

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

THE STRENGTH OF THE U.L.T.	253
WHAT H.P.B. DID FOR ME	257
THE PATH OF VIRTUE	261
AWAKENING TO THE REAL	267
KNOWING AND BELIEVING	269
THEOSOPHY AND NON-VIOLENCE	273
THE SCIENTIFIC METHOD	278
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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THE STRENGTH OF THE U.L.T.

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The Theosophical Movement is greater than any society or organization. The latter are but temporal, changing with the nature and understanding of those who constitute them and influence their policies and ideals; they correspond to our physical bodies, whereas the Movement corresponds to the Soul. There are many kinds of bodies, and work has to be done in each, in accordance with the possibilities afforded by its nature. Those who pin their faith to *any* body are choosing a transitory guide, a frail support; most of them are looking for "authority." The human weakness that makes priestly domination possible leads to spiritual darkness in course of time.

—ROBERT CROSBIE

THERE comes a time in the life of every movement when its real intent and object are more or less obscured by later accretions and organizational dissensions. Just as no individual knows his strength until it is tried, so also with a movement. No body of men and women that undertakes high objectives can escape a period of trial and testing, of storms and troubles, as the history of the original Theosophical Society plainly shows. The spiritual Movement which H. P. Blavatsky launched into the public world in 1875 had its roots in the ageless past, spreading out in many directions, roots which, like those of an ancient banyan, penetrate the soil and bring forth fresh offshoots whenever conditions permit. The Movement belongs to the occult world, and the laws of that world require that an organization,

like an individual, must sooner or later learn to stand alone. Self-reliance and a sense of responsibility were the qualities which the Movement aimed at developing, and the time had to come when those qualities had to be tested.

The Theosophical Movement of our time has had to face not only the foibles and frailties of the individuals who belong to it but also the whole volume of maleficent power accumulated by the age in which it was launched. As in the case of every previous attempt to spread spiritual verities, opposition from those wedded to the "established order" had to be met. The truth underlying the teaching about the dual forces in nature needs to be understood. It is an occult law that every step taken towards the forces of light arouses the forces of darkness to an equal extent, and the latter may encompass the ruin of a movement as of individuals, if there be in it or them a single hidden blemish.

Many are the lessons to be learnt from an intelligent study of the history of the Theosophical Movement of the 19th-20th century. "Every such attempt as the Theosophical Society," H.P.B. wrote in the "Conclusion" to her *Key to Theosophy*, "has hitherto ended in failure, because, sooner or later, it has degenerated into a sect, set up hard-and-fast dogmas of its own, and so lost by imperceptible degrees that vitality which living truth alone can impart." And she predicted that the same fate would befall the Society of which she was the Mother and Creator if the individuals on whom would devolve the onus of carrying on the work she had begun were lacking in unbiassed and clear judgment. The years following the death of H.P.B. in 1891 were a testing time for the Society as a whole. The crisis revolved round her faithful friend and colleague, W. Q. Judge. All were tested in their fidelity to the Teachings of H.P.B., to their Higher Self and to the Lines laid down by the Masters.

This mighty test split the Society and the hand of Karma winnowed the grain from the chaff. A barren period followed the passing of W. Q. Judge in 1896. Disunity, personal ambition and failure on the part of professing Theosophists to live the life according to the tenets of the Esoteric Philosophy brought Theosophy into disrepute.

A new "incarnation" of the Theosophical Movement on the basis of the original principles was made possible through the sagacity and steadfastness of Robert Crosbie. He may not have been the only one

who felt wholehearted devotion to the Theosophy of H.P.B., but he acted upon the dictates of his heart and made it possible for her genuine teachings, which had been obscured, to be known once again to the world at large. The United Lodge of Theosophists was not a new departure when it was brought into existence in 1909. Its Declaration embodies eternal verities. It seems very simple but its potency is great. Each Associate must ponder over it with calmness, so that what is implicit in it may become explicit. This Declaration, with its signature by the Associates, was called by Robert Crosbie "a wide departure from anything that exists as an organization."

The strength of the U.L.T. lies in the extent to which its Associates make the principles and ideas embodied in this noble document a Way of Living. Independent devotion to the Cause of Theosophy; loyalty to the Masters; impersonal presentation of the right ideas gained by study; exemplification of these ideas through a growing realization of the One Self; unity and co-operation with others on the basis of similarity of aim, purpose and teaching; discrimination between the permanent and the impermanent, true cosmopolitanism which makes one a friend of all creatures—these create the intelligent heart and the gentle mind and make of each a centre of work in himself. It is such centres of light and force and energy for the benefit of mankind that make for the strength of the U.L.T.

But "let him that thinketh he standeth take heed lest he fall." There cyclically come the times that try men's souls. Insidious forces are always at work and have brought about the downfall of many an erstwhile aspirant. Lack of solidarity among co-students and co-workers and of proper Theosophical education have played havoc. Ambition, pride and the development of the intellect at the cost of spirituality have made short work of many in the past. Many of the present-day Associates of the U.L.T. are keen about study and try to teach what is learnt, but we must all be on our guard in the coming years not to be weak in devotion and in right application rooted in assimilated knowledge.

It is not only by holding so many meetings a week or by publishing literature that Theosophy can be promulgated. People judge Theosophy by the life its votaries lead. The most effectual contribution each Associate and student of the U.L.T. can make to further its main aim—*viz.*, to sow germs in the hearts of men, which

may in time sprout and effect a change in the Manas and Buddhi of the race—is to change his own Manas and Buddhi.

To fulfil this aim, to sustain and improve the status and dignity of the U.L.T. in the public eye, its Associates should be imbued with a deep sense of duty and of responsibility. "There is but one way to progress—to cultivate the *feeling* that produces the work," wrote Robert Crosbie. It is this Feeling for the Cause on the part of students that constitutes the strength of the U.L.T. If we are weak in that and weak in the application of the ideas contained in the Declaration, let us ask ourselves why. "What hinders? Intellectual pride hinders," says Robert Crosbie. Intellectual pride has been the undoing of many an aspirant. Let us learn the lessons which history teaches and not repeat the errors of the past.

Today, [seventy-two] years after Robert Crosbie laid down his body of flesh on June 25th, 1919, the U.L.T. stands as a practical monument to the lines of work that he revived and put into practice. We are not called upon to follow those lines blindly, but to test them, each one for himself, and to contribute each his share in thinking out new ways of applying them to ever-changing needs and ever-fresh opportunities. Robert Crosbie laid the foundations for erecting anew the Temple of Pure Theosophy, which is yet a-building, and each of us is helping the effort in the degree of his devotion and enthusiasm, his selflessness and clear vision.

THE ideas we entertain of the Supreme, of Law, of Nature, and of our own Being govern the actions we perform. We are now acting according to the ideas we now hold. Are they the best and highest possible to us? If we change our ideas, we change our actions. All we have to do is to realize our own real nature, see what our defects are, strengthen our virtues, and *move on*. Just so surely as we do this, we shall find that our virtues and strength increase, and our defects gradually fall away.

—ROBERT CROSBIE

WHAT H.P.B. DID FOR ME

[Bertram Keightley, who contributed this memorial article to *Lucifer* for August 1991, was one of the close friends and collaborators of H.P.B. during her London days. He helped in the preparation of the manuscript of *The Secret Doctrine* for the press; and later, at H.P.B.'s request, came to India, where he was at the time of her passing.—EDS.]

My first introduction to H.P.B. took place at an important meeting of the London Lodge T.S. in Mr. Hood's rooms in Lincoln's Inn, where she suddenly and most unexpectedly made her appearance, having come over at a moment's notice from Paris in obedience to that voice whose commands were ever her absolute law. From the time when I first looked into her eyes, there sprang up within me a feeling of perfect trust and confidence, as in an old and long-tried friend, which never changed or weakened, but rather grew stronger, more vivid and more imperious as close association taught me to know the outer H. P. Blavatsky better. Not that I could always understand her motives and actions; on the contrary many a night has been spent in pondering, in anxiously seeking a clue—that could not be found. But, however puzzled, I could never look into her eyes without feeling sure that "it was all right somehow," and again and again the feeling was justified—often months or even years afterwards—when the turning of some corner in the pathway of my own inner growth gave a new and more extended view of the past, and made its meaning so clear and obvious that instinctively the thought rose in the heart, "What a blessed fool I must be not to have seen that ages ago."

H.P.B., however, was very slow indeed to interfere with anyone's life, to advise or even to throw light upon its tangled skein—in words at least. When we first met, I stood at the parting of two very different life-roads; repeatedly did I ask her guidance and direction; well did we know that any words she spoke would be gladly, eagerly followed. But not one hint even could I extract, though she was acquainted in detail with all the facts. Seeing, at last, that I had no right to force upon another the responsibility for my own life—the first lesson she ever taught me—I decided on adopting the course which duty to others seemed to point out. All was settled, every preparation made, trunks and boxes packed for departure to enter on a new line of life. I was in the act of bidding her farewell at midnight; she stopped me

with the words, "If you do so and so (*i.e.*, follow the course I had decided upon) the consequences will be thus" (*i.e.*, disastrous to myself and others). We parted; by morning I had decided to act upon her warning, did so, changed the whole tenor of my life, and stand today in my present position. Looking back over the years that have fled since she uttered those few words, I see clearly that her warning would have been fulfilled with the certainty of fate, had I not heeded her voice; and though, since then, my debt of gratitude to her guiding and saving hand has grown like a mountain avalanche, yet I look back to those few minutes as perhaps the most decisive in my life.

But the debt owed to H.P.B. on this and similar scores is small compared with other items in the long account, which even the faithful and devoted service of many lives will fail to balance.

Born with the sceptical and scientific spirit of the closing 19th century, though brought up in the truest sense religiously, thought and study early dissolved away every trace of faith in aught that could not be proved, especially faith in any future such as is taught by creeds and churches. Entering on life with no surer guide than the "constitutional morality" innate and educated into almost every child born of parents such as mine; with a sentimental admiration for altruism and unselfishness drawn from the example and loving care of home surroundings, which the relentless logic of a hopeless materialism was slowly gnawing away; what would have been the probable outcome? Surely a slow descent into utter selfishness and self-absorption. From this fate H.P.B., by her teaching, her experimental demonstration, above all by the force of her daily life, saved me as she saved many another. Before I knew her, life had no ideal worth striving for—to me at least—since the ultimate blank destruction to which materialism *must* point as the final outcome of the world-process, chilled each generous emotion or effort with the thought of its perfect uselessness; left no motive to strive after the difficult, the remote, since death, the all-devourer, would cut short the thread of life long ere the goal be reached, and even the faint hope of benefiting generations yet to come sank into ashes before the contemplation of the insane, idiotic purposelessness and meaninglessness of the whole struggle.

From this enervating paralysis, crushing all real inner life and tainting each hour of the day, H.P.B. delivered me and others. Do we

not owe her more than life?

Yet further. Every thinking or feeling man finds himself surrounded on all sides by terrible problems, sphinxes threatening to devour the very race unless their riddles are solved. We see the best intentioned efforts do harm instead of good; blank darkness closes us in; where shall we look for light? H.P.B. pointed out to us the yet dim star shining down the pathway of time, she taught those who would listen to seek within themselves its ray, pointed out the road to be travelled, indicated its signposts and dangers, made us realize that he who perseveres and endures in self-forgetting effort to help humanity holds in his hands the clue to life's tangled mazes, for his heart and mind alike grow filled with the wisdom that is born of love and knowledge, purified from all taint of self.

This H.P.B. caused many to *realize*; does she not deserve all our devotion?

How can I write of my own personal relations with, or feelings towards H.P.B.? With her in Paris; constantly seeing her at the Arundales' in London; at the Gebhards' in Elberfeld; again in London before her departure for India in the autumn of 1884; I took up the thread in Ostend in 1887. Thenceforward working daily and hourly at her side, striving to help, however feebly, in her noble work, I left her only at her express command to go on "foreign service"; for she never suffered personal affection or feelings to weigh one straw in the balance when the good of the Cause was concerned.

Writing thus after so many have spoken of her, there remains little upon the surface for me to record, and I cannot express aught of the feeling and consciousness that lie below. None but her own equal could ever give a true picture of our leader, whether as loving friend, as wise teacher, as more than mother to us all; stern and unbending when need arose; never hesitating to inflict pain or use the surgeon's knife when good could be wrought thereby; keen-sighted, unerring to detect hidden weakness and lay it bare to the sight of her pupils—not by words, but almost tangibly; forcing by daily, hourly example whom she loved to rise to the level of her own lofty standard of duty and devotion to Truth; H.P.B. will ever occupy a unique place in our hearts and minds, a place ever filled with that ideal of human life and duty which found expression in her own actions.

One marked characteristic of her life, both as a whole and in

detail, was a marvellous singleness of heart and purpose. She was above all else the Servant of Man; none came to her with a sincere, honest appeal for help and failed to get it; no enemy, no one even who had most cruelly and wantonly injured her, ever came to her in need and was thrown back. She would take the clothes off her back, the bread from her mouth, to help her worst, her most malicious foe in distress or suffering. Had the Coulombs ever turned up in London between 1887 and 1891 in distress and misery, she would have taken them in, clothed and fed them. To forgive them she had no need, for anything approaching hatred or the remembrance of personal injury was as far from her nature as Sirius from the earth.

Thus she bore her heavy burden, the Karma of the T.S. and all its members good and bad, in ill-health, physical pain, utter exhaustion of brain and body, working day and night for the Cause to which she had vowed her life. A spectacle this not often to be seen, and more seldom still finding an imitator. Few, but those who enjoyed it, realize how great was the privilege of close association with her in her work; to me it stands as the greatest of boons, and to deserve its resumption at some future time shall be the purpose of my future. Most keenly I feel how little I profited by the grand opportunity in comparison with what might have been gained in power and knowledge to serve humanity; but each of us can assimilate only according to his preparedness, and what lessons we can learn depends on our own fitness, not on the favour of our teacher. Therefore let us strive unceasingly to be better prepared when next that teacher comes amongst us.

Many are the tributes of gratitude, love, and devotion that H.P.B.'s departure has called forth. From circumstances mine comes to stand among the last and briefest; but it is in deeds not words that her life must blossom and bear fruit in her pupils. She left us the charge "to keep the link unbroken," to hand on to others the help she gave so freely to ourselves. Let us up and be doing, Brothers, for the time is short, the task mighty, and our Teacher's noblest monuments will be growth and spread of the light she brought to the world.

—BERTRAM KEIGHTLEY

THE PATH OF VIRTUE

IN the Mahayana tradition there is what is called the Paramita Path—the Way of Divine Virtue leading to the Great Renunciation. Every religion inculcates virtues, but these virtues are practised without a basis in knowledge, and therefore can only be partially observed at best. Many talk of Brotherhood, when what they really mean is a creed, a club, a clique. Everyone talks of Love, when they mean personal affection. Everyone talks of Charity or generosity, while looking on it as a business proposition, a patronizing proposition; and even then, what blunders are committed in the name of Charity!

Most men and women have virtuous instincts—to be kind, to be just, to be charitable, to be truthful, to be self-sacrificing. The creeds of churches and temples have little to do with virtues. There are liars and thieves in every community and sect as there are good and true men in each. Modern education and civilization tarnish and vitiate the virtuous instincts. Civilized men have given to innocent "savages" tobacco, alcohol and venereal diseases. A good man is good not because he has acquired education and head-learning, but because of his native instincts. So, the life of the Divine Paramitas is not some kind of religious life, it is *spiritual living*, which any man or woman, irrespective of his or her religion, *can* undertake and, Theosophy says, *should* undertake. Students of Theosophy try to combine knowledge and virtue, but let it be understood that if knowledge is sought it should be because the aspiration is to unfold virtue.

So, for the practice of the Paramitas, knowledge of their philosophical basis is essential. First, we have to learn that for good reasons rooted in psychology and metaphysics there are Five, Seven and Ten Paramitas named. These are the souls or wombs of all other virtues. Secondly, to practise these fundamental Paramitas, we must understand a little more precisely, from the point of view of practical occultism, not only our sevenfold constitution, but also the construction of the personality. Our physical body carries within itself the signs and symbols of our psychic and spiritual make-up. Just as we all see with our eyes, however different the power of sight; just as we all digest food in the selfsame manner, however different our capacity to digest; so also all of us express feelings, thoughts, desires and aspirations through the selfsame organisms, however different our powers to feel, think, desire and aspire.

There are three chief centres in the human body for the three main forms of human activity. These are, in the order of their importance, the heart, the head, and the navel. Our heart is the centre of spiritual consciousness; our head, the centre of psychic or mental self-consciousness; our navel, the centre of feeling or Kamic consciousness. All our desires and feelings, good or bad, when they are personal, are related to the navel. It is the centre to which all the bodily feelings of heat and cold, pain and pleasure, etc., are directed. It may be called the seat of animal feelings—from mother's love to selfish ferocity. The instinctual feelings shown by birds and beasts are not soul-qualities in the sense of pertaining to a self-conscious soul. The seat of the animal soul is the navel—not only in animals, but also in us. So, when people are angry or patient, lustful or loving, greedy or generous, these feelings proceed from the animal-man or Kama-Manas. We have moods of anger or patience, of lust or affection, of greed or generosity. The good moods have to become permanent to become virtues, Paramitas, which are divine. Man is superior to the animal in possessing the thinking, reasoning, comparing and contrasting mind. Animals cannot control their moods, which result from their instincts; but a human being can control, purify and elevate his moods, make permanent his good feelings by knowledge and effort, and thus bring to birth the Divine Paramitas.

Often ordinary virtues are mistaken for Divine Virtues. We have seen that ordinary virtues relate to the Kamic man whose seat is the navel; the Divine Virtues belong to the spiritual man enthroned in the recesses of the Heart. When ordinary virtues become permanent habits, we have succeeded in raising them from the plane of Kama, of animal-man, to that of Buddhi-Manas, the Spiritual Man.

It is easily inferred that the head, the seat of the thinking man, must play the most important part in this transmutation of animal-soul expressions into Divine-Soul expressions. The head is the crucible in which the lead of the passions can and should be turned into the gold of the Divine Paramitas. We learn this when we try to curb our vices. Very soon we are able to determine that only by using our knowledge do we succeed. Therefore it is said: "The fight is in the mind." The animal soul, from its base in the navel, sends its soldiers to the head; the animal soul instinctively feels that if the activity of the head were stopped, it would reign supreme. The first fight is between the head

and the navel. Kama fools the thinking faculty and takes us unprepared. Men and women fail to overcome Kama because they have not acquired sufficient knowledge of the right kind. Our head possesses knowledge which proves absolutely inadequate to overcome Kama.

Theosophy teaches us : (1) to purify, (2) to strengthen and (3) to elevate the mind by philosophical study. Such study brings us the weapon of Impersonal Force against which Kama becomes powerless. Once the head has freed itself from the glamour of sense-data and head-learning, it can easily overcome the animal soul or Kama. When philosophical knowledge touches the ordinary human virtues, there is a revolution in the kingdom of the navel. Many soldiers, numerous battalions made up of ordinary good human instincts, leave their chief, the animal soul, and come over to the human soul to aid it to overcome Kama. The human soul, Manas, the Thinker, aids the good animal instincts by right knowledge and right understanding, and so wins them over to its side, and the animal soul encounters defeat. So, good human feelings, though they are personal, have a use. On the other hand, mere personal good feelings will not take us far, and dangers lurk for the one who thinks that goodness without wisdom is enough for him or her.

Having thus laid the ground, let us examine some of the Paramitas. The first is Dana, ordinarily translated charity. In common parlance, it means mainly giving money to individuals or to causes. It is a symptom of our materialism that mere money-giving is called charity, and why the money is given, or how, is not taken into account. But *The Voice of the Silence* defines charity as "love immortal." The practice of charity is not the giving of our possessions—it is the giving of love of the immortal kind. So, charity must be a mental virtue before it can be made actional. We must practise love in our own consciousness, and even before we speak of love we must have thought about it. The mental process purifies ordinary human love of its personal bias, because the moment we begin to love others in the highest sense of Dana, we come face to face with our motive. People generally hardly apply the test of motive to their actions, because the mind is not made the starting point of actions. Love is said to be blind—it is, when it is not purified by knowledge which questions motive and therefore determines method. Immortal Love, the Dana Paramita, is *not* blind—it is all-seeing. Love enables us to see; it is hate which blinds. So, to

practise Dana we must *think* of it as Immortal Love and begin to love impersonally those whom we have loved before personally, and expand the circle of loved ones, gradually and deliberately. We shall not be able to do this without proper Theosophical knowledge. Why should we love our kin and friends impersonally? Why should we try to love all and sundry? If Christendom does not obey the injunction, "Love thy neighbour as thyself," it is because the metaphysics underlying that proposition is not understood. This Paramita is related directly and intimately to the Third Fundamental Proposition of *The Secret Doctrine*. Similarly, in spite of Dana being defined in the *Gita* as threefold, Hindus are not practising Sattvic Dana, and for the same reason. So, to be charitable to others means to love others with love that does not pass nor perish.

The second Paramita is Shila—Harmony. Our words and acts often do not go together, and more, our thoughts and words often go in opposite directions. Thus are beings disintegrated, but by the practice of this Paramita we can become *integrated*. The vice opposed to harmony is hypocrisy. As love and hate make a pair, so do harmony and hypocrisy. H.P.B. calls hypocrisy an unpardonable sin in Occultism, because it bifurcates our consciousness, divides us, and we may go so far in becoming hypocritical that it would be impossible for us to become whole or integrated. But, if the injury done by hypocrisy is great, so are the benefits accruing from the harmony Paramita. Its practice is the means whereby Karma is exhausted. "Shila, the key of Harmony in word and act, the key that counterbalances the cause and the effect, and leaves no further room for Karmic action."

The practice of the Shila Paramita also must proceed from thoughts to feelings, from these two to words, then from these three to deeds. No outer adjustment will serve if inner harmony is not created. If we are harmonized within, we shall act harmoniously with humanity and the whole of Nature. There is a higher aspect to Shila—the capacity of the practitioner to face and to adapt himself as his own Karma precipitates. He learns the art of handling the Devas or Elementals as he practises Shila. The *Gita* names as the fifth factor in the accomplishment of every work "the presiding deities," and the *Voice* says that if the Disciple lacks the Shila virtue, he trips and "Karmic pebbles bruise his feet along the rocky path." For the beginner, it is

a difficult Paramita to practise, and so we are told to bathe our soul in Kshanti's essence.

That is the third Paramita—Patience. A Master once wrote, "Great man is he who is strongest in the exercise of patience." This Paramita is directly related to the Law of Cycles and so to the Second Fundamental Proposition of *The Secret Doctrine*. But we must not mistake Tamas for Kshanti! If Karma is not Kismet or fatalism, patience is not mental and moral lethargy. "Procrastination is the thief of time." If we squander money we can perhaps make up for it, not if we waste time. Theosophy does not believe in the mental attitude that "something will turn up." Time is most patient, but it is always and ever active. So, true patience means action—doing things deliberately, taking advantage of the Law of Time. We often become impatient with ourselves and with others and then blame our own lower nature and the world. Patience, once again, has to be practised mentally first, and then outwardly. Note the peculiar importance and the unsuspected value given to Kshanti: When we have passed the Gate of Patience, our body has become our slave. If we cannot practise Shila without Kshanti, it is equally true that we cannot practise patience without the higher indifference.

The fourth Paramita is Viraga. Viraga means without Raga or attachments—no attraction to things, no aversion. The exercise consists in rising above the pairs of opposites. It is at this stage that "the rude arouasers of Ahankara," Egotism, assail the practitioner. Viraga is *not* indifference to the world; every so-called Hindu Sannyasi or Muslim Faquir claims to be a Viragi. That is false Viraga. The higher indifference is the capacity to evaluate every person, every object, every event at its true value, its correct worth.

Having conquered illusion and become indifferent to the pairs of opposites, with our gaze fixed on the Truth we perceive, it would seem as if all was well, and all we needed was energy to go on and on! But this is not so. The greatest obstacle on our path arises within ourselves—the pride of achievement. How wonderful we are! On what pinnacle we stand! On the path of Virya, we shall fail if we have not realized completely the difference between the lower man and the Higher Man, the Thinking Self, for we shall then mirror back the things of the earth. Before we can enter the gate of Dhyana, we must be incapable of mirroring back anything of the earth. Earthly thoughts

must find no place in our consciousness.

We can well visualize what energy we shall need, what strength of mind and heart, to reach the goal ahead. The expression given to us, "Diamond-Soul," is mantramic. "Make hard thy Soul against the snares of Self; deserve for it the name of 'Diamond-Soul'," we are told. We can deserve it only when we have realized the fact of immortality. Illusion has been conquered; reality dimly perceived; the passing illusions have been seen to be such. All thoughts have been stilled; the consciousness has been centred on the One. Time has ceased to be. That which has been acquired is "ceaseless contemplation" on *Sat*. Hence the picture is given of an alabaster vase, white and transparent. Only the golden flame of Prajna, the energy of Spirit, is seen within. We are that vase. Nothing now separates us from the All. The mind has reached a condition of fixity; thought-impressions may batter against the outside of the vase, but complete non-attention to them kills them before they have affected us.

It will be noticed that these Paramitas are to be practised not one after another, but simultaneously. The world needs the cultivation of the virtues; masses of men do possess good feelings—poor reflections of Great Virtues; but even these are better than head-learning, possessed by so many of the so-called "leaders," without fellow-feeling of the right type. Making use of good feelings is not taught, while using Knowledge *is*. Cultivation of the Virtues, so that these become Jewels of the Human Heart—that is what is necessary today.

Practitioners of the Paramitas may use these seven virtues named in *The Voice of the Silence* as making up a perfect picture of the Masters, who are Men of virtue. In Them the Paramitas shine forth as Vibhutis—Excellences. They are Lovers of all Humanity, whose embodied existence chants Divine Harmony. They are Patience Incarnate, waiting and watching for individuals to come out from civilizations as they rise and fall. Indifferent to the mighty magic of Prakriti, They are co-operators with the mightier magic of Purusha. And Their Energy is that of Immortality which is Truth. They are the Wise Ones—Buddhas—who sacrifice for all. May the Power of Their Paramitas protect the world and help humanity!

AWAKENING TO THE REAL

THE wonderful description of the Universe given in Chapters X and XI of the *Gita* reveals to us the difference between the mental grasp of things and the intuitional. A characteristic of the mind is its dividing and separating power: it deals with "facts," separated things, even though it also tries to unite them; it deals with forms, the multitudinous aspects of the One, and in Chapter X Arjuna is given by Krishna the mental outlook on the Universe. Here he sees the differentiated, separated objects and he is told that Krishna is *in them all*. It is Krishna who is the Ego seated in the hearts of all; it is Krishna who is the great sage, the highest of the animal kingdom and the lowest of things and creatures. There is not a point of space where Krishna is not, for he is the essence of the air which is everywhere, the quality of water, etc., and he is in the minutest atom. Arjuna, the mind, is therefore to look *for* the Krishna within all forms.

In Chapter XI, the divine eye is vouchsafed to Arjuna and this has the power to synthesize all diversities and forms. He therefore sees all things *in Krishna*. Wherever he looks, all is the body of the One, and the One shines through all, its glory undimmed by the enclosing forms. It is as though the tiny sparks which hardly show within the various forms, are here freed from their thick garments and become blended in the One Great Light. The contrast between the undivided One Flame and the separate sparks within their limiting walls is so great that Arjuna for the first time begins to feel reverence for the One.

He is able to see himself as he is and is filled with remorse for the way he has treated the One and begs forgiveness—not, be it noted, of the Krishna whom he has known as his friend and playmate, but of the real Krishna, the One without form, who shines like a thousand suns and whose splendour fills all space. He feels awe at the sight; it is as though he were being called to merge himself in the One, and in fear he begs Krishna to assume again his usual form. His mind cannot hold the synthesis any longer. It is to be noticed that it is his mind that is describing the synthesis and rendering it in terms of division just as a picture can be seen at one glance but it will take five minutes to describe it. And when the mind can no longer hold the greatness, the vision begins to fade, and once more the world is the well-known world of forms which, if they do hide the One, are yet

familiar and therefore bring a sense of peace.

Settled once more among the well-known forms, Arjuna asks how he should worship Krishna to become blended with Him, to know Him as he is. He is told once again the same thing that he has been told before—he must devote himself to Krishna. He must place his heart, the organ of intuition, on Krishna. Many ways he is given, but always the emphasis is on love and devotion, for devotion is the power which loosens one's individual hold on personal life and makes one feel like an inseparable part of the Whole. It is, therefore, a truth that to give up life is to live. It is, indeed, the only way of growth, for the lesser must become the greater by merging itself in the greater. The urge for union with "something afar from the sphere of our sorrow" is admirably expressed by poets, as by Shelley in his "Ode to the West Wind" and in "Love's Philosophy":

Nothing in the world is single;
All things by a law divine
In one spirit meet and mingle...

To cultivate love, born of a vision of greatness, sympathy, beauty, truth, is the only way in which the Krishna within us can be known.

All of us have some great vision in life, have experienced a recognition of there being something so far from our own petty self and life as we know it that we have for the moment sensed a wonder and a glory and been filled with the will to do or to be; but, as with Arjuna, it fades with time. We must reflect upon the closing words of Sanjaya in the *Gita*: "As I again and again remember...." All through our life we must remember and remember again the highest we have ever known, whether it is that flood of rich life that flowed through our veins when the great Truths of Theosophy opened up for us a vision of a universe so different from the one we knew, or whether it is the glory of one special sunset, or, again to quote a poet, the feeling that we had when once we saw "all Heaven" in a child's smile—whatever memory keeps alive in us some vestige of the Real, that we must "again and again remember" so that its greatness becomes a background to all our daily living.

KNOWING AND BELIEVING

ENDLESS is the search for Truth. This is not because there is no lasting Truth to be found, as the negators of science would have us believe. Neither is it because truth is a mystery of God not to be inquired into, as dogmatic religionists presume, thus evading the real issue. The reason is that there are fathomless depths of knowing and boundless fields of knowledge beyond whatever may be known by the finite mind. In this sense there is no finality to anything. Nevertheless, there are certainties of consciousness possible of attainment. Otherwise spiritual knowledge would be a mere fancy. It is not so.

We have to make the best of relative truths, but Absoluteness is the everlasting foundation without which relativities could not exist. Worshippers of change, as much as worshippers of stereotyped patterns, lose the faculty to perceive immortality. Yet what is mortal could never be without the immortal as its basis and support. Changelessness underlies all change. Unity is essential to diversity. Without metaphysical verities brotherhood would be an idle dream, its practical realization would be impossible; and justice in the working of natural law would be inadmissible. Such is not the case. Intuitive perception tells us that it is not so. The teachings of Theosophy awaken us to a realization of the supreme fact that the only true and final authority for anything lies *within*.

What is authority? The answer is twofold: Authority may be briefly defined as "a right to command or to act"; hence, the exercise of "power or command." This usually flows from a precedent of one kind or another which is assumed to justify it. More specifically, authority is defined as (a) "an opinion, saying, or statement taken as a precedent"; "a book containing such a statement or opinion, or the author of the book." Authority is thus assumed to be "power derived from opinion, office or station." Note that this sort of "authority" has no existence unless it is "taken" as such, or enforced. A true meaning of the term is more nearly approached when authority is defined as (b) "influence of character...the accumulated weight of the expressed opinions of the great men of the past"—provided these are based on principles or truths that are or may become self-evident.

The best definitions of genuine authority are to be derived from affirmations and suggestions in Theosophical teachings. The authority

on which we ultimately rely is Faith, defined by W. Q. Judge as "the intuitional feeling—'that is true'" (*Letters That Have Helped Me*, Indian ed., p. 9). Hence, from the Theosophical point of view, as a note in the same book puts it, "we are not to act without the inner asseveration" (p. 22). Any other kind of "authority" is and has been for centuries a benumbing weight upon the enquiring soul. This weight is thrown off as men attain knowledge. H.P.B. wrote in the Preface to *Isis Unveiled*:

In our studies, mysteries were shown to be no mysteries...and science, theology, every human hypothesis and conception born of imperfect knowledge, lost forever their authoritative character in our sight. (I, vi-vii)

Does this mean that only Theosophical books are to be regarded as authoritative? Not at all, however true they be. Blind acceptance of anything does no one any good. This is not meant to rule out respect for spiritual instructors or high regard for sacred texts, but only to indicate that real intuitive knowledge has to be acquired. Even the Buddha admonished His disciples not to accept anything He said without knowing it for themselves: "*Do not believe merely on the authority of your teachers and masters, or believe and practise merely because they believe and practise.*"

It was said in the Introductory to *The Secret Doctrine*:

It is above everything important to keep in mind that no theosophical book acquires the least additional value from pretended authority. (I, xix)

Yet, in the face of this, how many books have been written, even in the name of Theosophy, claiming to be authoritative, to check-up 100 per cent with *The Secret Doctrine*, or even, in some cases, to give out new and greater truths, never heretofore revealed! Those who contemplate the true import of the original message of Theosophy need not be taken in by these claims. They in fact have a duty to expose them wherever they can. Under the caption "Correspondence," an inquirer asked the Editors of *Lucifer* (April 1888, Vol. II, p. 156): "What books do you specially advise to be read in connection with *Esoteric Buddhism*? and any remarks upon them." The reply was:

Five Years of Theosophy, or better the back numbers of the

Theosophist, and the *Path*, also *Light on the Path*.

When the general outlines have been mastered, other books can be recommended; but it must always be borne in mind that with very few exceptions *all books on these subjects are the works of students, not of Masters*, and must therefore be studied with caution and a well-balanced mind. All *theories* should be tested by the reason and not accepted *en bloc* as revelation.

These are wise, common-sense and fair warnings. What, then, with regard to such works as *The Secret Doctrine*? Mr. Judge answered this question most forcibly and impressively:

If any authority pertains to the *Secret Doctrine*, it must be sought inside, not outside. It must rest on its comprehensiveness, its completeness, its continuity and reasonableness; in other words, on its *philosophical synthesis*, a thing missed alike by the superficial and the contentious, by the indolent, the superstitious, and the dogmatic. ("The Synthesis of Occult Science" : *U.L.T. Pamphlet No. 3*, p. 22)

Constant and consistent devotion to truth is required. "There is no religion higher than Truth." What one really *knows* is authority for the one who knows, not for anyone else. Any other kind of authority is mere presumption. This applies especially and most intimately to the affairs of everyday life. Those who, with a little knowledge of Theosophy, presume to know all about another and his motives are arrogant. Such arrogance compares unfavourably with the compassionate humility and inner strength of the great and wise Adepts whose teachings such students may profess to follow. "Human nature is unfathomable," wrote a Master of Wisdom. "No man but a sage or true seer can judge another's Karma." This time-honoured aphorism (No. 28) (*U.L.T. Pamphlet No. 21*) is often unwisely ignored. How can tyros in Theosophy presume to "guide the destinies of others"? And this in the face of the *Secret Doctrine* teaching regarding soul evolution by self-induced and self-devised efforts! The Wise abstain from superficial judgments because They know better. They accept as authority nothing less than the highest sanction of the spiritual consciousness that illumines Their own Souls—checked up with that of countless others. Accordingly, They strive to enlighten, instruct and help Their younger brothers in ways that aid them to help themselves to stand on their own. This They do with compassionate

understanding.

No one truly wise could ever remark unsympathetically of the suffering of another: "It is his Karma." When the speaker's turn comes to experience similar Karma, the lesson may be learned. Then the understanding compassion of Those who have learned fully may take on a more vitally profound meaning. In such ways gratitude is born naturally, not by hunting for it. Those who seek gratitude are not likely to find it. Gratitude comes of itself from the heart of the grateful. Can anyone be grateful for kicks and scorns on the way of life's great endeavour? Inwardly we know better. That is why W.Q.J. so wisely and knowingly admonished us to "try as much as possible to be real brothers, and thus get nearer the truth," to "get up as fast as possible the feeling of brotherhood." This does not mean to surrender the power of judgment.

Mr. Judge has written:

As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith. (*Letters That Have Helped Me*, p. 23)

The question of authority has been dealt with in so many ways in the original Theosophical teaching because of the vital necessity to understand it clearly and to practise it. In "A Year on the Path" Mr. Judge wrote:

All our devotion to Aryan literature and philosophy arises from a belief that the millions of minds who have trodden weary steps before ours, left a path which might be followed with profit, yet with discrimination. For we implicitly believe that in this curve of the cycle, the final authority is *the man himself*. (*The Path*, March 1887, Vol. 1, p. 355)

WE preach but to those who really want to know.

—H. P. BLAVATSKY

THEOSOPHY AND NON-VIOLENCE

IN these troubled times when wars and rumours of wars are rife, it is worthwhile to try to define the Theosophical viewpoint on the matter. If we are to take heed of the words of the Maha Chohan, the Great Master, in a letter written way back in the early 1880s, then it is long past the time when "Theosophy should enter the arena" of life.

A graphic illustration of the terrible consequences of war was given by H.P.B. in the article "Karmic Visions." In this poetic tale, Clovis, the murderous King of the Franks, is reborn as Frederick III of Prussia who dies of throat cancer as a result of the cruel slaying of a holy woman in his last incarnation. In his final days, the evils of war are brought forcibly home to Frederick, who vows that he will never henceforth sacrifice for vainglorious fame or ambition a single son of his motherland.

The whole story is an effective promotion of non-violence, as well as a profound teaching regarding the workings of human consciousness and its ability to transcend physical suffering. It is also a prophetic tale, previewing the coming wars of the twentieth century. Few, playing their "war games," are able to visualize clearly the dreadful consequences of warfare and the way in which it touches the lives of millions of people and causes so much suffering to the families and friends of its victims. Is there any cause in the world worth the maiming and killing of innocent men, women and children? The television brings to us pictures of children heavily bandaged, their faces a study in bewilderment, their innocence cruelly robbed by the insanities of their "elders." There is no example set here; rather a pathetic instance of human folly. Billions are spent on the construction of ever more advanced instruments of torture and destruction, and their creators are eager to try them out. What is the purpose of devising them otherwise?

It is a far cry from this rather gruesome scene to the kind of world envisaged by the great world teachers throughout the ages. Jesus advised us to "love our enemies," but modern politicians think themselves wiser. It is better, they reason, to follow the old Mosaic law of "an eye for an eye." The words of Jesus are outmoded in their view. He might just as well not have existed. The same applies to the so-called followers of other great teachers. Human beings today are falling far short of the lofty ideals of their prophets. If violence can

overcome violence, then we could equally say that lust can overcome lust, or greed can do away with greed. What is needed is an effective anodyne. The world's pain increases through ignorance. We are now witnessing the consequences of a society allowed to develop without any kind of balance. The "wonders" that have arisen as a result of the development of the lower mind are devoid of the restraining qualities of man's higher nature, and so a veritable "Pandora's box" of ills has descended upon mankind. Harshness and disharmony have their own special temples, raised by the passions of the uncontrolled, and we are lost in a labyrinth of confused ideals. How can we extricate ourselves? Is it possible?

The writings of H.P.B. contain a wealth of information and advice that can be applied to *every* problem that we face, individually and collectively. It may take diligence, and some intuition, to apply the knowledge imparted effectively and wisely, but the solution is there for those who have the ears to hear. Once we begin to realize that behind the ever-changing kaleidoscopic images of the world there is one permanent reality that has its being in the heart of every one of us, then perchance we may comprehend the foolishness of erecting barriers that define our brothers and sisters as black or white, as Eastern or Western, as Hindus or Christians or Muslims or Buddhists. These definitions based on the heavy-handed concepts of Kali Yugic reasoning have no value to those whose minds are turned towards the *true* values that outlive contemporary fads.

The kind of consciousness that believes that solutions can be reached by maiming and killing fellow human beings is indeed grotesque and is "light years" away from the intelligent and inspired ideals of all true Theosophists, ideals they are trying to exemplify in their lives. H.P.B. writes:

It is not violence that can ever insure bread and comfort for all; nor is the kingdom of peace and love, of mutual help and charity and "food for all," to be conquered by a cold, reasoning, diplomatic policy. It is only by the close brotherly union of men's inner SELVES, or soul-solidarity, of the growth and development of that feeling which makes one suffer when one thinks of the suffering of others, that the reign of Justice and equality for all can ever be inaugurated. This is the first of the three fundamental objects for which the Theosophical Society was established, and called the "Universal Brotherhood of Man," without distinction of *race, colour or creed.*"

("The Theosophical Society: Its Mission and Its Future": THE THEOSOPHICAL MOVEMENT, December 1962)

It is to be regretted that mankind lacks the perspicacity to take heed of such words. It is true that the motives of most of the world's leaders are good and that they wish only for peace, but their methods are definitely suspect and based on ignorance of the laws of nature and the workings of Karma. Violence to overcome violence creates but a vicious circle that is productive of even more suffering in the future.

Certainly H.P.B. and the Masters had no doubts as to the efficacy of the teachings that they gave to humanity more than a hundred years ago. They *knew* of the coming disasters; the general trend of civilization as the result of materialistic science and dogmatic religion revealed this to them. They were very much aware that only Theosophy held the answer to the world's problems. This is shown clearly in a quotation from an article entitled "Le Phare de l'Inconnu" ("The Beacon-Light of the Unknown") (reprinted in *She Being Dead Yet Speaketh*) in which H.P.B. states:

I say it again; it is only theosophy, well understood, that can save the world from despair, by reproducing social and religious reform—a task once before accomplished in history, by Gautama, the Buddha: a peaceful reform, without one drop of blood spilt, each one remaining in the faith of his fathers if he so chooses. To do this he will only have to reject the parasitic plants of human fabrication, which at the present moment are choking all religions and churches in the world. Let him accept but the essence, which is the same in all: that is to say, the spirit which gives life to man in whom it resides, and renders him immortal. Let every man inclined to go on find his ideal—a star before him to guide him. Let him follow it, without ever deviating from his path; and he is almost certain to reach the Beacon-light of life—the TRUTH: no matter whether he seeks for and finds it at the bottom of a cradle or of a well.

These words are brought back into sharp focus by recent events in the Middle East. If only mankind would hearken to these soul-satisfying words instead of the inane voices of material progress and vainglorious conquest! Like flies in a spider's web, we are trapped by the standards we have formulated, which are all based on ignorance

of the true values of life. These true values are the very ones that Theosophy attempted to impress onto the collective mind of humanity. It would be wrong to say that this is a futile effort, as we can see many beneficial effects of Theosophical teaching. In the same article from which we have just quoted, H.P.B. wrote:

Do our benevolent critics always know what they are laughing at? Have they the smallest idea of the work which is being performed in the world and the mental changes that are being brought about by that Theosophy at which they smile?

Millions of people worldwide are crying out for peace and making their voices heard. How far this awakening of a positive desire to restore the planet's broken harmony is connected to "the mental changes that are being brought about by that Theosophy at which they smile" is impossible to gauge, for us anyway. We should all be very much aware of the attempts being made by the Masters to palliate the world's sufferings, despite being limited by the workings of Karma. Recent successes in the quest for world peace can perhaps be ascribed, by the perspicacious, to their beneficial influence.

A restoration of the faith that the ancients had for their divine leaders would not go amiss in these corrupt times. Too many will-o'-the-wisps, creations of the world's folly, are deified by modern man. Film stars, sports personalities, politicians and writers of sensational novels are given precedence, while those who could reconstruct the whole framework of our beleaguered souls are regarded as mouldy relics of a long dead past. The world is empty, shallow. The TRUTH no longer sings its harmonious song in the hearts of the people, although its strains are sometimes heard, playing softly in the distance. How can we bring this distant music into the lives of all those who suffer, and make it the basis of every aspect of life? There is an element in the heart of almost everyone, even those regarded as dark and evil, that will respond to the truly transcendental teachings of Theosophy. Sometimes those who perpetrate terrible crimes are fully convinced that it is necessary to act in that way in order to get their message across and bring about a "Utopia" of their own conception.

All this shows the terrible evils that humanity is prone to, owing to ignorance of the spiritual nature of man. Many are unaware of the workings of Karma and of Reincarnation. They do not know that their actions, far from bringing them nearer the realization of their ideals,

are, in fact, creating even more problems for the future, and quite probably ensuring that these ideals will never be permanently realized. They are condemning themselves to a fate worse than death, through violent actions that have far-reaching consequences. We can return to the words of H.P.B. quoted above and find in them the solution to this terrible riddle. Only Theosophy, rightly understood, can awaken in man those human qualities that will enable him to effect a reform that is free from any kind of bloodshed and is guided by the dictates of true spiritual knowledge. Only in this way can we hope to bring about a "Golden Age" where everyone is equal and violence is unknown. It is up to each one of us, individually and collectively, to bring down this "heaven on earth" from the realm of ideals to that of practical reality.

It is easy to see why the Churches have always fought science and persecuted its devotees. On the other hand, I maintain that cosmic religious feeling is the strongest and noblest incitement to scientific research. Only those who realize the immense efforts and, above all, the devotion which pioneer work in theoretical science demands, can grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed in this world, Kepler and Newton must have had to enable them to spend years of solitary labour in disentangling the principles of celestial mechanics! Those whose acquaintance with scientific research is derived chiefly from its practical results easily develop a completely false notion of the mentality of the men, who, surrounded by a skeptical world, have shown the way to those like-minded with themselves, scattered through the earth and the centuries. Only one who has devoted his life to similar ends can have a vivid realization of what has inspired these men and given them the strength to remain true to their purpose in spite of countless failures. It is cosmic religious feeling that gives a man strength of this sort. A contemporary has said, not unjustly, that in this materialistic age of ours the serious scientific workers are the only profoundly religious people.

—ALBERT EINSTEIN

THE SCIENTIFIC METHOD

IN her article "Psychic and Noetic Action," Madame H. P. Blavatsky referred to the "speculations that blossom forth today, to die tomorrow—on the shifting sands of modern scientific guesswork" (*Raja-Yoga*, p. 52). H.P.B. did not make such statements to be repeated unintelligently by her students; she made them to stimulate critical examination of the assumptions of current thought. Criticism of the divorce of science from metaphysics and from ethics and ridicule of the ephemeral nature of scientific hypotheses are not sufficient. Criticism should be constructive, and to be constructive it must be based upon knowledge and understanding.

H.P.B. also wrote in her message of 1888 to the American Theosophists:

It is diversity of opinion, within certain limits, that keeps the Theosophical Society a living and a healthy body, its many other ugly features notwithstanding. Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergencies would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

It must also be allowed that on the day that scientists cease to be uncertain, cease to change their opinions, on that day will science become as dead as any mummified religion.

Students who speak or write on science should, therefore, see beyond the fact of change to understand the nature of that change. It would not, for example, be a true comparison to liken science to that unstable person who never knows his own mind. A truer comparison would be to liken it to a rather inexperienced artist who, having cultivated the habit of careful observation of nature where other people are almost completely unobservant, tries to produce a pencil drawing of what he observes. Constantly he has to erase pencil lines and redraw them, but slowly and patiently he achieves a fair representation of what he sees.

In the words of Max Planck:

Physical science demands that we admit the existence of a real world independent from us, a world which we can, however, never

recognize directly but can apprehend through the medium of our sense experience and of the measurements mediated by them.

On the basis of what is apprehended, a picture is drawn which is believed to approximate to a true representation of the real world. This picture is continually modified to accommodate additional observations, but is never completely scrapped, and it is believed that the world picture of science approximates ever more closely to a correct representation of the real world. Probably few scientists, if any, would claim that the present world picture is necessarily near the truth, or that it can ever become a perfect representation of it. It is the quest that interests scientists, and most would agree that "to travel hopefully is better than to arrive."

The foregoing is closely connected with scientists' rejection of the deductive method of reasoning in favour of the inductive, and the reason for this choice should again be understood before it is criticized. Its historical origin lies in the speculative nature of Greek thought and Christian theology. In theology, for example, a doctrine such as that of the Trinity has been the premise from which deductions about the world have been made. There have been many variations of the doctrine and the resulting controversies between rival schools have been bitter and bloody. In philosophy, in the pre-scientific era, thinkers often argued in this way: The circle is the perfect figure and therefore the planetary orbits are circular. There was no attempt to settle the question by actual observation of the shape of the planetary orbits. In general, scientists in looking at the past see theologians and philosophers squabbling over their fundamental premises with no thought of an appeal to nature to settle their disputes. Where there is so much uncertainty about the fundamental premises, the deductions therefrom cannot be reliable. Consequently the deductive method has fallen into complete disrepute among scientists.

Scientists know of only one firm ground on which to erect any logical structure: observation of nature. The observation that inflammable substances will not burn if air is excluded may be a very trivial thing compared with the doctrine of the Trinity, but it has this great advantage: no sensible person will deny it, for he can carry out the necessary experiments to prove it for himself. On the other hand, no two persons can agree about general principles. Therefore the general scientific method is first to observe nature and then to seek

some general hypothesis that links the observations together in a logical scheme. The hypothesis will suggest further investigation that will reveal further facts on the basis of which the original hypothesis may be modified to conform more closely to a correct picture of the real world.

The foregoing may be more understandable if an illustration is given. James Clerk Maxwell, in the 19th century, connected most of the known facts of electricity in a hypothesis which, among other things, assumed the existence of an ether to which he gave a mechanical structure and properties. If such a medium existed, it should be possible to detect the motion of the earth through it and the ingenuity of many experimenters was directed towards the detection and measurement of such a movement. The negative results of their experiments led to Einstein's theories of Relativity, one consequence of which was to modify the conceptions of space and time as absolutes; another, to inspire further research. Today, as a further result, apparently empty space is suspected to possess properties never dreamed of by Maxwell or his predecessors. Sir Edmund Whittaker wrote of space: "It seems absurd to retain the name 'vacuum' for an entity so rich in physical properties, and the historical word 'aether' may fitly be retained." It should be understood that a scientific hypothesis is never regarded as the last word, except by the foolish, but only as a synthesis of known facts and a signpost to further discoveries, while all the time scientists take as their motto the words of Wordsworth:

To the solid ground

Of Nature trusts the Mind that builds for aye.

To sum up: science has abandoned the deductive method of speculative religion because, outside of blind faith, it understands no way in which the validity of the basic premises can be established; it has embraced the inductive method because the experiments and observations of one person can be repeated by another so that he, too, can satisfy himself of their validity, and thus the two have an agreed starting point.

On purely logical grounds, the position of science is not easily assailed, yet the very absence of any principles of universal validity renders the whole of science of doubtful value, for it contributes

nothing that can bring true content to people, nothing that can guide them through the terrible sufferings and difficulties which confront them and which threaten the existence of science itself.

It was part of H.P.B.'s mission to show that there are fundamental principles, which have been recognized and understood by wise men in every age, and that each one can establish their validity for himself or herself.

So far as Science remains what in the words of Prof. Huxley it is, viz., "organized common sense"; so far as its inferences are drawn from accurate premises—its generalizations resting on a purely inductive basis—every Theosophist and Occultist welcomes respectfully and with due admiration its contributions to the domain of cosmological law. There can be no possible conflict between the teachings of occult and so-called exact Science, where the conclusions of the latter are grounded on a substratum of unassailable fact. It is only when its more ardent exponents, overstepping the limits of observed phenomena in order to penetrate into the arcana of Being, attempt to wrench the formation of Kosmos and its *living* Forces from Spirit, and attribute all to blind matter, that the Occultists claim the right to dispute and call in question their theories. Science cannot, owing to the very nature of things, unveil the mystery of the universe around us. Science can, it is true, collect, classify, and generalize upon phenomena; but the occultist, arguing from admitted metaphysical data, declares that the daring explorer, who would probe the inmost secrets of Nature, must transcend the narrow limitations of sense, and transfer his consciousness into the region of noumena and the sphere of primal causes. To effect this, he must develop faculties which are absolutely dormant—save in a few rare and exceptional cases. (*The Secret Doctrine*, I, 477-8)

H.P.B.'s statement in the Preface of her first book deserves to be pondered over:

It was while most anxious to solve these perplexing problems that we came into contact with certain men, endowed with such mysterious powers and such profound knowledge that we may truly designate them as the sages of the Orient. To their instructions we lent a ready ear. They showed us that by combining science with religion, the existence of God and immortality of man's spirit may be demonstrated like a problem of Euclid. For the first time we

received the assurance that the Oriental philosophy has room for no other faith than an absolute and immovable faith in the omnipotence of man's own immortal self. We were taught that this omnipotence comes from the kinship of man's spirit with the Universal Soul—God! The latter, they said, can never be demonstrated but by the former. Man-spirit proves God-spirit, as the one drop of water proves a source from which it must have come. Tell one who had never seen water, that there is an ocean of water, and he must accept it on faith or reject it altogether. But let one drop fall upon his hand, and he then has the fact from which all the rest may be inferred. After that he could by degrees understand that a boundless and fathomless ocean of water existed. Blind faith would no longer be necessary; he would have supplanted it with KNOWLEDGE. When one sees mortal man displaying tremendous capabilities, controlling the forces of nature and opening up to view the world of spirit, the reflective mind is overwhelmed with the conviction that if one man's spiritual *Ego* can do this much, the capabilities of the FATHER SPIRIT must be relatively as much vaster as the whole ocean surpasses the single drop in volume and potency. *Ex nihilo nihil fit*; prove the soul of man by its wondrous powers—you have proved God! (*Isis Unveiled*, I, vi)

You are right in thinking that the essential principles of Theosophy are often stated without the use of that name, for it is the only universal fundamental system which underlies the religions of every age....Theosophy requires no man to abandon a mode of life which is not in itself wrong....You are right in thinking that the essential to all true progress is a wish to conform utterly to the Divine Will, we being certain that we shall be helped in proportion as is our need.

—W. Q. JUDGE

IN THE LIGHT OF THEOSOPHY

One of the signs of the times, in this last decade of our century, is a shift away from a glittering lifestyle to a simpler life. An increasing number of affluent people, especially in the West, who have pared down their lifestyle through choice, not necessity, are affirming that having less of the material goods enables them to concentrate on the more important things of life. While acquisition, ambition and avarice were the watchwords of the 80s, now more and more people are discovering that an endless accumulation of things and happiness do not necessarily go together.

The cover story in *Sunday Express Magazine* (England) for March 24 deals with this current trend. Josephine Fairley, who met some latter-day spartans, writes:

An increasing number of people are discovering that "having it all" simply isn't enough....The best things in life are free, and it's an attitude that seems to be spreading. The hot things to have, *these* days, is *less*. For, at the end of the day, all the sound systems, designer suits, espresso machines or other (usually purposeless) purchases in the world can't paper over a gap in the soul....

Once upon a time, the Earl of Lichfield—the Queen's jetsetter photographer cousin—appeared to be the archetype of the glamorous sybarite, snapped at every ritzy party, known for his love of luxury. Now, he explains, "the urge to show off has gone—not just in me, but generally. Thank heavens we've moved away from the time when people had to have the latest fax machine and the latest stereo. But it isn't recession, it's just getting back to basics."...

Actress Joanna Lumley is now rediscovering the pleasures of doing things for herself....She travels less, eats out less, and observes: "We've come through a decade when we've been pummelled harder than ever to spend, spend, spend—often beyond our means. People are picking up the pieces now, paying the price—literally. We've been persuaded that if we don't have this or that, we're not chic or sexy, or a proper person, a real woman, a hunky man. And it's a load of guff."...

For many years, shopping was Vivienne Bock's hobby. A vivacious blonde, her former lifestyle was one long holiday...."Yet inside, I felt starving. I had everything I thought I wanted, but I was never happy."....A new start was essential, she reveals, because "I had come to the conclusion that 'things' weren't making me happy.

So the alternative was to look inside myself and try to find the pieces of the puzzle. I went through a lot of pain and suffering...." Today, however, she is a glowing picture of contentment—a state she attributes to the new ultra-simple lifestyle that has facilitated her "inner journey."..."I can't stand waste. I'm even selling my car. I've reached the conclusion that it's the best way to get rid of excess baggage."....

The Japanese have a word, *wabi*, to denote voluntary poverty; the notion that to be "thingless" is to possess the world. We will see more highflyers take that path, savouring the freedom that it brings.

People who were, not so long ago, taking pride in their high standard of living are now talking of "spiritual gain" to be had by a simpler lifestyle. For long they have been like the rich man who came to Jesus to find out what he should do to win "eternal life," and who went away sorrowing, "for he had great possessions." "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God," said Jesus (*Mark, X, 25*). But are not those who are now realizing this, facing the problem of Nicodemus? Are they not seeking "spiritual gain" and "spiritual regeneration" in the darkness of mental confusion? It is one thing to relieve oneself of an abundance of worldly possessions, but quite another thing to get relief from "the vain burden of the mind." The fundamental answer to what is spiritual regeneration was again given by Jesus: "Except a man be born again, he cannot see the kingdom of God" (*John, III, 3*). How to be "born again" is the problem facing us all.

Why do people—and governments—resort to lies, deceit and betrayal of the trust reposed in them? Are our moral standards going down? Can violence give way to peace? In the *April Span*, journalist and author Bill Moyers discusses these and other questions with teacher-philosopher Sissela Bok, who has written several books on the psychology of lying, the consequences of deception, and the strategy for peace. There is a crisis of trust, Bok laments, based upon a proliferation of lies—personal lies, professional lies, political lies. Lying is a way of gaining power over other people through manipulating them in various ways. It poses threats to our social

environment—the environment in which our families and societies exist and in which we communicate and make the decisions we want to make. All relationships in public and private life should be based on a certain amount of trust, says Bok. As stated by her in the course of the conversation with her:

I don't think that human relationships could function if everything were deceptive. In politics and business there are quite a few honourable, upright individuals around. The sad thing is that whenever somebody comes into the news who has done a lot of deceiving, then it casts suspicion on all the others....

Our century has been unbelievably violent and brutal and filled with tyranny, but it has also brought forth countervailing powers. We've had popular movements seeking change nonviolently and, in fact, succeeding more and more often....

The two most important factors are: Non-violence, to the extent possible, and truthfulness, or the avoidance of lying. If violence or deceit gets too powerful in any society, the society becomes oppressive and may break down. Wherever you look—at Buddhist literature, or the Bible, or Hindu scriptures—avoiding violence and deceit are stressed. Every community that has any kind of law, for instance, struggles against violence and fraud....A third principle is that of the constraint on betrayal, or breaches of law, or breaches of promise....In addition to avoiding violence and deceit and betrayal, there is a fourth principle that's very much newer, and that is a constraint on excessive secrecy....International law is based to some extent on these four principles....

So many people feel helpless to effect any change. They'll say, "How can I make a difference? What can I do?"...Well, look at some of the movements of social change that have grown during our century as never before: They started in very piecemeal ways. People began doing something in one community and then expanded. Gandhi started that way. Martin Luther King started that way. And although we often hear that there are no heroes, there are lots of heroes....

Let's say that you want to carve out in your own life what Gandhi sometimes called a zone of peace. Just say, "In my family and at work and wherever I have human contacts, I am simply not going to engage in the manipulation of people. I'm not going to be coercive or violent with respect to others." Already that will make a difference. That will have an effect on other people. Then one can say, "In our community we're simply not going to deal with one

another this way," or "At our workplace, in our factory, or in our government office, there is going to be another way of operating." It seems that when people begin to do that, it does have an effect.

In other words, it is in one's own life that one can begin to practise personally what one advocates politically and publicly.

Altruism, or what psychologists call prosocial behaviour, is a much studied topic today. What incites a person to help others? What rush of feelings does one get while helping someone? What are the effects of such feelings on the one who helps? Part compassion, part outrage at the wrong being done to another, and part euphoria or even egomania—"these and other emotions go to form the cocktail that gives Good Samaritans their high," writes Vithal C. Nadkarni in his article in *The Times of India* for March 30.

Psychologists now report that such feelings can produce physical and emotional changes and bring about calmness and freedom from stress in the person who helps. "In many cases," says Allan Luks, "the 'helper's calm' is linked to relief from stress-related disorders."

There are those who believe, like the 17th-century political philosopher, Thomas Hobbes, that we always act out of self-interest, that pure altruism is a myth, and that we help others only to feel good ourselves or for self-benefit.

Many psychologists [writes Nadkarni] believe there is good evidence to support the existence of genuine altruism. Says New York University psychologist Martin Hoffman, "Even in our highly competitive society, the evidence is overwhelming that most people, when confronted with someone in a distress situation, will make a move to help very quickly if circumstances permit."...

According to Hoffman, empathy is the in-born mechanism that forms the basis of altruism. He defines it as feeling something more appropriate to someone else's situation than your own. He says as infants we are unable to demarcate the boundaries between ourselves and others, and often react to others' distress as if we are hurt ourselves. This tendency persists even when we are able to separate "me" and "not-me" after 18 months....As we grow older, we are also able to take on other people's roles and their perspectives and the extent to which you can do this may determine how helpful you

are....

According to University of Massachusetts psychologist Ervin Staub, who has been studying prosocial behaviour since the 1960s, the helpful person's profile includes a positive view of people in general; concern about others' welfare; and a tendency to take responsibility for how other people are doing. Helper's high may thus be Nature's way of reinforcing selfless behaviour, one that ensures survival of the species.

There are enough people in the world committed to a moral tradition based on altruism and caring. However, war and murder and heinous behaviour get so much coverage in the media that the impression is created that human beings are basically evil. The good that people do often goes unrecognized. Yet, without this pervasive web of mutual help and concern no human society could long endure.

Richard Mabey's Guest Editorial in the March issue of *BBC Wildlife* focuses attention on the animal victims of the Gulf oil-slick. The pictures television viewers the world over saw of the bewildered, dying cormorants and other stricken marine creatures will not be easy to forget.

Animals caught up in human conflicts [Mabey writes] are the only true neutrals. Their suffering hasn't been chosen or voted for. It is not given for the sake of aggrandisement or abstract values. It is stripped of propaganda, obfuscation, religious cant and political hedging. It is the starkest mirror of whatever war means to us as fellow living creatures, which is why we are so shriven by the sight of it....

I don't believe that finding moral or metaphorical meanings in animals has anything to do with sentimentalizing them or imbuing them with human characteristics. Mostly it is exactly the opposite, a momentary glimpse of their one inalienable and unarguable right, to be themselves, or simply to *be*....

In the late thirties, Colette wrote an extraordinary essay, inspired by her horror of zoos, in which she argued that we had intruded too far into animals' "real" lives....In other essays she identified precisely what common ground and what fellow feeling lie between us. We share universal, irreducible needs for space, freedom, nourishment,

affection and the flow of the seasons. But as humans, we also have a unique (and grossly abused) imaginative insight into the whole intertwined variety of creation, in which individual creatures—the returning swallow, the oiled seabird—have meanings for us as well as flesh and blood existence.

That the image of a cormorant drowning in oil has had a chastening effect on humans the world over and has become a pointed metaphor for the Gulf war, perhaps presages a new phase in our respect for other species.

The several articles on H.P.B. published in the magazine *Lucifer* after her passing in May 1891, were collected the same year in a Memorial Volume entitled *In Memory of Helena Petrovna Blavatsky, by Some of her Pupils*. In 1931, to commemorate the centenary of her birth, a reprint of that book, with some additional material, was published by The Blavatsky Association of London.

Both these earlier editions have long been out of print. On the occasion of the hundredth anniversary of her passing, which fell on May 8 this year, Theosophy Company (India) Private Ltd. has published a photo-offset reprint of this 200-page book. The price is Rs.31.00, £4.00, \$12.00 per copy.

In variety, range and vividness of portraiture, the book is one of the most forcible testimonials ever issued to a public personage. To all students of Theosophy, it must have profound interest. The 29 short articles contained in the book were all contributed by H.P.B.'s contemporaries, many of whom had known her intimately, and their stirring exposition of her many-sided nature goes to show why a reverence so unusual in this age was justified in her case.

A few of the tributes contained in this volume have appeared in this Magazine in recent months.

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.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPTOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY
A BOOK OF QUOTATIONS

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
THE TELL-TALE PICTURE GALLERY
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
U.L.T.—ITS MISSION AND ITS FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
IN MEMORY OF HELENA PETROVNA BLAVATSKY, BY SOME OF HER PUPILS
U.L.T. PAMPHLET SERIES, NOS. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

The foregoing is the form signed by Associates of the United Lodge of Theosophists. Inquiries are invited from all persons to whom this Movement may appeal. Cards of 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.