

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

---

UNITY IN ACTION	161
DEVOTION TO THE INTERESTS OF OTHERS	164
DEEP STILLNESS (POEM)	166
THE TEN ITEMS OF "ISIS UNVEILED"	167
BEAMING IN JAGRAT	173
OSIGRUCIAN LETTERS	179
THE STARTING POINT	187
PRACTICAL OCCULTISM	189
CONTROLLING THE MIND	190
THE LIGHT OF THEOSOPHY	194

---

## Publisher's Announcements

**THE THEOSOPHICAL MOVEMENT:** Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

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

**SUBSCRIPTIONS:** No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 18.00, £2.00, \$7.00 per annum, post free.

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

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

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

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

## THE THEOSOPHICAL MOVEMENT

---

---

Vol. 54, No. 5

17th March 1984

---

---

### UNITY IN ACTION

[Reprinted from THE THEOSOPHICAL MOVEMENT, August 1945.  
—Eds.]

THEOSOPHY demonstrates that the whole of Nature is united. The homogeneous One Substance differentiates into the heterogeneous to achieve a higher homogeneity. The One becomes the many to rebecome One, but—the Great One.

The human kingdom is the balance between Spirit and Matter, and man is the entity who, through the attainment of self-consciousness, has also attained the greatest heterogeneity. Henceforward his task is to ascend the spiral to supreme homogeneity, to know himself as the Universal Man.

The strife and suffering of man are peculiar to the kingdom of self-consciousness. Strife is, because self-consciousness is attained. Strife persists because the inner purpose of that attainment is not perceived and that lack of perception creates the dire heresy of separateness. Every type of strife—class and caste conflict or national war—is an adhesion, a kind of tumour, formed by that heresy rooted in the human mind. That man should experience this principle of separateness is natural, but that he should persist therein, in spite of knowledge imparted, is unnatural, and in our era has reached an abnormal state.

From the very start, coevally with the emergence of self-consciousness, the Divine Fathers of the Race provided the power necessary to use the principle of differentiation and variety in

the correct manner, and to eschew the modes of life which bring into play the dire heresy. The Great Catastrophe which overtook the race of men is described in the second volume of *The Secret Doctrine*.

Today the Illusion that man flourishes in isolation has so completely overcome his consciousness that, even when reasoning persons say, "United we rise, divided we fall," individuals and groups of individuals, small or large, act contrary to their words. The Sages who love humanity try to bring mankind to the vision of the great truth that the world is one, that its humanity is one and that Unity is the principle underlying real progress. To our civilization this vision was vouchsafed by H.P.B. Her teachings show how the One remains, the many change and pass—in countries and in nations, Man ever remains; in religions and sciences and philosophies, Truth ever persists. Man and Truth are two; as long as they remain so, there is the Dire Heresy; whenever they become One, Light, and the Peace that passeth understanding, emerge.

Students of Theosophy are called upon to free themselves from the delusion called Great Heresy. Personal pride, the sense of egotism and of possession, the tendency to separateness, are the very life-breath of our era and its competitive civilization. Even when some individuals unite, it is mostly with a view to competing against and outdoing another group of individuals. In the business world as in politics this is evident; not so clearly evident in other fields is this spirit rooted in greed and wrath and lust. He who attempts to practise altruism encounters egotism, open or tacit, bald or subtle. And so the question arises in the mind of every earnest practitioner—"Am I not attempting something beyond my range when I try to curb egotism and practise altruism?"

It is said in more than one place that personal pride lingers to the very last and survives the death of all its sister-vices. One sure way to overcome its machinations is to undertake altruistic work for our fellow-men, adhering strictly to the principle of brotherhood which takes no account of castes and creeds and classes and conditions. But even in such labour the worker's per-

sonal egotism obtrudes, sometimes even blatantly. The service of human souls implies the fight against egotism—not only other persons' but primarily one's own. Theosophical work contains within it the power to purge the student-server of this egotism, provided he acquires the capacity to labour in harmony with others. Teamwork, cleansed of rivalry, is one of the best means of killing personal egotism. A good captain is not a party boss but one who carries with him the members of his team, bringing out the best in each.

It is well known that Mr. Judge was called a "Friend of All Creatures." It has been recorded that the phrase "has more than once been applied, half in jest, to W.Q.J. by his intimates on account of his often enforced doctrine of 'accepting all men and all things'—providing they *work* for Theosophy." This aspect of Mr. Judge's character and views will be found well expressed in his short but highly important article "Methods of Theosophical Work." In submerging our personality in impersonal work, we learn to subdue it so that it can harmonize with other personalities. This is training in Occultism. Here are some statements of Mr. Judge applicable to the subject under consideration:

If we can all accumulate a fund of good for all the others we will thus dissipate many clouds. The follies and the so-called sins of people are really things that are sure to come to nothing if we treat them right. We must not be so prone as the people of the day are, of whom we are some, to criticize others and forget the beam in our own eye.

The small errors of a life are nothing, but the general sum of thought is much.

It is easy to do well by those we like, it is our duty to make ourselves do and think well by those we do not like.

---

SERVICE which has not the slightest touch of self in it is itself the highest religion.

—M. K. GANDHI

## DEVOTION TO THE INTERESTS OF OTHERS

The first step in true magic is devotion to the interests of others.

W. Q. JUDGE was a true magician. The above aphorism was given by him in a letter to a friend. It is not necessary to know what abnormal psychical faculties or spiritual powers he possessed. There is enough wisdom in his writings, and they emit sufficient Magian influence for any student to recognize him as a Victorious Disciple of the Mahatmas, the Adepts of the Good Law. This aphorism is one such bit of Occult Wisdom.

The lure of the abnormal as of the marvellous is natural to man. Even among students of Theosophy there is often not only a desire to understand the unexplained laws of nature and the psychical powers latent in man, but also a craving to see abnormal psychical phenomena and to develop strange psychical powers. What then should be the correct attitude of students and aspirants to Theosophical life? The first idea to be burnt into our consciousness may be found in these words of H.P.B.:

We are only beginners preparing ourselves in this life to enter in reality upon the Path in lives to come.

It is natural that we should wish to know the truth by our own direct personal experience, and to study Occultism with the object of acquiring the wisdom and power that we feel we need in order to help others, effectually and judiciously, instead of blindly and at haphazard. In seeking to gratify this natural wish, we come upon ethical directions such as the one contained in the above quoted aphorism, and are apt to react to such instructions casually because of their simplicity. Thus the aphorism sounds like a moral text from a schoolboy's copy-book. Its deep significance is not perceived and, unless we begin to reflect upon it, will not be.

The *first step* which so many are eager to take is named; but how many of us activate our memory of these words in the daily affairs of life which bring us into contact with our fellows?

To be *devoted* to the interests of others—not to have a casu-

al or even an ardent desire to be of service to others, but to be devoted to the best interests of others. What difficulty do we at once come upon? How are we to determine what is the *best* for the one we are interested in, and whom we aspire to serve? Next, the aphorism does not say that we have to be devoted to the interests of friends and kin or even of brother-Theosophists, but of *others*—the implication being, to the interests of any and every one with whom we come in contact. Karma, the impersonal law of justice, uses persons as agents for restoring equilibrium. Others (*all*, in the final analysis) act as agents of Karma for us; we, for them.

One of the first difficulties we encounter as soon as we desire to help others Theosophically is rooted in our sense of superiority, which is an aspect of egotism-ahamkara. Ahamkara has many shapes and forms, and one of them is involved with our very desire to be of right service to others. We do not recognize that we cannot be devoted to the interests of others when we are centred in egotism, *i.e.*, when we are devoted to our own interests, in particular to the interests of ourselves as helpers and advisers of others. That same vice of egotism takes a new form when in the course of our ministrations to others we find out our own lack of knowledge. We get impatient with the Theosophical modus of receiving and imparting knowledge. We are apt to murmur, "Why don't the Masters give me all I need of information—not for myself but for others?" Pride blinds us to the fact that we ourselves have moral blemishes which prohibit such a passing on of Wisdom by its Custodians. Also, it takes years to learn that the interests of others are not served by a quick injection of explanation or advice. We have to acquire wisdom to perceive that our very limitations in the service of others are a provision made by the Masters. Look at the mighty torrents of knowledge in the writings of H.P.B.; why are we not able to acquire and use them all? We are not able to use them because we are not yet fitted to acquire them.

What has all this to do with the aphorism taken as text for this article?

Because we are eager to unfold the quality of devotion need-

ed for the performance of White Magic, we have to cleanse our personal selves of the egotism which accompanies our aspiration to serve. Service of others evokes egotism which with a tenacity all its own clings to us, barring the way of inner perception which alone can determine what is really the best for other souls. Egotism not only corrodes moral nature; it befogs mental perception.

---

### SEEK STILLNESS

Seek stillness, foolish one,  
 Seek not to linger yet  
 When day's own course is run,  
 And day's great lord, the Sun,  
 In quietude has set.  
 Seek stillness, foolish one.

Seek stillness, as a flower  
 Might seek refreshing dew,  
 For such its native dower,  
 Appointed to empower  
 And inwardly renew.  
 Seek stillness, as a flower.

Seek stillness, weary heart,  
 Seek stillness and its balm,  
 Turning awhile apart  
 From Thought's sharp-pointed dart  
 Into an inner calm.  
 Seek stillness, weary heart.

Seek stillness, pilgrim soul,  
 It will not halt thy quest,  
 But since long years may roll  
 Ere thou attain thy goal,  
 Ah, if thou would'st have rest,  
 Seek stillness, pilgrim soul.

## THE TEN ITEMS OF "ISIS UNVEILED"

(With correlated references from the book)

*1st. There is no miracle. Everything that happens is the result of law—eternal, immutable, ever active. Apparent miracle is but the operation of forces antagonistic to what Dr. W. B. Carpenter, F.R.S.—a man of great learning but little knowledge—calls "the well-ascertained laws of nature." Like many of his class, Dr. Carpenter ignores the fact that there may be laws once "known," now unknown to science. (II, 587)*

No student of Hermetic philosophy, nor any spiritualist, will object to the abstract principle laid down by Hume that a *miracle* is impossible; for to suppose such a possibility would make the universe governed through special instead of general laws. This is one of the fundamental contradictions between science and theology. The former, reasoning upon universal experience, maintains that there is a general uniformity of the course of nature, while the latter assumes that the Governing Mind can be invoked to suspend general law to suit special emergencies. Says John Stuart Mill, "If we do not already believe in supernatural agencies, no miracle can prove to us their existence. The miracle itself, considered merely as an extraordinary fact, may be satisfactorily certified by our senses or by testimony; but nothing can ever prove that it is a miracle. There is still another possible hypothesis, that of its being the result of some unknown natural cause; and this possibility cannot be so completely shut out as to leave no alternative but that of admitting the existence and intervention of a being superior to nature." (I, 402-3)

We believe in no Magic which transcends the scope and capacity of the human mind, nor in "miracle," whether divine or diabolical, if such imply a transgression of the laws of nature instituted from all eternity. Nevertheless, we accept the saying of the gifted author of *Festus*, that the human heart has not yet fully uttered itself, and that we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer

relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, somewhere, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. (I. v)

Maimonides, the great Jewish theologian and historian... has successfully demonstrated that the Chaldean Magic, the science of Moses and other learned thaumaturgists was wholly based on an extensive knowledge of the various and now forgotten branches of natural science. Thoroughly acquainted with all the resources of the vegetable, animal, and mineral kingdoms, experts in occult chemistry and physics, psychologists as well as physiologists, why wonder that the graduates or adepts instructed in the mysterious sanctuaries of the temples, could perform wonders, which even in our days of enlightenment would appear supernatural? It is an insult to human nature to brand magic and the occult science with the name of imposture. To believe that for so many thousands of years one-half of mankind practised deception and fraud on the other half, is equivalent to saying that the human race was composed only of knaves and incurable idiots. Where is the country in which magic was not practised? At what age was it wholly forgotten? (I, 17-18)

The so-called miracles, to begin with Moses and end with Cagliostro, when genuine, were, as de Gasparin very justly insinuates in his work on the phenomena, "perfectly in accordance with natural law"; hence—no miracles. Electricity and magnetism were unquestionably used in the production of some of the prodigies; but now, the same as then, they are put in requisition by every sensitive, who is made to use *unconsciously* these powers by the peculiar nature of his or her organization, which serves as a conductor for some of these imponderable fluids, as yet so imperfectly known to science. This force is the prolific parent of numberless attributes and properties, many, or rather, most of which are as yet unknown to modern physics. (I, 128)

The thaumaturgists of all periods, schools and countries, produced their wonders because they were perfectly familiar with the imponderable—in their effects—but otherwise perfectly tangible waves of the astral light. They controlled the currents by guiding them with their will-power. The wonders were both of physical and psychological character; the former embracing effects produced upon material objects, the latter the mental phenomena of Mesmer and his successors. This class has been represented in our time by two illustrious men, Du Potet and Regazzoni, whose wonderful powers were well attested in France and other countries. Mesmerism is the most important branch of magic; and its phenomena are the effects of the universal agent which underlies all magic and has produced at all ages the so-called miracles.

The ancients called it *Chaos*; Plato and the Pythagoreans named it *the Soul of the World*. According to the Hindus, the Deity in the shape of *Æther* pervades all things. It is the invisible, but too tangible Fluid. (I, 129)

What is this primordial Chaos but *Æther*? The *modern* Ether; not such as is recognized by our scientists, but such as it *was* known to the ancient philosophers, long before the time of Moses; Ether, with all its mysterious and occult properties, containing in itself the germs of universal creation; Ether, the celestial virgin, the spiritual mother of every existing form and being, from whose bosom, as soon as "incubated" by the Divine Spirit, are called into existence Matter and Life, Force and Action. Electricity, magnetism, heat, light, and chemical action are so little understood even now that fresh facts are constantly widening the range of our knowledge. Who knows where ends the power of this protean giant—Ether; or whence its mysterious origin? Who, we mean, that denies the spirit that works in it and evolves out of it all visible forms? (I, 134)

Professor Carpenter vaunts the advanced philosophy of the present day which "ignores no fact however strange that can be attested by valid evidence"; and yet he would be the first to reject the claims of the ancients to philosophical and scientific knowledge, although based upon evidence quite "as valid" as

that which supports the pretensions of men of our times to philosophical or scientific distinction. In the department of science, let us take for example the subjects of electricity and electro-magnetism, which have exalted the names of Franklin and Morse to so high a place on our roll of fame. Six centuries before the Christian era, Thales is said to have discovered the electric properties of amber; and yet the later researches of Schweigger, as given in his extensive works on Symbolism, have thoroughly demonstrated that all the ancient mythologies were based on the science of natural philosophy, and show that the most occult properties of electricity and magnetism were known to the theurgists of the earliest Mysteries recorded in history, those of Samothrace. Diodorus, of Sicily, Herodotus, and Sanchoniathon, the Phoenician—the oldest of historians—tell us that these Mysteries originated in the night of time, centuries and probably thousands of years prior to the historical period. One of the best proofs of it we find in a most remarkable picture, in Raoul-Rochette's *Monuments d'Antiquité Figurés*, in which, like the "erect-haired Pan," all the figures have their hair streaming out in every direction—except the central figure of the Kabirian Demeter, from whom the power issues, and one other, a kneeling man. The picture, according to Schweigger, evidently represents a part of the ceremony of initiation. And yet it is not so long since the elementary works on natural philosophy began to be ornamented with cuts of *electrified* heads, with hair standing out in all directions, under the influence of the electric fluid. Schweigger shows that a *lost natural philosophy of antiquity* was connected with the most important religious ceremonies. He demonstrates in the amplest manner, that *magic* in the prehistoric periods had a part in the mysteries and that the greatest phenomena, the so-called miracles—whether Pagan, Jewish or Christian—rested in fact on the arcane knowledge of the ancient priests of physics and all the branches of chemistry, or rather alchemy. (I, 234-35)

Notwithstanding the slur thrown by history on all who practised magic and divination, it has proclaimed them as possessing the greatest secrets in medical knowledge and unsurpassed skill

in its practice. Numerous are the volumes preserved in Hindu convents, in which are recorded the proofs of their learning. To attempt to say whether these Gymnosophists were the real founders of magic in India, or whether they only practised what had passed to them as an inheritance from the earliest Rishis—the seven primeval sages—would be regarded as a mere speculation by exact scholars. . . . To these men no secret power of either plant or mineral was unknown. They had fathomed nature to its depths, while psychology and physiology were to them open books, and the result was that science or machagiotia that is now termed, so superciliously, *magic*. (I, 90)

"Demokritus," says Lucian, "believed in no (miracles) . . . he applied himself to discover the method by which the theurgists could produce them; in a word, his philosophy brought him to the conclusion that magic was entirely confined to the application and *the imitation* of the laws and the works of nature." Now, the opinion of the "laughing philosopher" is of the greatest importance to us, since the Magi left by Xerxes, at Abdera, were his instructors, and he had studied magic, moreover, for a considerably long time with the Egyptian priests. For nearly ninety years of the one hundred and nine of his life, this great philosopher had made experiments, and noted them down in a book, which, according to Petronius, *treated of nature*—facts that he had verified himself. And we find him not only disbelieving in and utterly rejecting *miracles*, but asserting that every one of those that were authenticated by eye-witnesses, had, and could have taken place; for all, even the most *incredible*, was produced according to the "*hidden laws of nature*." (I, 512)

If modern masters are so much in advance of the old ones, why do they not restore to us the lost arts of our postdiluvian forefathers? Why do they not give us the unfading colours of Luxor—the Tyrian purple; the bright vermilion and dazzling blue which decorate the walls of this place, and are as bright as on the first day of their application? The indestructible cement of the pyramids and of ancient aqueducts; the Damascus blade, which can be turned like a corkscrew in its scabbard without breaking; the gorgeous, unparalleled tints of the stained glass

that is found amid the dust of old ruins and beams in the windows of ancient cathedrals; and the secret of the true malleable glass? And if chemistry is so little able to rival even with the early mediaeval ages in some arts, why boast of achievements which, according to strong probability, were perfectly known thousands of years ago? The more achaeology and philology advance, the more humiliating to our pride are the discoveries which are daily made, the more glorious testimony do they bear in behalf of those who, perhaps on account of the distance of their remote antiquity, have been until now considered ignorant flounders in the deepest mire of superstition. (I, 239)

In what particular is the knowledge of the present century so superior to that of the ancients? When we say knowledge we do not mean that brilliant and clear definition of our modern scholars of particulars to the most trifling detail in every branch of exact science; of that tuition which finds an appropriate term for every detail insignificant and microscopic as it may be; a name for every nerve and artery in human and animal organisms, an appellation for every cell, filament, and rib in a plant: but the philosophical and ultimate expression of every truth in nature. (I, 236)

The petty details, whose observation and classification have so taxed and demonstrated the patience of modern scientists, occupied but little of the attention of the old philosophers. Hence, while a fifth-form boy of an English school can prate more learnedly about the little things of physical science than Plato himself, yet, on the other hand, the dullest of Plato's disciples could tell more about great cosmic laws and their mutual relations, and demonstrate a familiarity with and control over the occult forces which lie behind them, than the most learned professor in the most distinguished academy of our day. (I, 237)

---

IF a thing is difficult to be accomplished by thyself do not think it is impossible for man; but if anything is possible for man and comfortable to his nature, I think that this can be attained by thyself also.

—*Lucifer*, January 1891

## DREAMING IN JAGRAT

Good resolutions are mind-painted pictures of good deeds: fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.

—A MASTER OF WISDOM

THEOSOPHY is the science which takes into account all the variegated aspects of life and remains consistent in all its parts. It is on this science which traverses both the known and the unknown that is reared the art of living. The cyclic return of impressions; the reaping by each man, nation and race of that which has been sown, and the natural resultant of this law in reincarnation of a universe, a planet or a race are only some aspects of the laws that govern all life. These are not difficult to comprehend and accept as universally or logically applicable. Their theory is not difficult to master in its more simple applications to life; but the going becomes complex when it is sought to be applied intelligently and deliberately to one's own life and its innumerable and oftentimes baffling problems.

For instance, the student-aspirant will have noted that his moods and passions return in larger or relatively smaller cycles of duration and of varying frequency, and that they gain ascendancy over him not only during waking hours when he has a chance of resisting them, but more so during the sleeping states when both his will and his conscience are inoperative. In dreams, they force themselves on him by casting up pictures and scenarios of actions, the memories of which percolate through into his waking hours and produce nightmares in his waking state, thus wrecking his resolves and shaking him out of his discipline. He frets over the memory sequence for days, and in so doing lends strength to the temptation and finds that the particular passion which has thus been given animation now clamours for expression and will not be denied fulfilment. Is he fighting a force outside of himself? Is he becoming one who, while restrain-

ing his senses and organs, still goes on pondering with his heart upon objects of sense? For the time being he cannot refute the charge of his own conscience that he has become a false pietist of bewildered soul. Seeing his predicament, his other past misdeeds now raise their heads, and even if they get thwarted in *Jagrat* or the waking state by his adamant resolves, they succeed in finding a chink in his armour and attack him at vulnerable spots, which usually happens in the *Swapna* condition.

Now is his hour of great danger. Will he get dejected because failure stares him in the face? Will his inner turmoil force him into a lethargy of the soul and a continuous yielding to his animal nature till death closes the sad count, or will he pick himself up again and again and give combat so long as life lasts? It all depends on whether his faith in the philosophy is deep or superficial. From his teachings he gathers that his efforts are bound to be feeble because of long years spent in ignorance. Yet, he is expected not to abandon hope, nor to desist from trying; and this endless trying becomes for him the surest way of proclaiming his reverence to the Teaching and the Teachers. Holding grimly on is a positive virtue; but by itself it cannot win great battles. Its great sacrificial tenacity has to be supplemented by faith and an increased knowledge. That there must be somewhere a teaching applicable to each particular crisis must dawn upon the struggling soul and with that avowal there will come the faith that, however frustrating the experience to live Theosophy, it alone holds the keys to the devotee's salvation. Bowing to other masters in science, religion or philosophy is but an indirect submission that Theosophy does not hold the relevant knowledge which can liberate a soul of its heavy burden of sins and failings.

The problem of dream-life poisoning *Jagrat* has to be viewed in its proper perspective. You would call that physician foolish who treats only the external symptoms of an ailment and takes no count of the deep-seated roots of the malady. So too with one's inner nature on which alone the suffering soul must rely for a diagnosis and a cure. The inner man has to be made vocal by a long and persistent effort to woo its once discarded suzer-

ainty, and till then the harassed student-practitioner has to plough his lonely furrow. But, even then, he is not entirely cut off from the knowledge of the causes and cures of his suffering. He should know that though dream images poison *Jagrat* and bend the will of the person in his waking state to satisfy the clamour raised by the lower urges, still it is equally true that the thought images with which the bewildered soul had surrounded itself are the direct sires and parents of the evil brood that now besets the sleeping entity in *Swapna*.

Further, the long chain of amoral thoughts, feelings and desires built up over the years of ignorance cannot be erased by the frantic sweep of a duster across the blackboard on which the person has been writing his ledger of a whole lifetime. The thought images piled up over the years and the decades are not dead things and corpses of a none too creditable past. They are live and follow their own laws of cyclic returns—laws that cannot be stopped from functioning either by prayers or wishful thinking. These images of past divagations will not only continue to haunt the dream life but will also produce internal images in the waking state, forcing their presence on the attention of a none too willing entity who wants to break away from the past. They have their strength which no ostrich-like burying of the head will help lessen or eliminate. Their strength and their cyclic returns have to be accepted as realities. Fright at their sudden manifestation after long quiescent periods only ends up in draining away the much-needed strength to resist their onslaught and makes a succumbing that much ignominious. You cannot stop their recurrence; you do not have the faculty to avert your eyes from these images; you cannot put up even a semblance of a fight against them in *Swapna*, because in that state neither your conscience nor your earthly will are operational. But you *can* be master of yourself in *Jagrat*, and it is in this waking state (neither somnolent nor semi-somnolent) that you have to use the several skills treated of in Theosophy.

The first important weapon in the individual's armoury is Faith. Not the negative kind that waxes and wanes with the rise and fall of pressures and difficulties, but that which is undilutedly

positive: a power that is ready to hand, a shield that can be raised in complete confidence of its total reliability, a weapon that can be used to frighten and repel the foe. Of this unconquerable power, *Light on the Path* speaks:

“With faith all things are possible.” The sceptical laugh at faith and pride themselves on its absence from their own minds. The truth is that faith is a great engine, an enormous power, which in fact can accomplish all things. For it is the covenant or engagement between man’s divine part and his lesser self.

This solemn covenant and promise has to be mutual. The lower self has to ask for it after earning the right to raise its voice to where its divine part exists. And then comes the grace by which the covenant is solemnized. The lower self receives the covenant as something far more valuable than all the riches of the earth. Has the neophyte a full and total conviction of the potency of Faith? Has he become proud of its possession and made of that pride a bond-maiden to his devotion? True that in the beginning he has to arouse it by a fierce, resolute and indomitable effort of the will, but as practice progresses, it comes natural to him, for have not repeated successes given a backbone to his faith and provided moreover a safe sanctuary in the higher to which he can retire in peace? This enormous power, this great engine has to be put to constant use in the discharge of what are commonly termed the irksome duties of life. A touch of Faith in their performance has the magic faculty to turn them into educative and welcome experiences. Is it not true that muscles have to be constantly exercised to put strength into them and to ensure that they do not get atrophied? So too with Faith. Initially it has to be made to establish its supremacy over the little problems that life brings until conviction comes to the man of timid disposition and weakened resistance to evil.

The other power which the practitioner is required to develop is the master faculty of Imagination. But Imagination without Faith in the diviner part of oneself will tend to be a sterile and dangerous growth if allowed to act unbridled on the lower planes of life. Imagination is a two-edged weapon. It can, if allowed

to run amuck, fix the person on the paths of error where in time the shades of darkness will breed strange forms of horror that will imprison him and claim him as their spoils of war. The safe and therefore the preliminary exercise in the attempt to develop the correct type of Imagination is to picturize in the mind's eye images of how one is going to colour the opening day through noble thought and high endeavour, and then relate these to the work to be done, the people to be met and the leisure to be enjoyed. Each detail is to be made vivid, the picture carved out with cautious deliberation, and all the time the mind so controlled as to be firmly fixed and not allowed to wander from the exercise. Scene upon sequential scene has to be conjured up, moulded and shaped on a pattern that deviates not from the highest that the man can envisage.

The safest and therefore the most proper way to do so would be to base the entire exercise on the divine virtues set out in the Paramitas of Perfection given to us in *The Voice of the Silence*. By this act, undertaken daily on resuming waking consciousness, the disciple starts to dream bold dreams in *Jagrat*. By his deliberate thinking on disciplined lines, he, so to say, cuts across the turbulent thoughts of earthly desires that ordinary mundane existence is wont to generate. In acting thus, he starts in *Jagrat* itself to knock at the doors of *Sushupti*. True that even though a student in good standing, he may not have any great knowledge of what *Sushupti* is, nor of what great stores of knowledge it holds for him. That knowledge comes slowly and is not easily acquired. You can hardly expect a person learning the elementary lessons of arithmetic to grasp the intricacies of the higher mathematics. Proficiency requires both time and an undivided attention.

Yet another consideration. Each misshapen act, each deformed thought, each ugly feeling fabricated in the workshop of our being takes life and form and attaches itself to our surrounding atmosphere like a barnacle to its ship. When one refuses to go his erstwhile way of enjoying his lower passions, this progeny from the immediate as well as the long-forgotten past feels starved of the food which sustains its existence, and as the starv-

ing person loses sight of everything save the gratification of his appetite, this evil brood starts a stampede in the inner nature of one's lower mind. It throws all its energy in the struggle to get its food, because, for it, it is a question of survival. Its clamour intrudes upon the person at all hours—work, rest, creative efforts and dreams. Here is a trial of strength and if he gives way because he has not prepared himself for such a strong attack launched simultaneously on all fronts, he succumbs and will have to start his climb anew. Robert Bruce learnt his lesson of continuing his efforts, despite numerous failures, from a little spider that just refused to accept defeat. The student has to learn this lesson from words of Holy Writ, written specially for him for his daily use. Says *The Voice of the Silence*:

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away—ambition, anger, hatred, e'en to the shadow of desire—when even you have failed.

---

Joy of life seems to me to arise from a sense of being where one belongs . . . of being four-square with the life we have chosen. All the discontented people I know are trying sedulously to be something they are not, to do something they cannot do. . . .

Contentment, and indeed usefulness, comes as the infallible result of great acceptances, great humilities—of not trying to make ourselves this or that (to conform to some dramatized version of ourselves), but of surrendering ourselves to the fullness of life—of letting life flow through us.

—DAVID GRAYSON

# ROSICRUCIAN LETTERS

(Translated from the German)

## VI

### PERSONAL EXPERIENCES

[Reprinted from *The Theosophist*, November 1887.—EDS.]

THERE ARE innumerable mysteries in nature, which man is desirous of discovering. The belief that there are certain societies in existence, which are in possession of certain secrets which they could, if they choose to do so, communicate to other men who have not attained their own degree of spiritual development, is very misleading. A man who believes that real knowledge can be obtained by favours, instead of by spiritual growth, ceases to exert his efforts to promote his own growth and joins secret societies or churches, hoping thereby to obtain something which he does not deserve, and always finds himself disappointed in the end.

It was in the summer of 1787 when I was sitting on one of the banks in the public gardens near the Burg (castle) at Munich (Bavaria), and thinking deeply about this subject, that I noticed a stranger of a dignified and imposing aspect, but in unpretentious clothing, promenading upon the gravelled walk. There was something about him which attracted my attention; perhaps it was the supreme tranquillity of his soul which mirrored itself in his eyes. His hair was grey, but his looks were so kind that when he passed my place I almost instinctively took off my hat and bowed, and he saluted me in a friendly way as he walked on. I felt impelled to follow him and to speak to him, but having no excuse for doing so, I restrained my feeling and the stranger disappeared from my sight.

On the next day and at about the same hour I went again to that place, hoping to meet the stranger again. He was there, sitting upon a bank and reading a book, and I dared not interrupt him. I walked about in the garden for a little while, but when I returned the stranger was gone. Upon the bank, however, he had left a small book, which I hastily took, hoping to

have an opportunity to return it to him and thereby to find a pretext to make his acquaintance. I looked at the book, but I could not read it, for it was printed in Chaldean characters. Only a short sentence upon the title page was written in Latin, which I could read, and which said:

“He who rises early, looking for wisdom, will not have to go far to find her; for he will find her sitting in front of his door.”

The letters in which the book was printed were very beautiful; they were of a bright *red* colour, and the book was bound in magnificent *blue*. The paper was exceedingly fine and beautiful; it was white and seemed to emit all the colours of the rainbow, comparable to mother of pearl. A most exquisite odour pervaded each leaf of that book, and it had a lock of bright gold.

For three days I went daily at noon to that place, hoping to meet the stranger, but in vain. At last I described him to one of the guardians of the place, and I succeeded in finding out that he often was seen at 4 A.M. walking on the shore of the Isar river, near a certain little waterfall at a place called “the Prater.” I went there the next morning and was surprised on seeing him reading another little book, looking like the one I had found. I approached him and offered to return his book to him, explaining how it had come in my possession, but he begged me to accept it from him as the gift of an unknown friend. I told him that I could not read the contents, except the first verse upon the title page; upon which he said that the contents of the book were all referring to what was expressed in that sentence. I then begged him to explain to me the contents of the book.

We walked for a while along the shore and the stranger told me many important things regarding the laws of nature. He had travelled far and gained a great many experiences. As the sun rose, he said: “I will show you something curious.” He then took a small flask from his pocket and sprinkled a few drops of the fluid contained therein into the water, and immediately the waves of the current began to shine in all the variegated hues of the rainbow for a distance of more than thirty feet from the

shore. Some workmen in the vicinity of the place came and admired this phenomenon. One of them was sick and afflicted with rheumatism. The stranger gave him some money and certain directions and told him that if he would follow those directions he would be well in three days. The workman expressed his thanks; but the stranger said: "Do not thank me, but give your thanks to the omnipotent power of good."

We entered the town and the stranger took leave, appointing a meeting with me for the next day, without, however, telling me his name or place of residence. I met him again on the next day, and I received from him much information of a kind which far surpassed all my expectations. We spoke about the mysteries of nature, and a supernatural fire seemed to pervade him whenever he spoke of the magnitude and sublimity of creation.

I became somewhat abashed by his superior wisdom and wondered how he had acquired so much knowledge. The stranger, reading my thoughts, said: "I see that you are undecided to what species of human beings you may classify me; but I assure you that I belong to no secret society, although the secrets of all such societies are well known to me. I have some business to attend to at present, but tomorrow I will give you more explanation."

"Business!"—I exclaimed—"Are you then holding some public office?"

"My dear sir!" answered the stranger. "A good will finds everywhere business to attend to, and to do good is the highest office to which man can aspire." He then left me and I saw no more of him for four days; but on the fifth he called my name at the window of my room at about 4 A.M. and invited me to take a walk with him. I rose hastily and dressed and we went out. He then told me some things of his past life, and said that when he was about 25 years of age he had made the acquaintance of a stranger who had taught him a great many things, and who had also presented him with a certain MS. containing some remarkable information. This MS. the stranger showed to me and we read it together. The following are some extracts from its contents.

*New Discovered Ruins of the Temple of Solomon*

“As the image of an object may be seen in the water, likewise the hearts of men may be seen by the wise. God blesses thee, my son, and permits thee to publish that which I said, so that the people may be benefited thereby.

“*Filium Vitis!* (Son of the grape-vine). One of the Brothers showed me the way to the mysteries of nature, but the illusions by the wayside attracted my attention and for a long time I lingered on the way; but at last I became convinced that these illusions were useless; I opened my heart again to the warm life-giving rays of the divine love of the great spiritual sun. I then recognized the truth that possession of divine wisdom surpasses all other possessions; that that which men call their self is a nothing, and that man is nothing unless he is an instrument for divine wisdom. Divine wisdom is unknown to the worldly wise, but there are some people who know it. Oceans are between the country wherein the wise ones are living and that which is the habitation of the children of error, nor will the place where the former live be discovered by men until they have accustomed their eyes to the radiance of the divine light. In their country is the temple of wisdom, bearing an inscription saying: ‘This temple is made sacred by the contemplation of the divine manifestations of God in nature.’ There is no wisdom without truth, no truth without goodness. Goodness is seldom found in the world and therefore no truth, and the so-called wisdom of the worldly wise is often nothing but folly.

“We are free of prejudices, and every one is welcome to us who bears the stamp of divinity. We ask no one whether he is a Christian, or a Heathen, or Jew; all that we require of a man is that he should be true to his manhood. We are united by love, and our labour is to do good to humanity. We know each other by our works; he who possesses the highest wisdom has obtained the highest degree. No man can receive more than he can hold. Divine love and knowledge are given to each one according to his capacity to love and to know. The brotherhood of the sages is a union for eternity, its temple is illuminated by the light of the sun of eternal truth. A crystal penetrated by sun-

shine is warmed by it; if it is removed from the light, it grows cold. Likewise the mind of a man penetrated by divine love obtains wisdom, but if he departs from the truth his wisdom passes away. The truth has departed from sectarian and secret societies, and wisdom has departed with it. They do not love man except in so far as he belongs to their party and serves their sectarian interest; they use symbols and forms whose meanings they do not know. From children of light they have turned into children of darkness; the temple of Solomon which their forefathers were building is now destroyed and there is not one stone left upon another, but their doctrines are in the greatest confusion. The pillars of the temple have fallen and poisonous snakes are occupying the place where the sanctuary stood. If you desire to know whether or not I am speaking the truth, take the torchlight of reason and enter the places of darkness; look at the deeds of the sectarian societies committed in the past and done at present, and you will see selfishness, superstition, cruelty and murder.

“There are millions of human beings who live in the bonds of darkness, but the number of the sages is small. They live in different parts of the world, widely separated from each other, and yet they are all inseparably united in spirit. They speak different languages, and yet each one understands the other, because the language of the wise is spiritual. They are opposed to darkness, and no one who is evilly disposed can approach their light; for his darkness would be destroyed. They are unknown to men, and yet the time will come when the work which it required the wicked some centuries to accomplish will be wiped out by them in a moment as if with a stroke of the finger of God.

“Seek not in the darkness for light, nor in the hearts of the wicked for wisdom; if you approach the true light you will know it, because it will illuminate your soul.”

The above are some extracts made from the MS. It contained a great deal of information in regard to the Society of the Brothers of the Golden and Rosy Cross. I am not at liberty to repeat all I learned from it, but the substance of it was that the true Rosicrucians are an entirely spiritual society, having nothing

in common with any of the secret societies or sects known in the world. In fact they cannot be called a society in the usual meaning of this term, for they are not an organized body, nor do they have any rules, regulations, ceremonies, officers, or meetings, or any other forms such as make up the life of secret societies. It is a certain degree of wisdom whose attainment constitutes a man a Rosicrucian, and he who attains that state is thereby already initiated. He is then a Rosicrucian because he understands practically the mystery of the rose and the cross. This mystery refers to the law of the evolution of Life, and its practical knowledge cannot be understood by mere speculative theorizing and intellectual results. It is useless to ponder upon mystic subjects which are beyond our mental horizon; it is useless to attempt to penetrate into spiritual mysteries before we have become more spiritual. Practical knowledge presupposes practice. Practical knowledge can be acquired only by practice. To attain spiritual power it is necessary to practise the spiritual virtues of Faith, Hope and Charity; the only way to become wise is to attend to one's duties in life. To love God in all mankind and to do one's duty is supreme human wisdom; out of that and of that alone can Divine Wisdom grow. As men grow in love and intelligence, the uplifting spiritual power in their hearts increases in strength, and their mental horizon expands. Slowly and almost imperceptibly the interior senses become opened, men become more receptive and each step higher enlarges the view.

Worthy of commiseration are those sects and societies which attempt to obtain knowledge of spiritual truths by philosophical speculation. Useless are the ceremonies which are only externally and not internally performed. An external ceremony has no meaning unless it is the external expression of an internal process which is taking place in the soul. If no internal process takes place, the external ceremony is merely an illusion and a sham. If the internal process takes place, the meaning of the external symbol will easily be understood. The fact that the meaning of the symbols is not understood, and that it has become a matter of disputation and difference of opinion among the different sects, proves that the internal power has been lost

and that those sects possess nothing but the dead external form.

The basis upon which the religion of sects and secret societies is based is the love and admiration of self. Although there may be many unselfish people found in sects and secret societies, who are unselfish in spite of their belonging to such sects, still the true sectarian only hopes to obtain some benefit for himself. He prays for himself and for his own salvation, and if he performs a good act, it is done with the motive of obtaining some selfish reward. Therefore we see Christianity split up in some 200 different sects and societies, many of which hate and seek to injure each other and look upon each other with contempt. Therefore we see the clergy in all countries trying to obtain political power and to promote their own selfish interests or the selfish interest of their church. They all have lost sight of the great and universal God of humanity and put the God of self in its place. They pretend to be in possession of divine powers, while they do not possess any such powers, and whatever power they possess they exercise to obtain some material benefit for the church.

Thus we see that the divine principle of truth is prostituted every day and every hour in the churches and upon the market-place by its keepers, the temple of the soul is still occupied by money-changers, and the spirit of Christ is excluded.

Christ, the universal Light of the manifested Logos, the Life and the Truth, is everywhere, and cannot be locked up in a church or secret society. His church is the universe, and his sanctuary is the heart of every human being where his light is admitted. The true follower of Christ knows no self and has no selfish desire. He cares for the welfare of no other church but the one which is big enough to include all mankind, irrespective of their beliefs and opinions. He cares nothing for his own personal salvation, much less does he hope to obtain it at another person's expense. Feeling within himself the fire of immortal love, he knows that he is already immortal in that principle: being conscious that his personal ego has its roots in the eternal consciousness of God, he cares nothing for that *I*, which

is merely an illusion, the offspring of the contact of the eternal spirit with matter. The true follower of the Light has no other will, thought or desire but that which the universal spirit wills, thinks and desires through him. To render one's self receptive to the influence of the divine light, to execute its will, and thus to become an instrument through which God may manifest his divine power upon the earth, this is the only way to obtain true spiritual knowledge and to become a *Brother of the Golden and Rosy Cross*.

—F.H.

(*To be concluded*)

---

THERE are very few persons in this country, who being in search of the ancient Aryan Philosophy, have obtained control over the bodily passions which trouble ordinary men beyond measure. Fewer still who like one now living in India, whom I dare not mention, are known. Almost all who have thoroughly studied or are studying that ennobling philosophy, keep themselves out of the public view in compliance with wise and inexorable rules. It is not through selfishness, as too many imagine. Though unseen, they none the less are continually working for the good of humanity. In thousands of cases what they effect is ascribed to Providence. And whenever they find anyone who, like themselves, has an ambition above the mere pleasures of this world, and is in search of that Vidya which alone can make man wise in this as well and happy in the next, they stand ready by his side, take him up in their hands as soon as he shows his worthiness, and put in his way the opportunities to learn that philosophy, the study of which has made them masters of themselves, of nature's forces, and of this world.

—DAMODAR K. MAVALANKAR

## THE STARTING POINT

BOTH in his own life and in his efforts to serve his fellows, the student of Theosophy is advised to regard Duty as the talisman.

If in the life of the ordinary man conflict of duties puzzles, in that of the student that conflict becomes acute, almost exasperating. Interests of human beings we contact are so varied, their outlooks and behaviours so divergent, that to plan to bring them to Duty seems a hopeless task.

The starting point is the student himself. He can bring himself to Duty. While he is trying to solve what his duty might be to this person or in that circumstance, his very earnestness arouses opposition from those who cannot or will not sympathize with his aspirations and longings. To say to him, "It is all under Karma," may lead him to repeat, "This is just what I desired," but mere repetition does not bring wisdom in action or in speech.

Much confusion, opposition and adverse criticism can be avoided, if the earnest beginner will take two facts into account.

First, those who oppose and criticize him may have a basis, and it is his duty to look at himself from their points of view. Often the new enthusiast assumes a superior air, is sure that he is acting up to principles which must disregard any and every personality, and he begins to preach while he refuses to be preached to. If he is wise he will not underestimate the value of the mirror of adverse criticism in which he can and should see himself. His own humility should be greater than what he expects from others.

Secondly, if he traces the cause of his failure to draw to himself and his Theosophy sympathy and consideration, he will find that it is often his breaking of one of the fundamentals of his philosophy. The outer observances and bodily practices are adopted before the inner development has been attended to; and he is caught out. For example, he wants a quiet spot to sit for meditation, while he is not yet able to concentrate in the daily affairs of life; it is meditation, which can be performed anywhere, and not the place which is of primary importance. Or, change in diet: he becomes a vegetarian because he must

practise compassion, and in eschewing flesh he gives way to flashes of anger, and in endeavouring to practise compassion he speaks cruel taunts. Now, what principle of the Divine Science is he actually breaking? He is neglecting the inner in paying attention to the outer; let him beware, for if he persists he will soon be a false pietist of bewildered soul.

The student, the aspirant, the chela is never the man of muscle and cerebration; his body and brain are but instruments; the entity to be trained is the man within who is caught up in the meshes of desires, and among them is the desire to be someone special and different from the rest—the desire for growth, not that he may serve, but primarily to outdo his fellows in the race of life. He forfeits the powers, peace and possessions he covets by such tendencies.

What should he do? Let him mind his own business. Let him meditate on—

*Mind my own business.*

Mind *my own* business.

Mind my own *business.*

He will not take long if his heart is really earnest and his mind is truly honest about learning that the real way is the inner way. He will see with a deeper understanding the truth of H.P.B.'s statement. She was once presented a dilemma about a student who was a soldier in the army, and she said:

What is this about "the soldier not being free"? Of course no soldier can be free to move about his physical body wherever he likes. But what has the esoteric teaching to do with the outward man? A soldier may be stuck to his sentry box like a barnacle to its ship, and the soldier's Ego be free to go where it likes and think what it likes best.

He will also learn that it is unwise to unsettle the faith of another, even though our object be to bring him to Theosophy. Nor must he overlook that those who love and respect him are likely to copy his example, for his world will follow whatever example he sets. The more he grows, the greater his responsibility to others.

The test, the very first test, which the Esoteric Philosophy presents to every candidate is the test of his attitude towards himself and towards his fellow; this attitude reveals his conception of what Duty is. Let him move in the world as a man among men, but let him live in his Heart, a devotee to Wisdom and Its Masters. Let him purify his thoughts, and the obstacles on the path of his mind will be removed by the Law that never errs. Let him free his heart from the bonds of the personal self and the conflict of duties will disappear like mist before the rising sun, because of the Light that never fails.

---

### PRACTICAL OCCULTISM

THE FIRST LESSON in practical Occultism is that the whole of Nature is living. There is not one finger's breadth (*angula*) of void space; the boundless plenum is throbbing with life. *The Science of Occultism teaches this lesson.*

The second lesson in practical Occultism is that man is the miniature model of the universe, and is in constant touch and continuous relationship with the boundless plenum. Thus, to learn that the entire sidereal system and the whole of the terrestrial structure of atoms are related to him, are reflected in him. Not only is he related to the visible kingdoms of nature—the mineral, the vegetable and the animal—but also to the invisible kingdoms of elementaries, elementals, gods and sages (*bhutas, devatas, devas* and *rishis*). Man himself is the Great Magic Mirror in which the entire picture of the visible and the invisible universe can be seen, *The Philosophy of Occultism teaches this lesson.*

The third lesson in practical Occultism is that the highest duty and privilege of man is to develop the power of vision which enables him to see that picture for himself, and in himself, and thus recognize himself as the repository of all forms and all forces in Living Nature. *The Religion of Occultism teaches this lesson.*

The fourth lesson in practical Occultism is that the Indissoluble Link between man and the universe makes the twain One, and that Oneness or Unity must be sensed and realized as an intimate experience, *The Esotericism of Occultism teaches this lesson.*

## ON CONTROLLING THE MIND

[Reprinted from *The Aryan Path*, May 1930.—EDS.]

Without doubt, O thou of mighty arms, the mind is restless and hard to restrain; but it may be restrained by practice and absence of desire. Yet in my opinion this divine discipline called Yoga is very difficult for one who hath not his soul in his own control; yet it may be acquired through proper means and by one who is assiduous and controlleth his heart.

—*Bhagavad-Gita*, VI, 35-36

THE STUDENT working for his examination, the merchant facing the competition of his trade, the mother intent on the proper looking-after of her children and servants, the aged with his gaze fixed on holy death and the beyond, yearn for a little more control of the thinking principle. All of us lack a concentrated mind. Seeking the remedy, in this day and age, we are apt to fall prey to quack remedies put forward by “teachers and practitioners” intent on making money. It is better to clear our minds, at the very outset, on this point: such men are neither teachers—for they know nought of the science, otherwise they would not sell it for a fee—nor practitioners, for their daily life and actions reveal more of the uncontrolled mind than the concentrated one.

For all evils and diseases of body, mind and soul, the Ancients had remedies that we moderns with our scientific knowledge have not yet come upon. We do not even suspect that such remedies exist. We are so full of our methods of research, so taken up with demonstration of our inventions on the plane of sense alone, that often it does not occur to us that the Ancients may have worked by other methods and arrived at more satisfactory results. It is true that the fragmentary records of the old-world knowledge, taught in symbol and allegory, are most difficult to decipher. And yet there are a sufficient number of complete fragments to start us on the right way. The *Bhagavad-Gita* is one such superb fragment. Then, there is the *Tao-Teh-King* of Lao Tzu; and there are others.

The culture of concentration taught in the *Gita* is highly scientific. A word of caution may be uttered about certain very practical directions given in more than one discourse of the *Gita* whose symbolic cipher the student has to discover; otherwise, hastily he will begin to apply what *he* understands to be the *Gita* prescription for controlling the mind. This will prove fatal to bodily health, to mental balance and to soul perception. Like all great and ancient teachings, transcribed in emblem and explained by metaphor, the *Gita* teachings must begin on the moral and ethical plane. Step by step and humbly the student has to proceed, and not rush in where angels fear to tread.

Are there safe steps? we may be asked. Of course there are. In the above-quoted verses a lifetime's practice is offered for the ordinary intelligent man or woman of today.

First, note the insistence on the difficulty of the task. The Guru Krishna admits to his Chela Arjuna, whom he addresses as of "mighty arms," that the undertaking is hard. We have to acquire some of the strength that this appellation of Arjuna stands for. He was a skilful archer and we have to learn to take our aim precisely, that is, we must make up our minds and resolve to aim at concentration. If we are not sure and if we have no faith in what we have set out to do, failure will inevitably result. Human will works mysteriously and has intimate relation with the faith within us. What Jesus is reported to have said is true: Faith moves mountains. It is not a physical but a psychological fact. Krishna says that it is difficult for those whose soul is not under their control; but for one who has control of his self, who directs his heart-impulses properly, that is, whose heart-desires are set aright, for him the acquiring of concentration is quite possible. Thus the strength and precision of our aim come from the heart-impulses, but impure desires shake our nerves and we miss our mark.

Then follow two striking words which the Master uses: *Abhyasa* and *Vairagya*.

Practice which is regular and founded on study. Any practice, in any sphere of life, implies knowledge. Those who undertake practice without theoretical knowledge play with gunpowder.

What is recognized as necessary in the chemist's laboratory or in the astronomer's observatory is regarded as superfluous where mental and soul processes are concerned; this is dangerous folly. Whatever practice is undertaken should previously form the subject of study and careful examination. Practice makes perfect provided that rules, regulations, causes and effects of the practice are intellectually understood. In controlling the mind we should know something about its nature—its origin, its evolution, the direction towards which it is moving, and why and how. Memory plays an important role in mind-control and there are latent powers and half-developed faculties related to Memory, about all of which we should know something. And in all this, ancient and Asiatic psychology is very different and superior to modern western psychology. Thus the *Gita* itself, which generally is taken as an ethical treatise, contains profound psychological propositions, and some of these at least should be studied. *Abhyasa* is long, studious practice; there are no short cuts to concentration.

*Vairagya* is absence of craving and presence of that dispassionate contentment which alone bestows right perception. Our minds run after objects of desire, and we have so many attractions towards which we gravitate. Also, we are repelled by so many other things from which we quickly desire to withdraw that the mind naturally becomes restless. It chases a butterfly and runs away from a mosquito; it takes hold of the poisonous but beautiful dhatura flower, is timid of the rose bush because of thorns, and suspects not the value of the lotus at whose heart is nourishment. To make use of the knowledge which study brings, we require a dispassionate, calm, happy and understanding attitude. The seed of *Vairagya* sown by resolve, watered every day by self-control, will sprout by the drawing power of light and heat resident in the Higher Self, which in essence we are. Long is the way and hard is the task, but for the studious practitioner who grows day by day in *Vairagya*—-desirelessness—complete success in concentration surely comes.

All this is an inner practice, and not an outward display. This divine discipline is not a matter of what we eat or how long we are awake. Shri Krishna says that moderation should

be the rule of conduct. Spiritual life is not for "the man who eateth more than enough or too little, nor for him who hath a habit of sleeping much, nor for him who is given to overwatching." Regulated in all habits, rooted in moderation and founded on knowledge, the man attains the concentrated mind, which is at rest and free from the attractions of the world, and of which the simile is recorded—"as a lamp which is sheltered from the wind flickereth not."

It looks as if we have gone far away from the object of our search; instead of giving us some psychological exercise, the *Gita* has brought us to moral verities. The modern man is keen about psychological exercise and is bored with grandmotherly sermons. But the great Buddha taught the same as Krishna, and it is better to learn from such Teachers than from the ever-changing and experimenting self-styled psychologists who are out to make money. This is what the practical *Dhammapada* says:

This is the beginning here for a wise aspirant: watch over the senses, contentment, restraint according to law, the company of noble friends of pure life and who are not idle.

The aspirant who has rejected the baits of the world because his body, tongue and mind are quieted and who has therefore become collected, he is named the reposing one.

—B.M.

---

WHENCE come all the powers and prerogatives of rational beings? From the Soul of the Universe. Amongst other faculties, they have this . . . . For as the universal nature overrules all mutinous accidents, brings them under the laws of fate, and makes them part of itself, so it is in the power of man to make something out of every hindrance, and turn it to his own advantage. Let your soul work in harmony with the universal intelligence, as your breath does with the air. This is very practicable, for the intelligent power lies as open and pervious to your mind, as the air you breathe does to your lungs, if you can but draw it.

—MARCUS AURELIUS

## IN THE LIGHT OF THEOSOPHY

The world's physicians and scientists have recently shown serious concern about the possibility of an outbreak of nuclear warfare. Interviewed at Unesco's Paris headquarters, Professor Sune K. Bergstrom, a 1982 Nobel prizewinner in medicine, pointed to two scientific studies of the effects of nuclear war as evidence of this concern (*Unesco Features*, No. 792). The first is the report delivered to the World Health Assembly last May by the World Health Organization's committee on medical consequences of nuclear war. The second is a new study on the environmental effects of nuclear war that is being undertaken by a committee of the International Council of Scientific Unions.

Professor Bergstrom, who is the chairman of the WHO committee of scientists and doctors, stated at the interview that there is a sound professional basis for the committee's conclusion that "nuclear weapons constitute the greatest immediate threat to the health and welfare of mankind." No health service in any area of the world could cope adequately with the hundreds of thousands of people seriously injured by blast, heat or radiation from even a single one-megaton bomb. "The number of casualties could run into millions, hospitals and other care centres would be mostly reduced to rubble, fires rage, survivors be panic-stricken or, as in Hiroshima, reduced to a state of stupor, and help if available at all, be prevented from reaching the people who needed it by the omnipresence of radiation."

Further evidence of physicians' concern about the nuclear threat is the establishment in many countries of chapters of an organization known as the International Society of Physicians Against Atomic War. This concern on the part of physicians and scientists is not a new phenomenon; however, Professor Bergstrom said, what perhaps serves as a new stimulus today is "the sheer size and number of weapons that exist. It is unbelievable. One big H-bomb can represent an explosive power greater than that of all the explosives used in all past wars."

Man's proneness to engage in war is still a fact. But wisdom born of experience should tell us that war is obsolete. It is not enough to say we must not wage war; if life is worth living and

man has a right to survive, then it is necessary to love peace and sacrifice for it. We must concentrate not merely on the negative expulsion of war, but on the positive affirmation of peace.

---

In *Psychology Today* for October 1983, Harvey Milkman and Stanley Sunderwirth analyse "The Chemistry of Craving." The term addiction, once reserved for dependence on drugs, is applied today to a range of compulsive behaviours like working too hard and overeating. Although it is commonly accepted that lack of control is a primary feature in all addictive disturbances, there is no generally accepted definition of addiction. The researchers define it as "self-induced changes in neurotransmission (a type of brain activity by which signals or impulses are sent from one nerve cell to another) which result in problem behaviours."

Why do people become addicts? The authors state:

Most researchers in the field—even those who disagree about other matters of causation and treatment—agree that low self-regard is a crucial factor in addiction. Manifest or masked, it is basic to most dysfunctional lifestyles.

One way of coping with feelings of worthlessness is to immerse oneself in mood-altering behaviour. Depression, for example, can be lessened through exciting activities. . . . Potent emotional shifts are related to chemical alterations in the brain, which the individual learns to recreate, through either commodities (drugs or food), or activity. Workaholics, for example, find temporary relief from loneliness or low self-regard in their jobs; overeaters find it in chocolate éclairs.

Although these activities provide a brief reprieve from conflict, overindulgence can lead to progressive physical, social, or economic deterioration. Harvard psychologist Howard Shaffer calls addiction "a two-edged sword; it serves as it destroys." Whether the gratifying behaviour is work, gambling, or chanting, some people lose control and continue despite the consequences. . . .

In our view, people do not become addicted to drugs or mood-altering activities as such, but rather to the satiation, arousal, or fantasy experiences that can be achieved through them. . . . Growing dependence on such behaviours as overeating and watching television may be analogous, though more subtle, versions of opiate addiction.

Considering the complex biological, psychological, and social forces that promote behavioural excess, it is not surprising that those who attempt treatment for their compulsions usually fail. From 60 to 80 percent of all addicts who attempt abstinence fail within six months. It can be excruciatingly difficult to overcome renegade biological processes that are further encouraged by powerful social and psychological influences. Yet it can be done....

The term "dharma" is used in Hindu philosophy to describe a person's free will or ability to control "karma," that which an individual brings into the world when born. In today's terms we may look at "dharma" as cortical control and "karma" as the inner-brain inheritance. Clearly, humankind has the ability to exercise dharma over karma: We need not be slaves to our compulsive behaviour.

Every external activity or behaviour is preceded and accompanied by some internal thought, feeling, or volition, its predisposing cause, to which the outer practice stands in undis severable relation as an effect. Behind every addiction, or compulsive problem behaviour, lies a mental and moral addiction to some mode of thought, some form of desire, in the victim. Hence the necessity for going to the root of the problem by looking deeper into the plane of causes. And if this is done it will be found that nothing short of the knowledge of the true nature of man can effect a cure of the ills, physical, mental and moral, which afflict the individual and the race.

---

Earlier evidence that loneliness has a deleterious effect on health and may increase the risk of death is substantiated by recent studies described by Leonard Syme at a forum of the American Heart Association (*Reader's Digest*, Indian ed., January 1984). In a nine-year study of 7,000 residents of Alameda County, California, Syme and his colleague at the University of California, Berkeley, found that people cut off from society—without spouses, friends or community ties—had a death rate twice as high as did those with frequent human contact. The effect was independent of age, sex, social status, habits and other factors.

These results prompted Syme and another colleague to re-examine data from their earlier study of 3,809 Japanese-American men. In that group, heart disease occurred twice as often among lonely persons as among their more sociable counterparts. In still another study of 2,754 residents of Michigan, it was found that the death rate of socially isolated men was twice as high as that of those who were social.

“Men like companionship, and cannot with ease contemplate the possibility of being left altogether to themselves,” says Mr. Judge. Yet, he adds, each “is forced to see that, as he entered the world alone, he must learn to live there in the same way, leaving it as he came, solely in his own company.” Though the urge for companionship is not unnatural, it has to be seen that the loneliness felt is only in respect to the lower, personal, worldly self. He who “of himself is happy and content in the Self through the Self” is never alone even though solitary. Right Loneliness is one of the steps on the Noble Eightfold Path of the Buddha.

---

We are living in a world of noise—more so in cities having an increasing number of industries and rapidly rising population figures. Study after study has shown that continued exposure to a high level of noise interferes with a person’s day-to-day life. It affects one’s whole being and causes irreparable physical and psychological damage. (*The Times of India*, December 11, 1983)

According to a report of the World Health Organization, noise pollution, if not checked, will be a great hazard to health, both mental and physical. It quickens the aging process and lessens the life span of the human organism. Besides being a health hazard, noise can also drive some sensitives to crime.

Dr. Samuel Rosen of New York, in his book on longevity, says that noise is a form of stress to which we react, not only with our auditory organs, but with our cardiovascular systems as well. “Whenever we hear a loud noise,” he says, “our blood vessels contract. If the noise is continuous, blood vessels keep on con-

tracting." Dr. S. Kameswaran of the Madras Medical College feels that noise pollution contributes to the development of problems like heart disease and high blood pressure, besides affecting the central nervous system.

It is said that the planting of trees like the casuarina, tamarind, banyan and neem may help abate noise pollution. Trees and some shrubs reduce the sound levels.

On the positive side, there is sound that can heal, calm tensions, relax the nerves and build up the body's immunity system. Sound, as we know, is an atmospheric vibration. "Sound and rhythm," says *The Secret Doctrine* (I, 307), "are closely related to the four Elements of the Ancients; and such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be."

---

According to George Schaller, renowned field zoologist and award-winning author on wildlife, people the world over are ecological illiterates. Species die out constantly, and we do nothing; what is more, we do not care. Schaller, who has studied wildlife at close quarters—more recently, the endangered panda in China—has dedicated his life to saving the world's near-extinct species and to educating people about the tragic implications of extinction. In exterminating species, mainly by destroying their natural habitats, we are destroying our future, he warns. His writings reveal a deep understanding, a feeling of kinship with the animals he observes.

In an interview with him published in the December *Ommi*, Schaller spoke about the close kinship between nature and man and how a threat to the former is also a threat to humankind:

This is what it really comes down to. If you exterminate all or most animals and plants, humankind will automatically die, too. Most of our food comes from animals and plants. Approximately forty percent of all the drugs we use are based on animal or plant products. Preventing the extermination of species is one of the most basic, and probably the most urgent, issues facing us today. It's something most people don't consider, because it's very in-

sidious. Species disappear constantly, quietly, slowly, with seldom anyone to note their passing . . . .

Nobody knows how many species there are in the world. Certainly five million to ten million. Most have never been scientifically described. The ones that are described are often the big ones that you can see. But there are millions of others—insects, worms, microbes—small ones that are still unknown. The same applies to plants. Yet, they're disappearing at a tremendous rate because their habitats are being destroyed by human-population growth. Somewhere somebody is plowing up a swamp. In that swamp, there may be a number of unique species that evolved there in isolation. They disappear, and that's that. Nobody will ever know about it.

Many species will be gone by the end of the century at this rate. It is estimated that thirty-five to fifty acres of rain forest are chopped down every minute. People will still say, "So what? We don't need them." If you took all the major environmental issues that we have today—overpopulation; depletion of minerals, particularly depletion of oil; soil erosion; turning pastures into desert—these are really, in the end, all secondary because we can solve them. But the things we can never replace—not in a million years—are the species we are wiping out. There will be no opportunity to correct mistakes.

If we wipe out a species, then we're simply wiping out all our options for the future; we are courting disaster. Because human beings are increasing in number and will continue to increase for many years, you have to feed them. Among those plants we're wiping out, there are going to be species that could well be critical food sources . . . .

There's an ethical or moral imperative to conservation as well, not just an economic justification. . . . We know what will happen, yet we do not stop. If this continues it will be the end of living and the beginning of survival. The world is being totaled. Only internal pressure from everyone can change such an attitude . . . .

The future is here. Just look around and see what has happened in other countries. Areas in Pakistan that are now utter deserts had forests with lots of wildlife some two thousand years ago. But people chopped down the forests. They put little, ephemeral fields into areas where wind blew the soil away. Now there is nothing. In one hundred fifty years the United States has lost one third of its topsoil. And I think about two hundred fifty million acres are turning into desert because of over-grazing

and other mismanagement. In the West the water table is dropping so fast that at the end of the century the big worry for survival will be water. The facts are known. What we need now are administrative visionaries who see beyond today's crises, who work with a broad perspective....

We have expelled ourselves from the Garden of Eden—humankind has become an outsider. Nearly all animals are afraid of us, and that needn't be, because it is well known that if animals are not disturbed in an area, they don't have much fear.

Indeed, as observed by W. Q. Judge, "the brutes would not oppose man if man understood and entered into his true relations with all things. The brutes are unconsciously aware of the general human opposition, which they see focalized in each human being." Or, as the ancient aphorisms of Patanjali affirm: "When harmlessness and kindness are fully developed in the Yogee (him who has attained to cultivated enlightenment of the soul), there is a complete absence of enmity, both in men and animals, among all that are near to him."

Man has yet to perceive that commercial interests which exploit natural resources for profit, as much as hunters who kill game for pleasure, rob Nature instead of enriching her, and will all sooner or later find themselves accountable. Calamities are bound to follow the insatiable demands of man upon Nature unless the latter's fertility and processes are regarded in the light of the ageless command:

Help Nature and work on with her; and Nature will regard thee as one of her creators and make obeisance.

---

Statement about ownership and other particulars about the magazine  
"THE THEOSOPHICAL MOVEMENT" to be published in the first issue  
every year after the last day of February

---

**FORM IV**

(See Rule 8)

1. Place of Publication: Theosophy Hall  
40 New Marine Lines  
Bombay 400 020
  
2. Periodicity of its Publication: Monthly, 17th of the month
  
3. Printer's Name: A. P. S. Rajan  
Nationality: Indian  
Address: Theosophy Hall  
40 New Marine Lines  
Bombay 400 020
  
4. Publisher's Name: A. P. S. Rajan  
Nationality: Indian  
Address: Theosophy Hall  
40 New Marine Lines  
Bombay 400 020
  
5. Editor's Name: M. Dastur  
Nationality: Indian  
Address: Theosophy Hall  
40 New Marine Lines  
Bombay 400 020
  
6. Names and addresses of individuals who own the magazine and partners or shareholders holding more than one per cent of the total capital: Theosophy Co. (India) Private Ltd.  
40 New Marine Lines  
Bombay 400 020  
(A Charitable Company)

I, A. P. S. Rajan, hereby declare that the particulars given above are true to the best of my knowledge and belief.

(Sd.) A. P. S. Rajan  
Publisher

17th March 1984



# 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 EPITOME 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  
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  
THE BROTHERHOOD OF RELIGIONS  
HEALTH AND THERAPY—PROBLEMS AND DECISIONS  
STATES AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED  
CYCLES OF PSYCHISM  
MORAL EDUCATION  
HYPNOTISM—A PSYCHIC MALPRACTICE  
THE U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

## Magazines:

THE ARYAN PATH (BOMBAY)  
THEOSOPHY (LOS ANGELES)

# The United Lodge of Theosophists

## DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without any 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 important to leave it the time or inclination to take part in side issues. That work and that end are the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the application in practice of those principles, through a truer realization of the SELF; a profound conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and howsoever constituted, is "*similarity of aim, purpose and teaching.*" and therefore has neither Constitutions nor 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 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 signatures will be sent upon request, and every possible assistance furnished Associates in their efforts and in efforts to form local Lodges. There are no fees of any kind, and no formalities complied with.

## U.L.T. LODGES

AMSTERDAM, 1008 AC, HOLLAND	c/o Postbus
ANTWERP, 2000, BELGIUM	Korte Clarenstraat 13,
BANGALORE 560 004, INDIA	4 Sir Krishna Rao Road, Basav
BOMBAY 400 020, INDIA	40 New Marine
BOMBAY 400 019, INDIA	Anandi Niwas, Bhaudaji Road, M
LONDON W 2, 3AL, ENGLAND	62 Queen's C
LONDON, ONTARIO, CANADA	799 Adelaide
LOS ANGELES, CALIFORNIA 90007, U.S.A.	245 West 33rd
MADRAS 600 020, INDIA	7 Twelfth Cross Street, Indira
NEW DELHI 110 049, INDIA	H-75 South Exte
NEW YORK, NEW YORK 10021, U.S.A.	347 East 72nd
OTTAWA, ONTARIO, CANADA	1001 Gregg
PARIS 75116, FRANCE	11 bis rue
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	1917 Walnu
PHOENIX, ARIZONA 85003, U.S.A.	77 West Encanto Bo
SAN DIEGO, CALIFORNIA 92105, U.S.A.	3766 El Cajon Bo
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	166 Sanche
SAN LEANDRO, CALIFORNIA 94577, U.S.A.	579 Foothill Bo
SANTA BARBARA, CALIFORNIA 93101 U.S.A.	326 West Sol
THE HAGUE, HOLLAND	Jacob Catsstraat 80, 2274 GX V
TORINO 10121, ITALY	Via G. C
WASHINGTON, D.C., U.S.A.	8525 Colesville Road, Silver Spring, Marylan
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	118 West Ga