of no consequence to others. The brilliant mathematician is a bad teacher if he cannot see imaginatively the difficulties of his pupils, does not know when to encourage and when to blame, uses language which is brilliant and forceful but not helpful. Instead of destroying a person's faith in God as a loving Father, we may do him greater service by giving him the encouragement and sympathy of a colleague at some point at which his

heart recognizes his duty to another, even though he visualizes that duty as the will of his God.

Further, because we are dealing with minds and hearts and not with bodies only, we need imagination to see the possible consequence of our actions. Our senses tell us that our gift of a coat to another, has covered his body, but we need imagination to see the result of our motive and the manner of our giving. The schoolmaster is aware of the immediate consequences of his use of the weapon of sarcasm and is content. He needs imagination to visualize his act as that of a bully doing perhaps irreparable harm to the sensitive nature of a child.

Because conscious acts must be attempts to embody what exists already in latency, and good intentions alone can accomplish little, a transformation of the student's nature has to take place, of which he is not at first fully aware. His lower mind, of the substance of the astral light, has been preoccupied with the images there, the pictures, crude or beautiful, in the stained glass windows. He has reached the stage of seeing dimly through those to something beyond, and of recognizing them as flat surface appearances. Those windows through which he looks have now to be broken so that he may see more clearly the depth and immensity of what lies beyond.

As the landscape painter comprehends and assimilates a scene and then produces a picture which embodies the harmony of the scene, so the student has to embody his perception of universals in an image to which he must give form and substance in the physical world. What greater embodiment can there be than the image of a Buddha of Compassion, drawn line by line with the gathering up of every faculty of first student, then disciple, until:

JOY UNTO YE, O MEN OF MYALBA.

A PILGRIM HATH RETURNED BACK "FROM THE OTHER SHORE."

A NEW ARHAN IS BORN.

PEACE TO ALL BEINGS.

---

IF we but learn the lessons that shriek from the pages of history, there is no handicap that cannot be overcome by will power, patience, and application !

—BERNARD BARUCH

# THE DREAM OF RAVAN

## THE THREE MIRAGES

[In this third extract from *The Dream of Ravan*, Ananta Rishi concludes his symbolic interpretation of the Titan's dream.

—EDS.]

OF the mirages which attracted thy observation on thy first entrance into the desert, and which again beset thy path after thou hadst forsaken the cavern of the Divars, and plunged into the silent wilderness, two have been already interpreted in thy own description. That blue Mriga-jala, or deer-water, which mocks the weary hart and deceives the human traveller in the wilderness, typifies, indeed, those false rivers of delight and delusive hopes of happiness, which the world spreads afar off before the longing pilgrim who is a wayfarer in this wilderness, to lure him on in the perpetual pursuit of an unreal content and joy, but which ever vanish as we approach, and mock the fainting soul in the very moment of expected fruition.

That white mirage which built up the Gandharva city of fairy palaces in the clouds, to melt again like mist into the air, is the emblem of that delusion which sets the blinded soul, instead of staying at home and attending to itself, and seeking its satisfaction there only where abiding peace is to be found, in itself, in seeking to know itself, and to recover its own true relation, a participation in the divine nature—urges it for ever to depart far from itself, to forget itself and its own high birthright; and build up for its solace vain projects in the distance—magnificent fairy castles and palaces in the clouds, or in the land of dreams, which ever dissolve as soon as built, and leave the soul in disappointment to begin afresh.

But the Kala Vivarta, that flittering black mirage, or mirage of Time, has a more special signification. This beset thee at the outset, to denote that, in all the events that were to follow in thy dream—in all the visions which were shown, and all which in relation thereto may yet be called up before thee, as well as in all the voices of interpretation which shall be uttered to thee—Time shall stand in a reversed relation, its unities and succession be broken, its distinctions confounded. The far, far future shall become present or past, the past become future, the present be pictured as yet to come or long gone by. All distinction and succession shall be forgotten and lost in an eternal present.

But such a confusion and total reversion were impossible, if these distinctions were in their own nature real and eternal; and here we at length reach the profounder and enduring signification of the mirages, which thou, oh Titan! art, perhaps, as yet scarcely prepared to receive.

The blue mirage, which operates in space and alters its relations, which presents the lake water as close at hand and then withdraws it afar off, for ever deluding the eye with imaginary and ever-changing distances, typifies the temporary, delusive and unreal nature of Space itself. Space has no real existence to Spirit. It is merely an order in which Spirit, when bound in the fetters of the intellect, shut up in the cell of the soul, and barred and bolted in securely within the prison of the body, is compelled to look out piecemeal on True Being, which is essentially one, in a broken, multitudinous, and successive way. Space is a mere How. It is not a What. It is a method of analysis, an intervalling or ruling off, to enable the multitudinous figures by which the intellect is compelled to express diffusively the totality which is one, but which, from its own now fractional nature, it cannot contemplate in unity, to be severally set down.

Time, too, is a How, and not a What, a method of analysis, intervalling, or ruling off, which intellect employs to enable it to contemplate in successive parts the one eternal, divine Thought, when broken into fractional, successive intellections; and the one eternal, divine Sentiment, when revealed to limited natures in history, or a succession of broken events. And this is what is indicated by the black mirage—that to Spirit, Time has no real existence: it is only a necessary method and instrument of finite intellect.

What the blue image indicates as to Space, what the black as to Time, the white mirage, with its Gandharva fairy cities in the clouds, ever changing their form, and dissolving into nothing, typifies as to the multitudinous diversified forms of Matter in the universe. They have no real existence. They are the multitudinous, transient phenomena thrown off in space and time, by that which is ever one, constant, unchanging, and hath its being outside and beyond both Space and Time—enfolding both: the current hieroglyphic writing in which it reveals itself, and in which alone it can be read by Spirit fallen into finite intellect, when it hath lost its pristine dignity and purity of nature.

And the same doctrine is applicable to individual personalities, which all arise and re-subside, like waves, into the infinite impersonal ocean of Being, but for the contemplation of this mystery

thou art not yet fully prepared, oh Titan! nor has it any type in the three images, which typify only Space, Time, and multitudinous divided Matter. To sum up: To Spirit, or True Being, there is no Space, no Time, no diversified Matter, no multitudinous Personality, no successive Thought, no historical Event.

True Being is universal, uniform, constant, unchanging, and eternal: and is termed *Sach-Chid-Ananda-Ghana*, a compacted Being, Thought, Joy. Being culminating in consciousness; conscious Thought returning and entering into Being with an eternal Joy. Being worketh eternally in the depths, but knoweth not itself. Thought, generated in the eternal centre, giveth forth the Great Utterance, and calleth out, I am Brimh. Being becometh thus revealed unto itself in Thought, and between the Thought and the Being, an eternal Joy ariseth: and these three are one Ghana, or solidarity of eternal life, filling all things, and yet minuter than an atom. That is the true Dneya, or object of wisdom; of it Krishna sayeth in the *Gita*, Chapter XIII:

#### THE CHORUS SINGS THE OBJECT OF WISDOM

Without beginning and supreme—even BRIMH,  
 Which neither can be said to be, nor not to be,  
 All hands and feet; all faces, heads, and eyes;  
 All ears; it sitteth in the great world's centre,  
 Possessing the vast whole.—Exempt from organ,  
 It is the light which shineth through all organs.  
 Containing all things—unattached to any;  
 Devoid of properties—partaking all:  
 Inside and outside—the moveable and motionless,  
 Throughout all nature—Inconceivable  
 From the extreme minuteness of its parts.  
 It standeth at a distance, yet is present.  
 Is undivided, yet in all things standeth  
 Divided:—of all things it is the ruler.  
 That which destroyeth now, and now produceth.  
 The light of lights—declared exempt from darkness,  
 Wisdom, and wisdom's aim, and wisdom's fruit,  
 And within every breast presideth—THAT!

And thus is this inconceivable True Being described by Mukunda Raja, in the *Viveka Sindhu*, Lecture III. For, after first noticing the duality of Soul and God—

In the sky of OWN-FORM [or True-Being], in that which is

devoid of property, ariseth an utterance of "JIV-ESHVARA," "Living creature and Lord" [or "Soul and God."] The eradication of this dual utterance from that place of unity, thou art to effect by *self-realization* alone.

And then, laying down ecstatic concentration to be the great remedy for this disease called life:

Wherefore this SAMADHI, or SELF-CONCENTRATION, is the divine tree of healing for those suffering under the disease of existence; by it is ended the anguish and the pain which belong to pleasure in sensible objects.

He proceeds to describe True Being, the fountain of all existence:

#### THE CHORUS SINGS THE FOUNTAIN OF EXISTENCE

That which, distinct from the *Power-wheels* [or *Power-spheres*], is all sense, without parts—that immaculate Own-bliss, understand to be *Para-Brimh*, or most high *Brimh*.

That wherein this trinity or threefold relation—the seer, the object of sight, and the [medium or process of] vision, disappears, that know to be supreme *Brimh*, devoid of opposition.

That wherein this trio—the knower, the [medium or process of] knowledge, and the thing to be known, does not exist—that, my son, know to be supreme *Brimh*, undual.

If we would denominate it knowledge, there is there no knowing; if we would call it ignorance, there is no not knowing; if we would term it nonentity, behold, it is a wonderful hidden treasure, without beginning being, even from all eternity.

Nonentity is nought. The opinion of those who contend for [*Brimh* being] nought, is vile. Happy they who in the world understand this, knowers of *Brimh*.

If we say it is, how are we to present it? If we say it is not, how are we to get rid of it?—In a word, this *Brimh*, let those know to whom it belongs.

It is what stirreth him who is asleep, what awakeneth him who is stirred, what causeth him who is awake to feel [pleasure and pain], but it is itself without act.

As the heart of the crystal rock has a solidarity without interval, so supreme *Brimh* is one compact mass of consciousness.

Or again, it is all hollow, like the ethereal space; pervasible, yet apart from the pervasion; beautifully shining with its own

light; itself alone!

Brahma, Vishnu, and Maheshvara, when they become exhausted carrying on their respective operations [of creation, preservation, and destruction], then use the house of rest—namely, OWN BRIMH. [These active energies no longer working, subside into Brimh—the sabbatical form of Divine Being, in which there is no action].

That wherein is neither science nor nescience; which cannot be compared to any other thing; which is to be known to itself alone; that know to be the divine science, the supreme Brimh, OWN-FORM.

Which even Sarv-Eshvara, or the *All Lord* himself, if he assume the egoity of knowing,<sup>1</sup> even he knoweth not the furthest limits of that OWN-FORM.

Wherefore egoity vanishes there, imagination also disappears, that BRIMH itself only comprehendeth its own SELF-REALIZATION.

After comprehending and pervading a thousand universes, within and without, the SUPREME BRIMH OWN-FORM is over entire, without residue [or deficiency], and without interval [or separation of parts].<sup>2</sup>

As the clouds melt into the aethereal space and cease to be, so in Own-Form the film of *Maya*: when that is dissolved, *wholly Brimh* [or the absolute] alone is.

Recurring again in Lecture V to the duality of Soul and God, into which this primordial unity is separated, he calls the former Thou, the latter That in this isolation, and thus he describes the divine principle which he calls That:

#### THE CHORUS SINGS THE ETERNAL THAT

Without the word THAT, the Lord, the word THOU (individual soul) hath no subsistence; hear then again regarding the word THAT.

He who is *Param Atma*, or Supreme Spirit; *Mahan Vishnu*, or the Great Pervader; *Adi Purusha*, the Primordial Soul; *Bhagavana*, the Glorious One; *Sach-chid-ananda-ghana*, the solidarity of Being, Thought, and Joy in one, He has been before declared unto thee.

<sup>1</sup>Le., if Brimh become Sarv-Eshvara; if going out of the infinite impersonal all-consciousness, in which there is neither knowing, nor not knowing, he assume the egoity of knowing, and thus become the egoistic and personal God, the all Lord, as such he knoweth not, and cannot know, the limits of that essence from which he has come forth, of that OWN-FORM, which is pure Brimh.

<sup>2</sup>"Spreads undivided, operates unspent."—POPE

He who is the All-Spirit, the All-Witness, the All-Lord, who is present within the bosom of every creature, who is never indifferent to his own servants;

That God without beginning and subtile [inapprehensible or unsearchable], who exhibits this universe, which is not; who again hideth it as a thing departed, though still in the same place.

Who, without ears, heareth; without eyes, seeth; without tongue, tasteth every flavour;

Who, being close, is yet afar off; standing afar off, is yet within the soul; through whose power the organs are quickened to perform their own offices;

As the one sun shineth in every country, so the same Supreme Spirit illumineth every creature—life, or soul.

This delicate word THAT is a body of pure intelligence—without form, pervading all things; yet, for the sake of his own worshippers, assuming an external shape.

There the When is an eternal Now.

The Where an eternal Here.

The What and the Who are one. A universal "That-I" [So-Ham]—impersonal merging into personal, personal returning into impersonal, and feeling its identity with it.

But True Being is broken by the prism of Maya into a multitudinous phenomenal development, and it is then only it can be contemplated by Spirit become fractional itself, and fallen into finite intellect. As it is sung by the virgin poetess of Alandi—

A change, a mirage ariseth in True Being;  
From the ONE, the many are evolving.

In this evolution, which is phenomenal only, the seed germinates into a thousand roots and shoots; the monad of light breaks into ten thousand rays. The sphere is spun out into an infinite thread; the lump of gold becomes broken into ten millions of jewels of infinite variety of make and pattern.

The Sat, Being, or substance of the Primordial Triad, is spread out into the phenomena of infinite material universes.

The one central Chit, or Consciousness, into infinite personalities and lives.

The unity That-I [So-Ham] which is the experience of the original consciousness, becomes dissevered first into That and Thou, and then into infinite I's, and Thous, and That's.

The eternal Thought united with this Consciousness, into infinite

successive cognitions, and systems of science, philosophy, and literature.

The Ananda, its harmonious Joy, into infinite tones of sentiment and passion, which produce the result of tragic history.

The infinite Here is rolled into space.

The eternal punctual Now, into successive time.

And the divine, eternal, and round life of True Being becomes evolved and extended, and rolled out, as it were, into successive history.

THE province of exact, real Science, materialistic though it be, is to carefully avoid anything like guesswork, speculation which *cannot be verified*; in short, all *suppressio veri* and all *suggestio falsi*. The business of the man of exact Science is to observe, each in his chosen department, the phenomena of nature; to record, tabulate, compare and classify the facts, down to the smallest minutiae, which *are presented to the observation of the senses with the help of all the exquisite mechanism that modern invention supplies, not by the aid of metaphysical flights of fancy*. All that he has a legitimate right to do, is to correct by the assistance of physical instruments the defects or illusions of his own coarser vision, auditory powers, and other senses. He has no right to trespass on the grounds of metaphysics and psychology. His duty is to verify and to rectify all the facts that *fall under his direct observation*; to profit by the experiences and mistakes of the Past in endeavouring to trace the working of a certain concatenation of cause and effects, which, but only by its constant and unvarying repetition, may be called A LAW. . . .

Instead of keeping to this, what does many a so-called man of science do in these days? He rushes into the domains of pure metaphysics, while deriding it. He delights in rash conclusions and calls it "a *deductive law* from the *inductive law*" of a theory based upon and drawn out of the depths of his own consciousness: that consciousness being perverted by, and honeycombed with, one-sided materialism. He attempts to explain the "origin" of things, which are yet embosomed only in his own conceptions. He attacks spiritual beliefs and religious traditions millenniums old, and denounces everything, save his own hobbies, as superstition—and tries to astonish the world by wild theories; which, being known to emanate from a scientific brain, are taken on *blind faith* as very scientific and the outcome of SCIENCE.

—*The Secret Doctrine*, II, 663-64

## SHED YOUR LUGGAGE

A WAYFARER who feels no haste to reach his destination may carry as much luggage as he can. The heavier the load, of course, the shorter is the distance he can cover at a stretch, but the man asleep to his soul possibilities, who has no vision of the goal or why the world would profit by his reaching it, is quite content to go at a snail's pace, while carrying with him, like the snail his shell, the weight of personal ties and interests, the *tutti quanti* of hopes, fears, loves, hates, and other qualities that seem to him part of his very self.

The case is different with the runner who would reach the goal as quickly as he can. In ordinary life one who set out to run a race in heavy clothes and with a loaded knapsack on his back would be the butt of even the dullest wits. A fool can see that every added ounce must stay the runner's progress. But that which all can recognize in everyday events is not so clear, though no less true, upon the moral plane. The would-be chela has set himself the task of reaching in a few short lives the goal which ordinary men will take thousands of years to reach. To run successfully that course he must discard all of his needless garments and impedimenta—and not alone prejudice and predilection, passion and conceit. It is not hard to grasp that selfishness, impurity and hate must be renounced, but many a man stops short with those. He fails to see that he is still held back by qualities and attitudes of mind and heart not evil in themselves but personal and hence a hindrance to the soul's free course.

Duties must be discharged alike to kin and friends, but over and beyond the claims of duty, the ties of affection are soft cords that bind his limbs so movement is not free. There is in them often a tinge of desire for the good of those he loves, to the point of willingness to tip the scale of justice, or longing for their presence when duties elsewhere forbid. He is not held back by the ones who cling to him; but he himself may cling to none, depend on none for sympathy and love. Self-identification with any group, whether family, race, community or nation, is an added burden which weighs the runner down, all-unsuspected often by himself, and first or last all must be cast aside. "He who would profit by the wisdom of the universal mind, has to reach it through *the whole of Humanity* without distinction of race, complexion, religion or social status."

The case is sad of those who see themselves held back by personal ties, yet lack the Spartan will to lay them by. Their plight

is like the monkey's trapped by nuts in a narrow-mouthed jar. Empty, his paw could be withdrawn as easily as it had been inserted. Full of the tempting nuts, it cannot pass the jar's small neck. The greedy paw will not release its prize and so the heavy jar holds the poor monkey helpless till his captors come.

But even when the aspirant has invoked his will and stripped himself of all that seemed to hold him back, straight though his course lies to the shining goal, let him not think the need for vigil past! In Greek mythology we read how Atlanta, strong and fleet, was outrun by Hippomenes, who lacked her swiftness but possessed deep guile. The golden apples that he rolled ahead she slowed her speed to snatch up as she ran and thereby lost the race. Many the aspirants who stop for golden apples by the way! Desire for power and for powers is a fairly obvious lure.

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WE can influence and direct others as we desire their good, but only when they are convinced, with the shrewd sense that all creatures have, that our motives are clean, our statements true, that we do seek their good, and not our advancement and elevation as their essential benefactors. All of us are individual spirits created to evolve into a common union. If we have made ourselves to grow, so that we are advanced some stages beyond the average intensity of individualism, we can directly influence those who wish to grow, and who are feeling the natural need to grow, in that direction. The spirit and character which is already advanced in constant creativeness, in wide compassion and unceasing illumination, knowing what life means and how to attain that meaning—such a spirit not only influences those among whom it is—but its influence spreads radioactively, telepathically, and the limits of its force cannot be set, because the source on which it is drawing is itself illimitable. Being, therefore, is all, and doing merely the symptom and sign of being, as body is the appearance of spirit.

—ANONYMOUS

## LINKS IN THE CHAIN

HARMONY is the basis of all true morals. When thought, word and act vibrate in unison with spirit, the resulting inner peace brings about an adjustment to environment. Paradoxically, inner peace comes through the "tension" of being attuned to higher planes; or, seen from another point of view, through the controlling of the vibratory nature of the lower self. The higher mind functions on a formless plane and this implied freedom from limitation gives it omniscience on its own plane. Higher Manas is thus the seat of the moral nature, for morals are the spiritual aspect of mind-control.

When the personality becomes the willing servant of a fully awakened conscience, the mind begins to taste, to sense, to intuit the freedom of the formless world, becoming a law unto itself. Free Mind! Mind unbound to matter brings back the latent stores of knowledge gained in past lives. When this condition attains, even in small degree, the waking consciousness enlarges its scope, its intensity becomes greatly increased, and *true* Genius begins to shine into the life of those who persevere in purifying the *link* between the world of freedom and the world of form.

Genius, as Coleridge defined it, is certainly—to every outward appearance, at least—"the faculty of growth"; yet to the inward intuition of man, it is a question whether it is genius—an abnormal aptitude of mind—that develops and grows, or the physical brain, *its vehicle*, which becomes through some mysterious process fitter to receive and manifest *from within outwardly* the innate and divine nature of man's over-soul. Perchance, in their unsophisticated wisdom, the philosophers of old were nearer the truth than are our modern wiseacres, when they endowed man with a tutelary deity, a Spirit whom they called *genius*. The substance of this entity, to say nothing of its *essence*—observe the distinction, reader—and the presence of both, manifests itself according to the organism of the person it informs. As Shakespeare says of the genius of great men—what we perceive of his substance "is not here"—

For what you see is but the smallest part. . .  
But were the whole frame here,  
It is of such a spacious, lofty pitch  
Your roof were not sufficient to contain it. . .

This is precisely what the Esoteric philosophy teaches. The

flame of genius is lit by no anthropomorphic hand save that of one's own Spirit. It is the very nature of the Spiritual Entity itself, of our *Ego*, which keeps on weaving new life-woofs into the web of reincarnation on the loom of time, from the beginnings to the ends of the great Life-Cycle. This it is that asserts itself stronger than in the average man through its personality; so that what we call "the manifestations of genius" in a person, are only the more or less successful efforts of that *Ego* to assert itself on the outward plane of its objective form—the man of clay—in the matter-of-fact, daily life of the latter. (H. P. Blavatsky in "Genius": *U.L.T. Pamphlet No. 13*)

Thus all of life may be viewed as the conscious or unconscious efforts of beings to gain or maintain desirable relations to avoid or dissolve undesirable links with other forms. From these efforts there results the infinite variety of successes and failures whose sum-totals are carried forward from incarnation to incarnation as character, tendency, qualities, affinities, by the persisting Self. These *Nidanas* and *Skandhas*, as they are named in Sanskrit, are the elements of the changing self—the seeds of all Karma, the germs of the wheat and tares from the harvest of past efforts.

Our bodies represent one set of *Skandhas*; our senses another; our minds a third. In a higher meaning, all these are Elements—in the lexicon of Occultism they are the *rudiments* of being, substantial powers, intelligent forces, varying infinitely in their capacities for association and dissociation. They are all alike forms of *Prakriti*—Matter, Force, Energy.

Thus our body is an army of "lives" or rudimentary entities of many grades; so with our senses, and so with our minds. All three have an existence independently of each other, a plane or world of their own, where each exists in combinations of its own kind, unknown to us, besides the permanency of the *unit*-beings themselves. H. P. Blavatsky flashes before our gaze the Occult World in two vivid sentences (*S.D.*, I, 107):

...cosmic dust is something more, for every atom in the Universe has the potentiality of self-consciousness in it, and is...a Universe in itself, and *for* itself. *It is an atom and an angel.*

We are therefore, in any given incarnation, known to the world by the company we keep. "Angels," "devils," or "atoms," our bodies, whether as collective humanity, or as individual men, are what we have made them through our wise or unwise use of our

own "occult powers." Yet we know our bodies only experimentally through our senses; and we know both body and senses only through our minds. All three are "links in an immense chain" by means of which we, who belong to a still higher link, come into contact with the whole of great Nature—our fellow beings of every grade.

From *Gods* to *men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being—the world of Form and Existence is an immense chain, whose links are all connected. The Law of Analogy is the first key to the world-problem, and these links have to be studied co-ordinately in their occult relations to each other. (*S.D.*, I, 604)

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THE more we become conscious of ourselves through self-knowledge, and act accordingly, the more the layer of the personal unconscious that is superimposed on the collective unconscious will be diminished. In this way there arises a consciousness which is no longer imprisoned in the petty, over-sensitive, personal world of the ego, but participates freely in the wider world of objective interests. This widened consciousness is no longer that touchy, egotistical bundle of personal wishes, fears, hopes, and ambitions which always has to be compensated or corrected by unconscious counter-tendencies; instead, it is a function of relationship to the world of objects, bringing the individual into absolute, binding, and indissoluble communion with the world at large. The complications arising at this stage are no longer egotistic wish-conflicts, but difficulties that concern others as much as oneself.

—CARL G. JUNG

## PERSONALITIES

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IT cannot be said that the members of the Theosophical Society are yet free from the trouble which the study of and delight in personalities are always sure to bring about. We should not be the imperfect human beings that we know we are, had we reached such perfection. But surely some effect ought to be produced upon all earnest members in this direction by the philosophy they study, as well as from a sincere attempt to carry out the objects of the organization.

Looking into the rules laid down for the disciples, there is to be met an absolute prohibition against their talking to each other either about what happens to them, or the experiences they are having, or the progress they are making. With them there are two reasons for this, one the tendency to make trouble, and the other that vanity is certain to follow upon one's talking much to others about what he has done or experienced in the theosophical field of investigation, especially if there have been any abnormal phases to it. Long experience has shown that for the beginner vanity is a most insidious foe lurking everywhere, and which is as likely to attack the earnest as those who are neither earnest nor sincere, and its immediate action is to throw a veil over the mental sight, making things appear to be what they are not, tending to make the victim centre more and more in himself and away from that tolerance for and union with others which it is the aim of theosophical study to bring about.

The civil law has always held that there is a wide distinction between a discussion or criticism of a person's work and of that person himself. It is permitted to say as much as one pleases regarding or against what another has said or written, but the moment the individual is taken up for consideration we have to be careful not to commit libel or be guilty of slander. In the theosophical life this excellent rule should be extended so that there could be no criticism of persons, no matter how much is said about their writings or the ideas they give out; and, in addition, another rule well to observe is to avoid as much as possible the retailing of what may be called gossip about the doings and goings to and fro of other members.

All those who are personally acquainted with H. P. Blavatsky and who have not been blinded by their devotion to personalities know that during all the years she has worked in the Society her

constant goal has been to so educate those who were willing to listen that they might be able to think for themselves upon all points and not be led away by the personality of any leader or writer. Many have thought that in the Society her word is law, but no one denies this more than herself, she always insisting that we must accept and believe only that which we have decided is true after a careful study. Here the mistake should not be made of supposing that because one is told to have regard for what she says, therefore he is believing on her authority in place of accepting an idea from its inherent truth. Others again, carried in the opposite direction by their very fear of relying upon any person, have thought it right as a general rule to oppose whatever she says. But this is as great a mistake as the other. Respect for a leader of thought means that, as we have come to have belief in the general soundness of that leader's views, so when any come from that source we naturally give them more consideration than those uttered by persons of small repute and known paucity of knowledge. This readiness to give attention to a leader's views is not belief in any idea because such and such a person has put it forth, but solely a natural protection against waste of time in analyzing worthless notions.

I have known a great many of the theosophists who were prominent in the Society's work in India in its early history, and have been privileged to meet many more in England and be present at several so-called crises in our progress, and have noticed that in almost every case the whole trouble has been never about ideas but always about persons. Persons may foolishly think that either they or others may rule the world or some small section of it, but as fixed as fate is it that never persons but always "ideas rule the world." Persons are transitory, moving over the field of mortal view for a few brief years and then disappearing for ever, but ideas persist through all these changes, and rule the different personalities as they flit out from the unknown into the objective sky and plunge soon again into the darkness of the beyond. So long as there remain in our ranks the devotees of the personal, just so long will we have to struggle, but as soon as we flee from all consideration of persons the entire Society will escape into the free upper air where every effort will have its perfect work.

—A. P. RIL

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## JUST RETRIBUTION

THE student of Theosophy is supposed to be beyond the stage of evolution where he takes pleasure in controlling, admonishing or punishing another. But has he fallen into the condition of passivity with regard to evil things done, and, relying on Law, does he say, "These things are no concern of mine?" The sense of every person's responsibility for evil done has still to be aroused.

How, when we see human beings of their own free will creating terrible conditions for others, can we apply the principle that all men are our brothers? Theosophy gives the right principles of conduct; the application has to be worked out in the varying conditions of life. Right principles are impersonal and immutable and, applied, lead to perfect justice; perfect because, tinged with mercy and forgiveness, they demand not one iota more than is necessary to bring back the balance of harmony.

The principle underlying all action is Karma, the Law of Cause and Effect, followed by Cause. We are aware of that as a fact, but how shall we apply it to this problem?

In Emerson's essay on Compensation he gives his application of the law of Karma to life and it can be of great help to us all. He lays down certain fundamentals:

Human labour, through all its forms, from the sharpening of a stake to the construction of a city or an epic, is one immense illustration of the perfect compensation of the universe. . . . I cannot doubt that the high laws which each man sees implicated in those processes with which he is conversant, the stern ethics which sparkle on his chisel-edge, which are measured out by his plumb and footrule, which stand as manifest in the footing of the shop-bill as in the history of a state—do recommend to him his trade.

How little do we realize the truth of this! We take such things for granted because we are familiar with them. We are used to the fact that we can sharpen a stake and build a city; we are used to the work of the chisel's edge, to the accuracy of the footrule and the plumb-line; we do not think how each thing is obeying the laws of its nature and that we are but using the knowledge of those laws to produce the effects we require. Emerson does not take the work of the chisel for granted; he says, "stern ethics" sparkle there. He calls the perfect action of the plumb-line and the footrule also stern ethics. Their actions are examples of the compensation of Nature, the lawful result of action.

Putting this idea in another way, he says that "everything has its price," and that, "if that price is not paid, not that thing, but something else, is obtained." He does not look upon this doctrine as a terrible thing, but says that it "is not less sublime in the columns of a ledger than in the budgets of states, in the laws of light and darkness, in all the action and reaction of nature." How often we ourselves get not the thing we have consciously wanted, but something else! It is because we have not paid the right price of that which we wanted, and therefore we have got something else, the price of which we did pay. Nature's laws, he tells us, are so perfect that the highest price we "can pay for a thing is to ask for it." Nevertheless "every just demand on your time, your talents or your heart" must be paid. "Always pay; for, first or last, you must pay your entire debt," for the whole Universe is built on the principle of perfect compensation—"Give and Take."

It is irksome to be told we must pay a price for everything, for we have been brought up to think of forgiveness and vicarious atonement and "getting away with it." Emerson shifts the God idea to the "soul of things." He tells us certainly that there is a "third party to all our bargains," but this third party is the "nature and soul of things" which "takes on itself the guaranty of the fulfilment of every contract." It is this which shows in the work of plumb-line and chisel; it is this which shows in the persecution and whipping of the traitor, for it is the "beautiful laws and substances of the world [that] persecute and whip the traitor." It is the "laws and substances of nature—water, snow, wind, gravitation—[which] become penalties to the thief. "Every stroke shall be repaid"; though "persons and events may stand for a time between [us] and justice . . . it is only a postponement." We must get rid, he says, of the "foolish superstition" that we can be cheated.

We must therefore leave all punishment and retribution to that "third party," in the same confident hope of its fulfilment that we have when we add a line of figures, or use a footrule, or a plumb-line, or a chisel, and expect exact results.

This is easier for most of us to do when the evil has been inflicted on another, but Emerson gives us help as to what the reaction should be when the evil falls on us. He says:

The wise man throws himself on the side of his assailants. It is more his interest than it is theirs to find his weak point. . . . Every evil to which we do not succumb is a benefactor. . . . If you serve an ungrateful master, serve him the more. Put God in

your debt. . . . The longer the payment is withholden, the better for you; for compound interest on compound interest is the rate and usage of this exchequer.

When we are "pushed, tormented, defeated," we have "a chance to learn something." "The martyr cannot be dishonoured. Every lash inflicted is a tongue of fame; every prison, a more illustrious abode; every burned book or house enlightens the world." All is arranged for truth and benefit."

But what of vindication and defence? The above-cited laws of Nature are "beautiful laws" and hence cannot give rise to anything that is not beautiful. An understanding of them brings out in man's nature all that is beautiful, and the most beautiful thing in human life is sympathy and compassion.

As Dr. Radhakrishnan once pointed out:

We should not, however, think that we need not be concerned with poverty or suffering on the assumption that people get only what they deserve and have brought on themselves. If anyone feels like that, if his nature has become opaque to the high brotherhood of all living creation, the law will deal with him sternly, for he has refused to become its agent for mercy and forgiveness.

The agency of human beings in Nature's purposes is not fully recognized. Not our purpose, but Nature's purpose we should try to fulfil, taking care to be Her agent for mercy and forgiveness and not for destruction and hate, the destructive side which is full of fear and its correlate, hatred.

In vindicating we are helping Nature to restore balance, and the great power we have for use in this purpose is the power of speech. Speech gives body and form to ideas and is so vital a human interest that freedom of speech has been and will always be a cause worth dying for. Without it, grand and holy ideas, right principles of conduct, words of comfort and cheer and spiritual truths cannot be spread on this plane. Rightly used, it is a most potent force for good.

If the voice of the masses would speak out threatening the result of evil actions, and starting proceedings—the evil acts would stop. The lawful result of a just demand is a just result. It is not a threat of retaliation that is meant, but a threat that this or that thing which is evil must be stopped or certain consequences will ensue. The nearest approach to a lawful threat is passive resistance, than which there is no stronger force when rightly

## CULTIVATING DISCERNMENT

IN "Culture of Concentration" (*U.L.T. Pamphlet No. 18*), Mr. Judge says that there is in us a power of discernment the cultivation of which will enable us to know whatever is desired to be known, and that the way to acquire it is by cultivation of concentration.

Let us ask ourselves what this discernment is by the acquisition of which all knowledge becomes ours, and in which part of our being it resides. Is it the power of the lower man, *i.e.*, of the man who lives and thrives by acquisitiveness? If so, it should develop in many people, since many practise concentration, consciously or unconsciously, among them the business man, also the criminal. We know it does not. In their concentration selfish motive plays a part while ethics may be ignored. Obviously the discernment here spoken of is not the fruit of ordinary concentration, and must therefore pertain to some aspect higher than the acquisitive mind.

Discernment results from the radiation of *Buddhi-Manas* in and through the lower mind. When the latter is turned without, it cannot catch that radiation. When our ordinary normal thinking consciousness turns inwards, it hears the whisperings of *Buddhi-Manas*.

Such harmony is in immortal souls;  
But whilst this muddy vesture of decay  
Doth grossly close it in, we cannot hear it.

As the perfume of the flower cannot be described to one with no sense of smell, so the radiance of *Buddhi* remains but a name to him whose feelings and thoughts are personal.

A Master has written that Wisdom springs up naturally within us when we lead the necessary life. This life is the clean life which alone can open the mind to the wisdom from on high, while eagerly it is made to pursue *spiritual* knowledge. The story of Janaka shows us that the spiritual life may be one of active service in the world of affairs and requires no monastery or hermit's hut. It concerns itself only with the *inner* man. With the activities of the man of flesh it has naught to do. The discernment spoken of by Mr. Judge manifests as an unveiled spiritual perception, the vision of the Soul. The mission of Theosophy is to point the way to every prisoner-soul to the state of freedom and light, and the first glimpse of it manifests as spiritual discernment

n the affairs of life.

Mr. Judge has written that our affinities anon bless and anon damn us. As kama-manasic entities we mistake infatuation for love and form attachments which can play no part in the life of the Ego. Egoic affinities ever bless, ever lead us on. Our progress in unfolding discernment is in proportion to our effort in subduing the carnal man.

It must be remembered, however, that to discern in the real sense of the word, the state of consciousness must be one of calmness. The ruffled surface of a lake even of crystal clear waters reflects but broken images. The radiance of Buddhi-Manas must fall on the brain-consciousness that is both pure and calm.

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AND the more he [the individual] studies Nature, the more he will discover that death is not opposed to life, or decay to growth, but that they are mutually dependent; that just as the seed will only grow if the outer mass of it decays and thus generates the germ of life in its midst, so the individual can only complete his being through absorbing the creative energy released by the continuous death of his private self and its exclusive appetites.

The intimate dependence of growth on decomposition in the physical world may seem at first to bear but remotely upon the processes of the spiritual world. But the more we study the chemistry of the body, the more kindred it appears to the chemistry of the soul. That we must give, for example, if we are to receive, is not a rule, as is so often supposed, in defiance of Nature. Rather all the processes of Nature reflect its unconscious action. Life could sustain its being in no other way. And the same is true of the law, that in dying we live and in living, die.

Those, therefore, who no longer feel instinctively the subtle ties which knit together the diverse forces of Nature's energy and no longer obey instinctively her laws can only cease to be alien to the earth on which they dwell and at cross-purposes with life even in their yearning for some heavenly home, by rediscovering these ties rationally as a prelude to re-experiencing them imaginatively.

—HUGH I'ANSON FAUSSET

## KINDLING THE FIRE

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He who, unattached to the fruit of his actions, performeth such actions as should be done is both a renouncer of action (Sannyasi) and a devotee of right action (Yogi); not he who liveth without kindling the sacrificial fire and without ceremonies.

—*Bhagavad-Gita*, VI, 1

WE must have an historical setting for this verse. Its definitions are contrary to those to be found in the ancient record of Shruti, left behind by Sages and Seers. Also in the Smriti, the Persistent Tradition rooted in memory-experience, and in Yoga-Shastras, actual Instructions to aspirants for Sannyasa and Yoga. The Great Master goes contrary to established accepted definitions. Why?

The first third of the *Gita* is devoted to an examination of the then existing schools of thought, every one of which suffered from accretions and misinterpretations. The great art of Sannyasa and Yoga had also been corrupted. The synthesis which like a Sutratma connects all points of view (Darshanas) was broken. The first six chapters of the *Gita* restore the synthesis, and in doing this they naturally point out the errors, by emphasizing the true points of view. These chapters are neither an attack on the false, nor a defence of the true, but a restoration of the lines of thought.

The position taken up by so-called Sannyasis and Yogis, 5,000 years ago, must have been something like that of our freethinkers, who are only nominally free from the bondage of bias and fanaticism. In reality proud rationalists argue without any basis of reason and knowledge; their minds are fast bound by desires and fancy. They proceed by the negative route: we are not this, we are not that, we do not believe, we do not accept—not, not, no. The moment they begin to define what they are, and formulate their principles of ethics and of philosophy according to which they view life, they become confounded. In the days when Shri Krishna taught, the Sannyasis and Yogis were taking this negative route: their proud boast was that they performed no rites and ceremonies, they kindled no fire, and so on. Yet a hundred deeds bound them fast to their pride, and much talk kindled the fire by friction, producing disunity and confusion all round. These nominal Yogis took the path of irresponsibility and indolence: they readily accepted what they should *not* do, but as readily rejected what they must do. They assumed virtues of omission but not of commission,

and so the former became deadly sins.

On the other hand this verse has been exploited by the orthodox who make out that the *Gita* recommends performance of religious rites. It does not. And yet it does. It certainly does not support the view of religious orthodoxy. How can it? Synthesis of philosophies rises above and goes beyond any and every caste and race, creed and religion. Unless we look upon the *Gita* as Instruction for the human soul, we are bound to be confused, now by one verse, now by another. Therefore if the *Gita* recommends performance of any ceremony it can only be such as is performed by the human Soul. This is the first lesson of the verse.

Secondly, it tells the aspirant to righteous living and soul-freedom what should be done. Not only does the *Gita* expose what is false, but it also expounds what is true. It does not only say what a man ought not to do, but is positive and practical and says what ought to be practised. Actions must be done; fruits of action must not be allowed to interfere with that performance. What must not be done are deeds which are not duties; and duties must be done with an eye to present duties, not to their future results. Thus a man is to be known not by what he does not do, but by what he actually does. Apply that to our present-day Sannyasis: do not judge by what they abjure in the name of their discipline, but by what they do and practise. This is the second lesson of the verse.

The aspirant to Righteous Life, called upon to do duties and to renounce fruits of actions, sorely needs some basic principle for this exercise. This the verse offers—indirectly and by implication. The nature of the actor, the doer of duties, has to be understood. Action is like energy—prana; its result is a form—rupa or body; but it is the actor who alone determines, like the Soul, actions and their results. Most men act unconsciously, that is, without any reference to or without any knowledge of the nature of the actor. If active doing brought peace and illumination, our active civilization would be highly enlightened and calm. No—there are too many actions without a cognizance of the actor, with the result that the world is afire and burning up with bad and good deeds, but all thoughtless deeds. Fire is necessary, but not knowing the art of kindling it, we are suffering from actions; the reaction will be towards non-action, like that of the Sannyasis we mentioned.

This verse contains, most appropriately, the secret of kindling the fire; this instruction forms the heart of the verse; because it is hidden it is very often missed. This particular Instruction of the *Gita* is named Dhyana-Yoga; it is knowledge about meditation of a particular kind; in verse 46 it is shown that by this

Dhyana the man attains to the superior position of a Dhyani. He is superior to the man of penances and austerities; superior also to the man of learning and even to the doer of noble deeds. He who becomes a member of this Order belongs to the Heart of the spiritual world. It is the most mysterious and secret Order whose fatherhead is Marichi, according to some texts. These Dhyanis are also known as Vairajas, whom fire cannot consume, because their bodies are composed of the highest essences of Fire. They are our real friends, guides and teachers, for They are the makers of Geniuses and Instructors. They kindle the latent Soul-fire in the Race and feed it, from time to time, lest it go out. They feed that Soul-fire in each of us by pointing out where the fuel of knowledge is and how it can be used.

The human Soul is born of Fire and is of the nature of Fire (agni-jata); his body is the fire-censer (agni-dhana); his foremost duty is preserving and nourishing that fire (agni-rakshana). If we do not want to go wrong we must make that fire the eternal witness of all our deeds. In the marriage rite, fire is the symbol of faith and love, which consumes every impurity, and of creative wisdom. But that rite itself is the representative of the higher marriage between ourselves and the divinities of our Higher Selves, and it is that union which enables the Spirit-Soul to create Soul-children of radiant fiery-form (agni-rupa); this is what the true Gurus do, for Their chelas are Their children.

In the old rite of Agni-Shtoma, the mystery of this Order of Dhyanis was revealed.<sup>1</sup> In our verse of the *Gita*, the real Sannyasi and Yogi is one who knows how to preserve the Soul-fire in himself; also how to kindle it in others. He is a constant performer of ceremonies, without a thought of reward; these acts are tongues of fire and proceed from within the heart where that fire ever burns. These sacrificial acts or tongues of Soul-fire ascend towards Tapo-loka, the world of Those Dhyanis, and they receive the grains of incense thrown for the blessing of our world by the Great Lords. Thus also it is not the chela, but the chela's good sacrifices and noble acts of Soul, which attract the help and the blessing of the Guru. Actions bind the actor, not to actions but to the Great Actors, when we perform deeds without caring for their fruits and rewards.

—B.M.

<sup>1</sup> It is the ceremony or sacrifice performed at Springtime and it extends over several days; its symbology refers to the birth of self-consciousness caused by the higher pitris according to Hinduism, to the fall of angels according to Christianity, which process is fully discussed by H. P. Blavatsky in the second volume of *The Secret Doctrine*.

## IN THE LIGHT OF THEOSOPHY

Whether the death penalty should be abolished or retained continues to be a burning issue. In *The Illustrated Weekly of India* (April 7), Ashis Nandy, social theorist and psychologist, analyses the culpability of a society which approves of capital punishment, tacitly or otherwise:

Even assuming that the death penalty is a successful deterrent, the social act of putting someone to death for his personal "history" is nothing less than participating in that history—as a collaborator of those who help to shape that history. To impose or to accept the death penalty, is to become a part of the same social processes which produce the victim of the penalty and the conventional norms or laws which legitimise the penalty.

Like most acts of violence, the death penalty, too, is embedded in a number of powerful shared fantasies or myths—both in those who prescribe or manage it and in those who consume it as spectators. The most powerful of these myths is that all crime is entirely the responsibility of the criminal. This may not always be a part of a conscious faith; it may even be accompanied by a conscious contempt for such naive ethics based on eighteenth century individualism. . . . As a psychologist, I cannot but suspect some amount of latent sadism in those who indulge in such double-think.

Death penalty degrades not only its objects, but also each of us who remain its non-protesting, silent spectators. The refusal to support death as a punishment is a refusal to believe that responsibility is only individual. It is an affirmation that culpability, too, must be shared, that, no victim of any socially imposed penalty is an island entirely unto himself. He is, to some extent, what we have made of him. Each of us is in him, as he is in us.

Advocates of the death penalty cannot have it both ways; murder is murder, be it committed by the individual in anger or by a state as punishment (read revenge), or by the nation at war. To discriminate between the action of society and that of the individual is but a form of that specious morality for which the world has had to pay the price on several occasions.

Nor can the excuse be pleaded that we have lacked guidance. Sufficient information exists in the world through the work of the Theosophical Movement of the last hundred years and more. When we kill we destroy only the body, that vehicle through which the

brute in man has acted out the crime for which he is punished. We do not right the wrong. Nor do we reach the seat of the difficulty. On the contrary, we aggravate the evil. Deprived of his physical body, the only instrument through which the criminal might have reformed himself, he finds himself, after a short interval, fully awake to the world from which he has been violently ejected, but incapable of physical contact. What is the result? Theosophy warns that in the invisible astral state every elemental force vivified by the released passions of the executed person, seeks in the morally lax and the psychically sensitive a means of expressing itself. They enter the loosely integrated astral bodies of such persons and through them enjoy a kind of vicarious life.

Above all, it must be remembered that Brotherhood is the Law of Laws, and that the criminal is but an extension of ourselves who, like a delinquent child, requires intelligent guidance. None of us is more than a child-soul, more or less advanced, learning the lessons of the School of Life which earth provides.

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What causes people to commit suicide? Some of these unfortunates are mentally ill, most are not, say the psychiatrists. Biologists talk of chemical imbalance in the brain. Sociologists have looked for a "lack of connection," such as family breakdown. Some clergy cite erosion of faith. "The simple truth is: no single theory can account for all forms of suicidal behaviour," says George Howe Colt in his article in the *February Reader's Digest* (Indian ed.). Likewise, there is little agreement on treatment of people with suicidal tendencies.

Herbert Hendrin believes a suicide usually has a lifelong history. Psychiatrist Paul Walters, director of Stanford University's Cowell Health Service, in Stanford, California, believes suicide is more often the result of a thought disorder than of depression: "For me, the key word is emptiness. You have to move control of your self-esteem inwards, so how you feel about yourself depends more on the promises that you make to yourself and keep. But for some people suicide is the only promise they can keep. It's their ultimate control—no matter what else happens, they can always kill themselves. That's frightening."

"It boils down to finding what a person has to live for," says Maltzberger. "Most people live for all sorts of things, and if they lose something on one front, they pick it up on another.

But suicidal people are quite deficient in any capacity to keep themselves afloat on the basis of inner resources." Walters echoes a similar theme. "Most people think that work with young people involves trying to keep them from killing themselves. That's not it at all. It's trying to help them find a reason to live."

Suicidologists' discussions on the subject of self-murder are based on the assumption that a human being is only a body. Life and death are so little understood that a suicide's after-condition is rarely if ever inquired into. Suicide is not death, says Theosophy. In Mr. Judge's words:

Suicide is a huge folly, because it places the committer of it in an infinitely worse position than he was in under the conditions from which he foolishly hoped to escape. It is not death. It is only a leaving of one well-known house in familiar surroundings to go into a new place where terror and despair alone have place. It is but a preliminary death done to the clay, which is put in the "cold embrace of the grave," leaving the man himself naked and alive, but out of mortal life, and not in either heaven or hell. . . .

The fate of the suicide is horrible in general. He has cut himself off from his body by using mechanical means that affect the body, but cannot touch the real man. He then is projected into the astral world, for he has to live somewhere. There the remorseless law, which acts really for his good, compels him to wait until he can properly die. Naturally he must wait, half dead, the months or years which, in the order of nature, would have rolled over him before body and soul and spirit could rightly separate. He becomes a shade; he lives in purgatory, so to say, called by the Theosophist the "place of desire and passion," or "Kama Loka." He exists in the astral realm entirely, eaten up by his own thoughts. Continually repeating in vivid thoughts the act by which he tried to stop his life's pilgrimage, he at the same time sees the people and the place he left, but is not able to communicate with anyone except, now and then, with some poor sensitive, who often is frightened by the visit. And often he fills the minds of living persons who may be sensitive to his thoughts with the picture of his own taking off, occasionally leading them to commit upon themselves the act of which he was guilty. . . .

There is no escape from responsibility. . . . Give men the key

to their own natures, show them how law governs, both here and beyond the grave, and their good sense will do the rest. (THE THEOSOPHICAL MOVEMENT, December 1974)

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To most of the Christian orthodoxy, Lucifer still remains a very reprehensible character. At a recent synod of the Methodist Church, doubts were cast upon Freemasons because, it was claimed among other things, they worshipped Lucifer. Although Lucifer is generally regarded as the Devil, or a totally evil being, does this view make sense? asks Estella Lukas in the January *Prediction*. Is not Lucifer—meaning light-bringer or light-bearer—a rather strange name for a prince of darkness? We know also that Venus as the Morning Star, heralding the arrival of the Sun, is called Lucifer.

The gift of Lucifer to mankind [Estella Lukas writes] was free will. Through him, the primal parents of mankind were “cast out” of their state of innocence, *i.e.*, they were purely spiritual beings who chose to become manifest and thus to experience matter. . . . Before the Fall, mankind was rather like a small child who basked in the love and security of its parent’s presence, never having to make any decisions of its own. The gift of Lucifer changed that and, yes, it brought pain and suffering to mankind. But it brought also the potentiality of spiritual adulthood. . . .

Students of Greek mythology will note similarities between the Lucifer legends and the myth of Prometheus. The parallels are, in fact, very close. Prometheus, greatest of the Titans, stole fire from heaven to give to mankind. . . . The name Prometheus means forethought, so his gift of fire from heaven was precisely the same as Lucifer’s—forethought or free will. Lucifer, like Prometheus, is chained to the rock of manifestation until the end of the cosmic day, symbolized by the 12 labours of Hercules; then, like all he has led through manifestation, he will return to the great unmanifest source of all life from whence he came.

Lucifer’s function, therefore, is the trial and testing of mankind through the fires of manifestation. Lucifer only becomes the Devil for us when matter becomes materialism, when we lose sight of the beacon of his flaming torch ever before us: that is the nature of our test.

In her opening editorial in Vol. I of *Lucifer* (September 1887), "What's in a Name?", H.P.B. defends the choice of title for the new magazine and lashes out at the "ridiculous prejudice" which ought to have no room made for it in this our "age of facts and discovery":

"Lucifer" is the pale morning-star, the precursor of the full blaze of the noon-day sun—the "Eosphoros" of the Greeks. . . . No fitter symbol exists for the proposed work—that of throwing a ray of truth on everything hidden by the darkness of prejudice, by social or religious misconceptions; especially by that idiotic routine in life, which, once that a certain action, a thing, a name, has been branded by slanderous inventions, however unjust, makes *respectable* people, so called, turn away shiveringly, refusing to even look at it from any other aspect than the one sanctioned by public opinion. . . .

So deeply rooted, indeed, is this preconception and aversion to the name of Lucifer—meaning no worse than "light-bringer" (from *lux, lucis*, "light," and *ferre* "to bring")—even among the educated classes, that by adopting it for the title of their magazine the editors have the prospect of a long strife with public prejudice before them. So absurd and ridiculous is that prejudice, indeed, that no one has seemed to ever ask himself the question, how came Satan to be called a *light-bringer*, unless the silvery rays of the morning-star can in any way be made suggestive of the glare of the infernal flames. It is simply, as Henderson showed, "one of those gross perversions of sacred writ which so extensively obtain, and which are to be traced to a proneness to seek for more in a given passage than it really contains—a disposition to be influenced by sound rather than sense, and an implicit faith in received interpretation"—which is not quite one of the weaknesses of our present age. Nevertheless, the prejudice is there, to the shame of our century.

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Recently a West German physician-psychotherapist, Dr. Nossrat Peseschkian, was on a visit to India on an unusual mission. Earlier he had collected a number of Indian fables and parables; he came again in quest of more. He believes that stories, fairy tales, myths and fables are not just the domain of children but can be used effectively for treating psychological disorders. They can restore balance in an imbalanced mind and have proved a great

help in psychiatric treatment. (*Free Press Journal*, April 14).

Dr. Peseschkian, who is an associate professor in the psychotherapy academy for continuing education at the State Medical Association of Hessen in West Germany and author of several books, claims to have cured hundreds of patients with the help of story-telling along with medication. Oriental stories, myths, parables, etc., allow room for fantasy and intuition as aids in self-discovery and in the resolution of inner and outer conflicts, he said in an interview. Used at the right time and in the right form, a story can lead to changes in attitude and behaviour. It can serve as framework for education, self-help, and assist in dealing with life's problems.

Stories dealing with inner conflicts were an element of folk therapy long before psychotherapy became a scientific discipline, he said. A patient when told a story tries to identify himself with the hero of the story, which enables him to gain a sense of superiority, draw lessons, and incorporate them in his thoughts. "Stories transmit creativity," he said.

He who would look deep into these tales would find in them more than entertainment. For all their lightness of touch, they are serious; for all their fantasy, they are life. They convey facts and teach truths. Fables convey truths about the social behaviour of men and women. Fairy tales reveal one aspect of the human subconscious, the psychic nature of every man. Myths convey cosmic and anthropological facts. All these tales enable us to cultivate our intuitive and imaginative faculties.

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# THEOSOPHICAL PUBLICATIONS

## By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.  
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.  
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THE THEOSOPHICAL GLOSSARY  
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THE VOICE OF THE SILENCE  
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS  
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## By William Q. Judge:

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THEOSOPHY (LOS ANGELES)

# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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