

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

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### THEOSOPHY AND THE THEOSOPHICAL SOCIETY

[The following paper was read by W. Q. Judge before the Aryan T.S., New York, on November 4, 1890, and was printed in the December *Path* the same year.]

UNDERLYING the Doctrines of Theosophy is one fundamental proposition, namely, "the essential Unity of all life and being." Manifestation of life is differentiation of this unity, the purpose of differentiation is evolution, and the destiny of evolution is the return of all manifestation into its source and original unity.

Of the manifestation of life there are two phases, poles, or aspects, the descent of Spirit into matter and the ascent of matter into Spirit. The infinite variety of gradation in development between these two poles marks the degree of differentiation from *Unity*, in its downward and upward course. This universal truth of the essential unity of all life and being throughout nature was the basis upon which the ideal undertaking was grounded of providing a vehicle for its dissemination; therefore the T.S. was founded for the purpose of establishing a practical working centre for the exposition of these doctrines, but foremost with the object of the amelioration of human affairs, to point out the identity of interest, the common source of origin of human beings, their relative position in life to the rest of nature, and their probable destiny in the grand scheme of evolution. Besides this primary purpose of thus forming the nucleus of a Universal Brotherhood of humanity, its other objects are to promote the study of Aryan and other Eastern Literatures, Religions, and Sciences, and to draw attention to and investigate unexplained laws of nature and the psychic powers

of man.

Theosophy is not a new invention, but the essential underlying truth of all philosophies; it is a body of doctrines in philosophy, science, and ethics, principally derived from the *Eastern archaic sacred Theories*, which were worked out by a brotherhood of devotees and initiates who used every method of scientific investigation known to us, as well as their own highly developed practices of observation, experiment, concentration, and meditation to reach the truth. They traced all phenomena by every possible means from their significance to their source, and by comparison of their independent searches and observations recorded their conclusions and accepted such results only as could stand the test of applicability and verification from every point and in every conceivable direction.

This slowly accumulating body of facts furnished the basis for these great universal doctrines, and the psychic development of these devotees and students gave them great power over nature and insight into the mystic side of the universe and man.

These doctrines were handed down from generation to generation since time immemorial, and were guarded by the most sacredly pledged disciples, who had devoted their whole lives to the development of their psychic and spiritual faculties. The reason why these doctrines had been so strenuously guarded from the profane and unripe is because the possession of their knowledge gives great power for use or abuse. It embraces the science of the finer forces in nature, their relation and correspondences in themselves, and the knowledge of their uses and application for the benefit or destruction of humanity.

Although this transcendental knowledge was accessible at all times to those who were ripe and who felt the craving for it strong enough to make the unremitting sacrifice, it could be acquired only by those whose supreme intensity of excitement and enthusiasm made it possible in those times to incur the self-denial and renunciation of worldly concerns necessary to initiation. Nor is it any different now, and never will be, except that portions of the doctrine are given out from time to time, such as may be safely trusted to an advancing age, because to penetrate into the mystery of nature requires a state of the greatest purity and perfection, and this final perfection is not a gift to be expected from without, but is to be worked for by those who desire it.

It is often queried why this grand philosophy has existed for so long a time and yet so little of it has reached our all-conquering civilization.

This is due to the fact that our civilization has mainly occupied itself with material and intellectual progress, refusing to even recognize the superior faculties of intuition and man's capability of spiritual culture. These higher faculties have been allowed to remain dormant during the race for material aggrandizement and personal recognition.

Though it was hoped that the mystery of life and the power over nature could be obtained in our time by mere intellectual development, very little indeed has been accomplished, but instead we find ourselves—as the result of misdirected energies—in the abyss of modern materialism.

The abolition alone of these tendencies, and the *insight* into the inability to find the secret into the mystery of the all-pervading and unerring law of nature by physical means—the abolition and destruction of these tendencies is the bridge over which alone we may arrive at the enlightened shore of transcendental wisdom.

At this present restless stage of discontent and fruitless search for peace, the T.S. appeared with truly altruistic motives, reminding the perplexed age of the mistaken course it had taken in its illusion of separateness and in its denial of man's better nature.

It is the aim of the T.S. to bring to the notice of those who are inclined to admit the spiritual nature of man and his progressive evolution, that on another plane of existence, a plane which partakes of a wider field of consciousness and which lies within the capability of development in every individual, that on that higher plane there is a spiritual unity, a universal brotherhood of mankind, and on that plane of being there is no separateness from homogeneous existence; and further that no permanent progress is possible through fostering the illusion of separateness, and that man's true duty at all times and in all circumstances is the love of his kind and the preservation of harmony around him. It is with the endeavour to learn something concerning our position in life and our spiritual relation to each other that we come together weekly, some of us daily, to exchange our observations and experiences.

It is premised that man is the product of an advanced stage of evolution, which is demonstrated by his possession of the more

developed faculties of perception and consciousness compared with other organisms, his capability of analysis of physical nature, his inherent sense of moral duty, and his aspirations to know his relative position in cosmic evolution.

The spiritual unity of mankind is the basis of our moral life. Regard, consideration, love, kindness are qualities which are exhibited and practised intuitively during the greatest part of daily life; the voice of conscience which meddles in every thought and act is indicative of a brotherhood founded upon the sympathy of man for man, which is a fundamental fact of *human* nature.

When we observe the great intelligence and justice with which the minutest object in nature is governed, we can draw inference by analogy and apply it to the human being. The same conditions prevail; the great universality of government, embracing all and moving all with inexorable certainty in obedience to one law and design, the *interdependence* of everything, suggest the unity of all.

Unity of life and being means brotherhood of all the units which make up that unity of life and being, and it is the conscious realization of this unity, the universal, all-pervading principle of brotherhood, that lends a basis and meaning to the phenomena of life and existence.

Besides, the degree of relative brotherhood of mankind to itself must be closer than to anything else, because humanity is composed of one kind of units (more or less), and in the same stage or degree of development, at least as compared to other kingdoms in nature.

This essential unity of all being, however, becomes realizable only in the ratio in which consciousness on a higher plane is awakened, and this superior consciousness regards our present conception of all separateness apart from the whole as an illusion, because there is no separation in reality; it only appears so to us on our present plane of consciousness. Therefore this tenet, although it is a fact in nature, is not so easily demonstrable on physical lines, because the problem itself transcends perception on this lower physical plane; in other words, it cannot be seen or heard, felt, smelt, or tasted, or sensed with any physical instrument; still it is a fact which is at once plausible by conceding to the human being spiritual life at all, and perfectly realizable to those who have penetrated beyond the veil which surrounds gross matter.

Although the consciousness beyond the veil of matter may be very

limited for us at present, cultivation of the mystic side of our nature will open vistas undreamed of, and widen our consciousness.

For instance, the investigation of the significance of our consciousness during the dream state and that in dreamless sleep. Our ideal life is derived from the state of dreamless sleep.

During that time of the entire oblivion of our self-consciousness we are quite on another plane.

Intelligent and persistent scrutiny and searching into dreamless sleep will soon reveal, first, the fact that it is a state of great purity, entirely uninfluenced by good or bad actions which we may have performed during the day; and second, that we receive ideal impulses during our daily life which come to our perception quite unawares and are, as we think, perfectly natural, but which are in reality reflections in the physical brain from the dreamless sleep.

Man leads a dual life even in the waking state. In every thought and deed is a dual aspect. The first and most pressing one in our day is that which concerns our personality, the second how it affects our relations with the world at large.

The process itself is so automaton-like that it eludes notice, but to these two aspects all our activities are subjected.

If the predilections of the personality predominate, the result will be correspondingly selfish; if, on the other hand, the ideal aspect is duly regarded, the act will be corresponding to and means better intuition. This latter is the ideal side of man's dual life, a state of higher consciousness, the exploration of which will greatly expand the conception of the part man is playing in the drama of life, and that "*Ideal Unity*" or "*Universal brotherhood of mankind*" is a "*fact*" and the notion of the separateness of humanity is an illusion.

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No one has the right to remain idle on the excuse that he knows too little to teach. For he may always be sure that he will find others who know still less than himself. It is not until a man begins to try to teach others that he discovers his own ignorance and tries to remove it.

—H. P. BLAVATSKY

## THE AWAKENING OF THE SOUL

THE Upanishads teach in detail, perhaps as nowhere else, the grand doctrine that the Self exists everywhere. Spirit, Atman, is the Self of all creatures; but it does not shine forth equally in all.

Just as in physical appearance every human is different from every other, and yet all are similar inasmuch as all normal people have two eyes, two ears, two hands, two legs and so forth, so it is with our souls. Even the ignorant observes that there is a difference between the kingdoms of Nature and the human kingdom, but who can say *why* these differences exist? Science can answer how they came about; only the Science of the Soul, *Atma-Vidya* or Theosophy, explains not only *how* but *why* they came about.

Generally speaking, outer differences are the result of the power of the Spirit within. Spirit, Atman, the Self, shows its power-shakti-energy as qualities and faculties and properties of the being. Thus minerals have the power of cohesion and disintegration; the vegetable kingdom has the added power of sensation and movement; in animals, still further powers of instinct, and expression of instinct as appetites, are to be seen; in man, intelligence that is nowhere else to be found is functioning. That is why man, and man alone, can exert his power of choice and his evolution proceeds by self-devised efforts.

So the Self is universally present, but It is not manifest uniformly.

Let us confine ourselves to the human kingdom. Observation has substantiated the Theosophical teaching that humans can be divided and classified into types. Just as botanists and zoologists classify species of flora and fauna, so the expert soul-scientists can divide and tabulate sub-species of the human kingdom. Thus, from the sociological point of view, the *Gita* divides human beings into four castes and classes—a division that the Pahalvi *Dinkard* also gives in precise terminology, and which in the old days had its true spiritual significance.

In the allegorical language of the Puranas, seven types of humans are mentioned, derived from their spiritual pedigree rooted in the *Saptarishis*—the seven *Ameshaspentas* of the Zoroastrians and the seven Archangels of the Christians. If we try to study these religious books as scientific treatises, their words will no more be mere jargon.

For the purposes of our study, let us take a particular classification of man which is derived from the Science of Ethics, of Morality, an

important branch of *Brahma-Vidya* or Theosophy. It is a fourfold division: in the human kingdom, ethically speaking, there are people who fall into one or other of these four types:

- |                           |   |                           |
|---------------------------|---|---------------------------|
| (1) Kama-Manasic beings   | - | Passionate-minded people  |
| (2) Manasic beings        | - | Intellectuals             |
| (3) Buddhi-Manasic beings | - | Spiritually-minded people |
| (4) Atmic beings          | - | Universally-minded people |

As man is a composite being, we must not make the mistake of thinking that those who fall into one or other of these divisions remain there for a whole lifetime. The most passionate-minded has his touch of spiritual vision and is prompted to generous action. Also, the evolved and spiritually-minded chela faces attacks from his Kamic-minded nature. Only the Perfected Mahatma, possessing Real Knowledge, is uniformly oriented in philanthropy all the time and universally.

This fourfold classification, then, indicates simply this, that all evolving humans show forth one predominant characteristic. In each one there is a tendency which is his note, or his colour; he may vary from this in abnormal and exceptional circumstances, but his routine of life is permeated by his type. Thus, each one of us belongs, in his or her normal, general nature, to one of these four classes. We might, however, put the last division away, for it is the Rishis and Mahatmas who belong to it and they are not to be found in this our public world. To become Atmic Beings is our highest goal and ideal.

(1) Who are Kama-Manasic or passionate-minded people? Almost all men and women of today, for this is Kali Yuga, an age black with sin. The *Gita* speaks of those whose self is Kama—Kamatman. Technically speaking, no one is devoid of self-conscious intelligence. That man or woman in whom the mind is guided and directed and energized by his feelings, desires, emotions and passions is the Kama-Manasic being. We can understand this class better if we note the two sub-divisions: (a) Kama (passions and desires) goads Manas or mind to do and to speak as it wishes. (b) Manas tries to check and to correct Kama, sometimes successfully, but mostly unsuccessfully. Most men and women belong to one of these sub-divisions; to be accurate, belong to both of them in turn.

(2) Manasic beings, or intellectuals, are of two types: (a) those

who do not use the devices of their mind to satisfy their passions, but who also do not use their intellect to interfere with their desires; who live in watertight compartments—their desires uppermost at one time, centred in their intellect at others. (b) Purely mental beings—scientists, mathematicians, cold and unfeeling, who live by reason and reason alone; who analyse and dissect to find that beyond mind there is nothing. To this type belong also the talking philosophers who discuss and debate, but do not practise, do not live the life necessary, do not serve humanity.

(3) Buddhi-Manasic beings are those who take care not to indulge in evil, who do not give way to their desires and passions, who practise control of the senses and the flesh, who live by the light of discrimination (*Viveka*), who are dispassionate (*Vairagis*). (What a sad falsehood the name *Vairagi* has become today, a name given to ignorant beggars whose soul is indolence and idleness!) This is our immediate goal and objective. The two qualities of discrimination and dispassion are those we need to acquire.

(4) Finally, Atmic or Universal Beings, as already said, are the Adepts and Mahatmas who, as the *Gita* says, are "difficult to meet."

All this gives us the knowledge whereby we can find our place on the long path of human evolution. A perfected Mahatma alone can know what any human being truly is; but each can and should try to know his own inner self, his motives, tendencies, etc. Then only can he find the correct remedy for his weaknesses, his soul-ailments.

Let us go over these classes of human beings and see what prescriptions the great Doctors of Divinity (not those who put D.D. as a suffix to their names but the real Great Ones) have given. In Theosophy, there is a correct remedy prescribed for all soul ailments, diseases and weaknesses. Everyone, without exception, can find the remedy.

(1) *Kama-Manasic* or passionate-minded people are those in whom desires and feelings goad the mind to speak and to do; in whom questions about right and wrong do not generally arise. Such people desire to obtain a thing, get it or try to get it, and are unhappy or angry if they fail in their attempt. Is not that the condition of most people, most of the time? The mind is used only to satisfy desires and to gratify appetites and feelings. The remedy is: (i) To learn that by mind and thought, desires can and should be modified. So many

people do not realize they can change their temperaments; they say, "I can't help it; I am made that way; that's my nature!" (ii) To set aside some time every day when the mind is given, by way of reading-study, food which is not of the nature of feelings. If for a period every day we were to dwell in our mind and with our thoughts in the company of great, noble, altruistic and wise ideas, we would not so easily fall prey to our desires and passions. Study has a purifying and elevating effect. (iii) To relate at least some of our desires, longings and feelings to what we read, to our daily mind-exercise; to find out if there is in the noble and wise ideas that we encounter anything that bears on the problem of our desires and longings; if not, to seek for such ideas.

This brings us to the second sub-division in this first type, where Manas tries to check and guide the senses, the feelings, the passions. Sometimes it succeeds; at others, and that is more often, it fails. The remedy for such people is: (i) To study the problem of Will, which can direct the mind perseveringly till failure ceases and success results. Obstinacy should not be mistaken for strong will; foolhardiness is obstinate, strong will is creative, and at this stage we must learn to use the creative aspect of Will, which is true Imagination, to guide and mould our desires and feelings. (ii) Mere study will not suffice; meditation, in which creative Imagination should be used, becomes essential. According to the nature of our defects and passions and longings and desires, we must fix the mind on the opposite virtue. We must hold before us an ideal to dwell upon. (iii) To study and meditation we must add practice in action. Let us try to speak and act like the ideal we have been contemplating; thus passions get purified and mind gets enlightened.

Those who do not take the help of the Science of the Soul, who do not study and gain through Imagination, through suffering and experience, in the long course of natural evolution fall into the next class.

(2) *Manasic* people or intellectuals. If one belongs to the class where mind works independent of feelings, and in the matter of desires and longings mind is not used, what is the remedy? This is a difficult stage. Here materialism is born. A person does not hesitate to tell a lie in business, while he does not like to tell a lie at home; he goes to his church or temple or mosque at a set hour and prays to

his god, and during the rest of the hours, in business, in the club, at home, he speaks and acts as if god is not. A divorce has taken place within him between his mental activities and his ethical ideal. The remedy is study and dwelling on the idea that god is everywhere and that the two aspects of love and knowledge should go together. A compassionate businessman (sounds strange, does it not?), a wise husband or father or son (though not so strange, he is equally rare) are good examples of this class passing on to the higher class of soulful beings.

To take the other sub-division in this group—scientists and pure intellectuals: their way to a higher life is through the study of synthesis in Nature. Instead of analysing, they must see the unity everywhere. Instead of dissection, synthesis. In them heart-feelings must arise. They must discover something beyond the mind.

(3) *Buddhi-Manasic* or spiritually-minded people. It is at this stage that the phrase, "Awakening of the Soul," applies. Till the mind is united to compassion, which is pure or universal reason, synthetic or impersonal perception, it is devoid of Soul. When we speak of the Birth of the Soul or the Awakening of the Soul, we imply that the mind is touched by, has contacted, is energized by Buddhi and Atma, which is the Higher Self. Touched, contacted, energized—the difference in stages is of degree. We are all touched by the Higher Self now and then, but we must establish a contact, *i.e.*, the mind must learn to contact the Higher Self whenever it feels like it, whenever necessity arises to build a definite bridge or path of communication at will. This contact in daily study and meditation, or at hours of insight or of agony, must be fed and nourished from the visible side by deliberate actions—mental actions, heart actions, speech actions and so on. Then only the Higher Self energizes, gives its strength to the Human Soul. Then only does the Human Soul find peace in strife, contentment in poverty, and is able to say, not only when things go right but also when things go wrong, "This is just what I in fact desired."

All this may sound almost beyond us, but each one has to find out his own ailment and take his own medicine. In a doctor's dispensary we do not get frightened at the sight of many bottles of medicine, because we know we will not be called upon to take in the contents of all of them. The great central fact to remember is that however evil or weak we may be, we can change ourselves.

There is, however, one general tonic which, whatever our defect, will be found useful—Devotion, *Bhakti*. "Devotion to the interests of another." To think of others—*unselfishly* to think of and act for even a member of our family—is devotion. Not love bestowed to get love, a present given to get one, and so on; but to give, to offer, to sacrifice without a thought of return. This is not difficult and will lead us to think of the interests of others—not just kin or friends. The example of the Great Masters is a stupendous aid; They love all, and They love wisely. "Thou art my devotee and my friend," says Krishna to Arjuna. Let us be devoted to all, be friends of all, forgetting ourselves.

This is the way to Real Life; there is death of pain, and agony and poverty and disease. So, let us unfold devotion by thinking of the great Devotees, Masters, who are devoted to the interests of Humanity. Thus will the Soul come to birth in us.

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It is true that the movement has grown most in consequence of the efforts of those who are devoted to an ideal, inspired by enthusiasm, filled with a lasting gratitude to H. P. Blavatsky. Their ideal is the service of Humanity, the ultimate potential perfectibility of man as exemplified by the Masters and Adepts of all ages, including the present. Their enthusiasm is born from the devotion which the ideal arouses, their gratitude is a noble quality engendered by the untiring zeal of the soul who brought to their attention the priceless gems of the wisdom religion. Ingratitude is the basest vice of which man can be guilty, and it will be base for them to receive the grand message and despise the messenger.

But does devotion, loyalty, or gratitude require that we should thrust our estimate of a person forward to the attention of the public in a way that is certain to bring on opposition? Should our work in a great movement, meant to include all men, intended to condense the truth from all religions, be impeded or imperilled by over-zealous personal loyalty? I think not. We should be wise as serpents. Wisdom does not consist in throwing the object of our heart's gratitude in the faces of those who have no similar feeling, for when we do that it may easily result that personal considerations will nullify our efforts for the good of those we address.

—W. Q. JUDGE

## THE POWER OF THE MIND

The mirror of the soul cannot reflect both earth and heaven; and the one vanishes from its surface, as the other is glassed upon its deep.

—BULWER-LYTTON

A strict account of our actual work will be taken and the "wages" earned will be recorded to our credit. But as strict an account will be taken of the work which any one, by indulging in personal grievances, may have hindered his neighbours from doing.

—H.P.B. in her Second Message to the American Theosophists

THE mind of man is a complex organism; a strange, delicate and sophisticated piece of machinery that works sometimes by automation, sometimes by obedience, but at times gets out of hand and goes berserk, so that passing thoughts affect it. It works without break and has the tendency to throw up pictures which may anon bless and anon damn the person. It has the power to sway or be swayed, to suffer or to rebel, to obey or to command. It draws its sustenance in accordance with its leanings at any given time from foul or wholesome emanations that throng the terrain atmosphere. It can project itself in space or isolate itself. It can be an avenging fury or a thing of light. It can touch the depths of debasement, but has the strength to rise from these to the pinnacles of spirituality. It is blessed or accursed. It is the architect of the fool, the renegade and the man of vice. It is the ally, servant and pupil of the true Magician, the Magi and Adepts in the spiritual sciences.

Our modern academies of learning do not instruct their pupils in the uses to which the mind may be put. To the average individual, the mind is known to exist, but is undefined, indeterminate. People do speak of a clean and an unclean mind, an open or a closed mind, yet know not the word of power which shuts or opens it, cleanses or darkens it. If the living testimony of great men has aught to teach us, it shows that the mind can be made lucid and radiant, and that its light can make luminescent all life that it touches. It can become radiantly powerful so that in its presence no anger or other ignoble emotion can raise its head within the area of its influence, and this to such an extent that under its benign influence the lion and the lamb can sit

together. The impress of its calmness and of its abounding love can spread over men and nations and breathe into them the message of hope. The mind of the Mahatma, the Hierophant and the Adept spreads itself out in shoreless space and becomes an active force for good—a healing, instructing, enlightening power that moves in strange ways its duties to perform.

In the human being, the mind is the only instrument for contacting the outside world. The soul is powerless if the mind is not available to it or is not within its control. So too with the forms of desire. They too need the human mind with its instrumentation of intellect and its vast storehouse of energy to glut themselves. The mind thus remains the only highway available to the Soul on the one hand and the desire nature on the other for contacting the world outside. It may thus become the Path that leads to the highest achievement, or on the other hand it can become the way that leads to perdition. It may be compared to a mansion with numerous doors which not only permit egress but which become entrances through which the outer world can force an entry and subjugate the mind to its purposes. Thus may the mind be usurped and converted into a centre from which force is drawn to gorge the senses and to satisfy the selfish desires of the one who sees in self-aggrandizement the ultimate goal of existence. It is the peculiarity of the mind that as soon as the devilish enters it, the divine is by that very action unseated, and *vice versa*.

Once this truth is grasped, the lines of discipline can be laid down with confidence. For the freeing of the mind from the clutches of undesirable trends, there need not be a war waged against evil nor a strategy of rending flesh and muscle. A mind illuminated by the light of the Self keeps out the shades of darkness. The one inhibits the presence of the other. To claim its own, the Soul has to be constantly aware, like watchful sentinels, so that when at any time an onslaught seems threatened or there is the danger of infiltration, it has merely to switch on extra lights as it were, to fill the mind to the full with active thoughts, images and inspirations from and of the spiritual. This necessitates the assuming of a firm position and the complete occupation of the mind so that its involvement with soul and spirit is total.

The doors and avenues through which the outside world can penetrate the defences of the mind are the organs of sense, the upsurge

of memory and the power of the desires to force the mind to conjure up images around a central theme. Realizing this, there have been ascetics who have tried to achieve the control of the mind by a mutilation of the sense-organs and the adoption of penances harsh upon the body. Not so does the soul gain her freedom. The senses are there for a purpose and are meant to be used. The abuse of their faculties is not stopped by a programme of mutilation. For, the senses are valuable instruments on any plane (physical as well as those which lie beyond it) to bring messages from the worlds outside for the soul's experience, scrutiny and discrimination. The soul when it fills the mind completely can take in or shut out any aspect of memory, can permit only certain types of impressions to enter *via* the senses, and can conjure the image-making faculty to mould whole sequences of events with spiritual overtones only.

To avoid illness through contagion and epidemic, men take preventive measures or avoid areas where disease is prevalent. Quite expensive researches in medicine and the allied sciences are carried out to combat physical disease. We have hardly anyone from among our known men of learning who for the public good similarly carries out scientific and meticulous researches into the realms of mind and soul. Modern psychology like all modern sciences but scratches at the surface and, as is often the case, leaves the scratches behind. What is the cure of moral epidemics, of intolerance and brutality, of class and national hatred, of the mad vertigo of sex mania that is sweeping the world? Our modern institutes of learning have not only no answer, they do not even know where to look for an answer. Intolerance, strife and lust have their origins in the minds of men. Bigotry, fanaticism and superstition take root and thrive in the marshy swamps of men's minds, especially where there is neither the effort nor the willingness to check their growth.

If the mind of man is to be made to serve one master and not the other—the soul and not the desires—what does the Teaching mean when it advocates the desirability of an open mind? Evidently, it would not mean that dirt and filth and things undesirable will be allowed entry. On the other hand, it would mean that the mind will be open to take an unbiased and detached view of anyone and anything; that it will scrutinize, choose and discriminate; that it will not turn away from anything nor reject it *a priori* without bringing to

bear upon it the light and warmth of the soul. For, the mind should not shy away from engines of dishonour nor from engines of honour. Its gaze has to be unwavering, unafraid. This equanimity at the view of either of the two poles of good and evil has to be achieved not by a mere blind, bigoted belief but on a faith so transcendently sure as to border on a covenant given and received. In union with the impersonal Lord, the mind is invincible yet altruistic, all-knowing yet compassionate. *The Voice of the Silence* compares it to a becalmed and boundless ocean that spreads itself out in shoreless space.

The disciple when he enters upon the training of his mind does not have to venture out into the unknown nor create special circumstances for giving exercise to his awakening faculties. Nature does this for him as also the intelligence that resides behind Karma and precipitates it in larger or smaller doses. The Krishna that is in him guides his chariot through foul and clean places alike and the disciple has to be on the alert to learn the lesson that each moment has to impart.

*The Voice of the Silence* poses this question to the neophyte: "Knowest thou of Self the powers?", and then utters the words of warning: "If thou dost not—then art thou lost." Even today, in the midst of the crass materialism of the age, there exists a science and its art which alone can give the individual his expertise which will enable him to fill his mind full with the divine presence, and that to such an extent that no nook, cranny or crevice can remain void of it. It is no doubt true that in the process of earning one's livelihood, or in sport, recreation or repose, or while taking meals, the senses bring in their news from the world outside, and perhaps along with it the seeds of dissension and the canker of desire. The only safeguard against falling prey to the ignoble is an awareness and a confidence bordering upon certitude that the powers of the Soul are supreme over the forces of matter, and that to overcome the latter no contrary force of matter will suffice.

The open mind is the devoted mind.

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THE universal and the particular are one. The particular is the universal seen under special conditions.

—GOETHE

## SERVICE OF HUMANITY

IN the early days of the Theosophical Movement, the Masters wrote a series of letters addressed, in the main, to A. P. Sinnett. These letters covered many important questions concerning the basic theoretical and practical aspects of Theosophy. Throughout the correspondence, one particular point was emphasized time and again. This *sine qua non* was expressed in many ways, and one that is very much to the point states: "The *Chiefs* want a 'Brotherhood of Humanity,' a real Universal Fraternity started." These few words give the whole reason for the launching of the Theosophical Movement. It was pre-eminently compassion that necessitated its inception. We must understand that the Masters were not inspired by any desire to enlighten a few intellectuals as to the mysteries of the universe; they were concerned about the rise in materialism and dogmatism in many forms. They knew that the time had arrived, once again, for an effort to restore to Man some knowledge of his inherent Divinity and his Unity with all sentient beings. This course of action was taken to help prevent man from bringing himself to the edge of moral destruction as a result of irresponsible and ignorant thoughts and deeds. The fact that many of the greatest minds at the time were unable to comprehend this purpose, is highlighted by their fascination for psychical phenomena or technical subtleties in the teachings themselves. The motivation of service of Humanity was overlooked by most. These early students greedily wanted to know about Theosophy for their own satisfaction.

It must have been a source of great frustration for H.P.B., who, being fully aware of the philanthropic nature of the Cause, had to contend with those who wished to acquire Theosophical knowledge for their own satisfaction and gain. It was for the few who really understood, as well as for students who would follow, that she kept on with her teachings. For those who have some idea of H.P.B.'s real mission and purpose on earth, her teachings become rich in meaning that is hidden from those who seek only material satisfaction from them. One can read with physical eyes, mental eyes, moral eyes or spiritual eyes, depending upon the motivation behind the attempt to understand. If we are part of the Theosophical Movement, and students of those Masters who founded it, then it is incumbent on us to know exactly what is behind the outer mask of the exoteric words. We should therefore be willing to take special note of those directions by the Masters which will best

lead us to understand the correct line of action to be taken. To overlook such positive guidelines, and ignore them to follow one's own chosen hobby, cannot be said to signify an understanding of the real meaning of the teachings. If the Masters had a definite goal in mind for the Theosophical Movement, then it is obvious that we must identify that goal and make every effort to help Them in the realization of the said object. Other than this can become a hindrance rather than an assistance.

There is a great deal of inconsistency in the world at large. The weight of human suffering is immense. Despite all this, there are still those who live for pleasure and follow the path of folly. Science spends billions a year to satisfy this craving for trivial pursuits. This expenditure is only surpassed by the amount of money wasted on the manufacture of weapons of destruction. Organizations that promote worthwhile causes have to rely in most cases on public charity for their funding. It is obvious, then, that humanity is crying out for the Brotherhood that is written about in Theosophical works, and hopefully practised by some. Any other motive for studying these writings is not consistent with the ideals of its founders and therefore cannot be said to constitute devotion to those founders. This is a fact that we must firmly fix in our minds if we truly wish to become disciples of the holy Masters. In this particular case, motive is everything. It is obvious that the prevailing force behind the Masters is compassion and therefore the way to Them is through service of Humanity. Even in this case, though, we must be aware of the fact that if we practise philanthropy with the sole object of contacting the Masters, then we are likely to be disappointed as the motive will be tinged with selfishness. It is only by losing ourselves that we find ourselves and of a necessity the Masters we seek. Compassion is a difficult concept to come to terms with, and still more difficult to practise. We must dig deep within our heart to discover whether our acts of charity are born of genuine love for our fellow beings, or of other more subtle motives that spring from desire for personal recognition or gain.

It is difficult to be objective with ourselves. It is much easier to see another's faults than our own. The whole of Western civilization is built upon this truth. There is so much **backbiting** going on among individuals, groups and even nations. **However**, the material glamour that makes shallow thoughts and ideals seem somehow attractive is an art that has been developed to a high degree in the West. Thousands

of students from India and other Oriental countries go to the Occident in search of knowledge, despite the fact that all that is really worth knowing is right under their noses. All that the West can give is technical guidelines as to how best to make money or outdo one's neighbour. These young aspirants are even keen to study the sterile political systems of Western nations, even though such systems have succeeded in finishing off the age-old task of materializing civilization. The technology of these "advanced" civilizations is also fascinating to the eager minds of youth; but all this is only surface gloss and underneath is just a slowly rotting corpse. It is a sad fact that the West has hardly anything of real value to offer. What is referred to as "progress" is on the whole useless and creates more problems than it solves. It is true that we become attached to technological inventions so that we feel that we cannot manage without them; but if only people realize that for centuries the world went on without these "toys," and was better off that way, then they might start to turn their minds towards the essential problems of life once again. They might learn how really to communicate with their fellow human beings, instead of subordinating themselves to mechanical inventions and to the media that make them believe that a particular way of life is the best.

We have indeed overcomplicated life, and for that mistake we have to pay the price. The price is high. It is the inability to really understand our brothers and sisters, with the result that we ascribe to them all the imaginary qualities foisted upon them by society in general. In the complex web spun by the media in general, whether the printed word, television, cinema or radio, there is little representation of man as anything but a walking android capable of only stereotyped feelings and reactions to any given situation. This is the *maya* that we have to break—the picture that we have of man as some kind of product that is bought and sold. Men and women are marketed and packaged to suit the needs of the advertising world. They are told to dress this way and act that way; they are told exactly what products will make them attractive in the eyes of the opposite sex. This is all ruthless promotion of immaterial values.

Underneath all this commotion, the spirit broods—and waits. Waits for the time when man will find the wherewithal to stand up for what is really of importance in the world. The keeping alive of such values is one of the main tasks of the would-be Theosophist. He knows that

behind all the din is a silence; a silence that we would give anything to enter, if we but knew its real value to the beleaguered soul. It is a great thing indeed, in this world of illusion, to have some understanding of the true Brotherhood that the Masters so urgently want, and to be able to do at least something to hasten its formation. Despite the many negative trends, there are also quite a few positive events taking place, mainly in the background. Humanity is becoming more and more saturated with the concepts of reincarnation and karma, even though many would not know them by those names. As H.P.B. has pointed out many times, spiritual truths cannot lie buried for ever; they are only obscured for a while, to emerge when the time is right. It was to hasten that process that H.P.B. was prepared and sent out into the world. She lived and died in the service of humanity. If we can follow her example, each in his or her own way, then we shall not go far wrong in our attempts to bring rest to the troubled mind of humanity.

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WE are still a long way from the "family of man." In fact, we seem to be receding from the ideal rather than growing closer to it. Interests of all kinds—personal, selfish, state, nation, group, and, if you like, company interests—still considerably outweigh genuinely common and global interests....

In other words, we still don't know how to put morality ahead of politics, science and economics. We are still incapable of understanding that the only genuine backbone of all our actions, if they are to be moral, is responsibility.

Responsibility to something higher than my family, my country, my company, my success—responsibility to the order of being where all our actions are indelibly recorded and where and only where they will be properly judged.

—VACLAV HAVEL

## THE DIVINE AND THE ETERNAL

ANY student of life who has given some thought to the matter will readily admit that to achieve a fair degree of success in any direction he has to bring his lower self under control. Not all controls, however, are beneficial; nor are all restraints advisable. This must always be so, for the motive which induces and sustains all effort may be either diabolical or divine, infernal or heavenly. The glamour of human passion is such that the person rarely perceives his own true motive, and all too often thinks that he is labouring for good when in his heart he is worshipping evil. Therefore it is that at the initial stages of all endeavour the neophyte is asked to pause and to see that the divine alone guides and tempers his enthusiasm and not the craving for personal stature.

This aspiration to put oneself under the tutelage of the divine is no mere choosing of the good against the evil, is no mere withdrawing from the tumult of the world to the hermitage and the monastery. It demands a completely new orientation, for it checks the person from reckoning in terms of policies and expediencies, and demands that he face himself. The very novelty of the situation acts as a spur to the eager soul which seeks guidance from the divine. Yet, too often despondency comes, because to the beginner the divine seems as unreachable as the farthest spot of the Universe.

It is here that Theosophy comes to our assistance with its message of advice and instruction. The Kingly Science affirms that the divine in man can be aroused by the study of the Divine Wisdom. But this study of the philosophy leads the student only one step further. Even with the acquisition of Divine Knowledge he remains still of the world worldly. He breathes still the poisonous exhalations of the world of desires and his lungs have yet to learn the art of drawing upon the divine atmosphere. To learn to do this, each chapter of *The Ocean of Theosophy*, each precept of *The Voice of the Silence*, has to be used and experimented upon in one's own life. The student has to make application of each teaching, pouring into it his vital *Prana*, so that the teaching becomes *living* for him. It is his own magnetism, stamped with his own peculiar emanations, which must be used to vitalize any aspect of the philosophy for application to the circumstances of life. For this he requires a constant awareness which is initially fatiguing. Each

circumstance of life as it presents itself requires the application of the correct philosophical formula. Each difficulty is thus capable of being solved; there is no misshapen day, no calamity, no hour of doubt or despondency, for which a correct approach and appropriate action is not provided in the teachings.

It is this sustained effort at leading the life which alone can awaken the slumbering divinity and give it the chance to survive in the stifling atmosphere of physical existence. This effort to apply the teachings and make them a living power in our lives not only makes us turn to the divine for guidance but also purifies the passions and elevates the desires. In fact, by this practice the student starts to rediscover the philosophy in his own life. By so doing he sends out a cry for help to the nameless Beings who are the embodiments of the divine, and that cry is always respected, ever answered.

But this awakening of the divine has itself to be controlled and guided by a force superior to it. Virtue, self-abnegation, self-mastery, the acquisition of the higher powers, the forging of a closer kinship with the divine elements of Nature, are the fruits of divinity. They elevate the Soul of man; but these alone are powerless to lead one to real greatness. Why should this be so? Is not the attainment of divinity the end of all existence? Theosophy explains that the divine aspect of and in man is only one of several aspects, and that above it and overbrooding it remains the Eternal—that which is only a step remove from the Absolute.

The divine element in man has to subserve the purpose of the Eternal. Just as the personality must lend itself as a willing tool and instrument of the divine, so in its turn the divine must itself pay homage and provide the conditions under which only the Eternal can manifest. The divine afflatus must itself be placed within the background of the Eternal and form a conscious, living, vitalizing part of it. It is in the context of these teachings that the injunctions of *Light on the Path* begin to have a meaning and a purpose. These injunctions are:

Desire only that which is within you.

Desire only that which is beyond you.

Desire only that which is unattainable.

If the divine can be contacted by study and its application, how can the Eternal be contacted? The Eternal is hidden behind the divine just

as the True Sun is hidden behind the golden vase which we see and miscall the Sun. The Eternal has no name, is not treated of in exoteric philosophies, but is perceptible by him who desires perception. To attain to it, no one *Marga* exists. It is not to be attained by *Gnyan* (knowledge) alone or by *Bhakti* (devotion) alone or by *Karma* (action) alone. No one *Darshana* of Aryan Philosophy has the power to reveal it. Krishna refers to this hidden Eternal aspect of himself when he says: "This form of mine . . . is difficult to be perceived . . . even the gods are always anxious to behold [it]. But I am not to be seen . . . by study of the Vedas, nor by mortifications, nor almsgiving, nor sacrifices." How then is Arjuna taught to contact this Eternal? The answer is to be had in the 18th Chapter where Arjuna is given the practice and its philosophical basis: "There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*. . . . Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place."

This Master—*Ishwara*—that resides in all places and in all creatures can give grace. In him alone is true sanctuary. In his bosom alone is the eternal place. Homage to this omnipresent *Ishwara* becomes true homage only when Brotherhood is realized so completely that *Ishwara* is seen everywhere, is heard everywhere, is bowed to and respected everywhere, in *all* things and in *all* creatures. There is not a single teaching of the philosophy of Theosophy which does not bear the stamp and impress of the Eternal. To keep it ever present before the eye of the student, *The Voice of the Silence* lays down this Rule of Practice:

Restrain by thy Divine thy lower Self.  
Restrain by the Eternal the Divine.

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It is only when all outward appearances are gone that there is left the one principle of life which exists independently of all external phenomena. It is the fire that burns in the eternal light, when the fuel is expended and the flame is extinguished; for that fire is neither in the flame nor in the fuel, nor yet inside either of the two, but above, beneath and everywhere.

—From the *Mahaparinirvana Sutra*

## LIGHT ON THE PATH

[P. Sreenevas Row's annotations on *Light on the Path* are continued here from our last issue. They appeared originally in *The Theosophist* for August 1885.]

17. Seek out the way.
18. Seek the way by retreating within.
19. Seek the way by advancing boldly without.

BY recalling to memory what has been stated with reference to Rules 9 and 10 (where the disciple is required to desire that which is within himself and without him), it will be perceived that the final goal to be reached by the disciple is *only One*. "That which shines glorious above yonder heaven, above this world, and above all others, large or small, is the same as that which shines within mankind" (*Chandogya Upanishad*, III, xiv, 7). But, though the goal is but one, the paths leading to it are more than one. Broadly speaking it may be said that the paths are two—those lying within and without mankind—all other roads being merely the branches of these two. This is well explained, though symbolically, in the *Maitri Upanishad*, VI, i, and other sacred works. The "golden being in yonder sun" and "that which lies in the lotus of the human heart," are not distinct. The lotus of the heart means nothing but Akasa (Ether) which pervades the universe, including of course human hearts. So that the Ether, whether existing in the human heart or in the universe, may equally be called the lotus; each having its own system of petals, which substantially mean the different points of the compass. The *One* then is to be sought for by *two* principal ways—by retreating within and by advancing without. All your success in struggling against and giving up evil, and all your success in acquiring virtue, throughout ages, will work for you a beneficial effect, and form a nucleus for good actions to gather round in the future; and this secret treasure will be preserved for you by the soul within you. It holds this treasure for you to reach it; and it is hither that you should seek the way, as ordained in Rule 17. In this way, this rule corresponds with Rule 17 of the second section of this Treatise, which directs the disciple to "inquire of the inmost, the one, of its final secret which it holds for you through the ages." And when this mystery is learnt, the disciple's further progress becomes exceedingly easy; and he may then be able to seek the way by advancing without

himself, to study the other laws of being, of nature, etc, as set forth in Rule 19.

How these ways are to be sought is fully explained in Rule 20, which, for the sake of easy reference, I have divided into clauses as follows:

20 (a). Seek it not by any one road. To each temperament there is one road which seems the most desirable.

For, though the primary constituents of the physical bodies and the nature of the individual souls are similar in many respects, yet the result of good or bad Karma accumulated for ages works such great changes in the case of each individual, that no two persons agree in their moral or spiritual conditions in every respect, so much so that for all practical purposes we may safely hold that the nature of each man is different, or rather, has become different from that of every other. Consequently the path to be followed by one can hardly suit the other. "Even the wise man," says Sri Krishna, "seeks for that which is homogeneous to his own nature. All things act according to their respective natures" (*Bhagavad-Gita*, III, 33). And then, recognizing this as an inevitable necessity, Sri Krishna proceeds to declare that each should choose for himself a particular path best suited to his own peculiar condition, and the Dharma (*i.e.*, the method adopted for reaching the final goal) thus chosen by each person, though contrary to, is better than that of another, though ever so well followed. To die in one's own Dharma thus selected, is really efficacious, while the adoption of that which another has chosen would lead to fearful consequences (*Bhagavad-Gita*, III, 35). And it must be remembered that although each individual has to select one road for himself, yet the means to be adopted for traversing it are multifarious. So the Treatise says:

20 (b). But the way is not found by devotion alone, by religious contemplation alone, by ardent progress, by self-sacrificing labour, by studious observation of life. None alone can take the disciple more than one step onwards. All steps are necessary to make up the ladder.

So the *Mundaka Upanishad* says: "The soul cannot be obtained by a person without power (*i.e.*, the kind of power already explained), nor by devotion, nor by knowledge void of devotion; but if the wise

strives with all these supports, then enters the soul the abode of Brahma" (III, ii, 4). And Manu, after declaring that man should be really triumphant over all his organs, adds that "when one organ fails, by that single failure his Divine knowledge passes away, as water flows away through one hole in a leathern vessel" (II, 99). When the united efforts of the whole man are thus put forward in pursuit of the great end in view, then everything will add its quota and serve to facilitate the ascent of the ladder in a very successful manner.

20 (c). The vices of men become steps in the ladder, one by one, as they are surmounted. The virtues of man are steps indeed, necessary—not by any means to be dispensed with.

No doubt each act of virtue has its own reward, and will lead us onwards on the steps of the ladder; but the step gained by surmounting a vice is much more firm than the step gained by the practice of any act of virtue. For, a person who goes on practising virtue in his own way, without being familiar with any particular kind of vice, is at any moment liable to be beguiled by the alluring temptations of such vice, and to be immersed headlong in it so deep and fast that he would find it exceedingly difficult to extricate himself from its trammels, if ever he thinks of doing so at all; but the case is different with a person who has eaten enough of the fruits of vice, and who, by personal experience, gradually comes to look upon its pleasures as illusive, transient, and mischievous; feels ashamed of his ever having indulged in them; and grows really penitent and sincerely vigilant in his resolution to avoid their repetition. Such a person is incapable of retreating into similar vice again; he has surmounted it; has thereby gained a step in the ladder, as firm as it should be. But here it should be particularly understood that it is not intended, nor is it in any way desirable as a precedent condition, that one should have necessarily indulged in vice before he can prepare himself to secure a firm footing on the ladder. Happy are those whose life knows no vice, and whose mind is strong proof against all vicious temptations—and sure enough their progress on the spiritual ladder is as certain as it is firm. But all are not similarly blessed. Many *do* err; and what is intended in the foregoing observations is to show that not only there is hope *even* for such erring people, but that there is also a chance of their placing a more firm foot on the ladder than others, if they only mend their ways, with a strong

resolution not to revert to their former vices for ever hereafter.

"Although," says Sri Krishna, "thou art the greatest of all offenders, yet thou shalt be able to cross the gulf of sin, if thou availest thyself of the bark of wisdom. As the natural fire, O Arjuna, reduceth the wood to ashes, so may the fire of wisdom reduce the whole Karma to ashes" (*Bhagavad-Gita*, IV, 36 and 37). Here Arjuna suggests a doubt as to the fate of those sinners who endeavour to reform themselves, but who are cut off from this world before they can succeed in working out the effects of their evil Karma. "Doth not the fool," he asks, "who is found not standing in the path of Brahma, and who is thus, as it were, falling between good and evil, like a broken cloud, come to nothing?" (*Ibid.*, VI, 38). But Sri Krishna assures him that, "such a one's destruction is found neither here nor in the world above. No man who is doing good attains an evil condition." (*Ibid.*, VI, 40).

Now, taking together the case of people who are always pure, and of those who have been redeeming their purity by surmounting vices, the Text proceeds as follows:

20 (*d*). Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way. Each man is to himself absolutely the way, the truth, and the life. But he is only so when he grasps the whole individuality firmly, and by the force of his awakened spiritual will recognizes this individuality as not himself, but that thing which he has with pain created for his own use, and by means of which he purposes, as his growth slowly develops his intelligence, to reach to the life beyond individuality. When he knows that for this his wonderful complex separated life exists, then, indeed, and then only, he is upon the way.

The disciple should enter the path, heart and soul, and he should remember what Sri Krishna says: "Thou shouldst strive to raise thyself, by thyself, as self is the friend of self" (*Bhagavad-Gita*, VI, 5). He should by the awakened will, *i.e.*, the sacred will springing up by means of a virtuous conduct, recognize the fact that his sense of individuality is not a portion of his soul, but is one created by unbecoming conduct since its combination with the body. The disciple should try to reach to the life beyond such individuality. What is meant by this, is explained in the following rule and remarks.

20 (e). Seek it by plunging into the mysterious and glorious depths of your own inmost being. Seek it by testing all experience, by utilizing the senses in order to understand the growth and meaning of individuality, and the beauty and obscurity of those other divine fragments which are struggling side by side with you, and form the race to which you belong.

The disciple should first understand what secret treasure is preserved for him in the inmost recesses of his heart; and in doing so he should test all experiences by utilizing the senses in a becoming manner. It is not meant that he should yield to the seductions of sense in order to know it. When he has chosen and entered the path, he cannot yield to these seductions without shame. Yet, he can experience them without horror; can weigh, observe and test them, and wait with the patience of confidence for the hour when they shall affect him no longer. But at the same time he should remember what has been already observed, namely, that he should not condemn the man that yields to such seductions, but on the contrary stretch out his hand to him as a brother-pilgrim. He should not for a moment fancy himself a thing apart from the mass. When he has found the beginning of the way, the star of his heart will show its light, and by that light he will perceive how great is the darkness in which it burns! Mind, heart, brain, all are obscure and dark until the disciple wins the first great battle against his senses, and so forth. But let him not be appalled by that sight. He should keep his eyes fixed on that small light, and it will grow, much to his advantage. Even the darkness within him has its special advantage. It will help him to understand the helplessness of those who have seen no light, and whose souls are in profound gloom. Bearing this in mind, the disciple should not blame others, should not shrink from them; but try to lift a little of the heavy Karma of the world, and give his aid to the few strong hands that hold back the powers of darkness from obtaining complete victory. By doing so the disciple enters into a partnership of joy, which brings indeed terrible toil and profound sadness, but also a great and ever-increasing delight.

Having thus made sufficient researches *within* himself, and by testing all experience by utilizing his senses, the disciple must proceed a step further, by advancing *without*.

20 (f). Seek it by the study of the laws of being, the laws of nature, the laws of the supernatural.

While the disciple searches for and examines the treasure deposited within himself as above indicated, he ought not to discard anything that is outside. Immense gain is effected by a right contemplation of the displays which the visible works of the creation exhibit. "Behold this, the vast and extensive universe," says the *Rig Veda*, "and have confidence in His prowess" (I, 103, 5). Even the scriptures of those sectarians who hold up "Revelation" as the sole refuge of man, are full of sublime descriptions of the visible creation, and of interesting references to the various objects which adorn the scenery of Nature. Without the cultivation of our reasoning powers, and an investigation of the law and economy of Nature, we can never hope to appreciate and understand the excellence of that which we are in search of. The universe is the macrocosm (*Brahmanda*), while an individual being is the microcosm (*Pindanda*); one is allied to the other, and the study of one is essential for the right understanding of the other. "Yonder sun is the external soul and *Prana* is the internal; from one the other is inferred," says the *Maitri Upanishad* (VI, i). Hence it would be extremely prejudicial to the disciple's interests if he were to narrow his search to within the circle of his own heart, and shut his eyes to all that lies beyond. Remember that "Para-brahma is one whose centre is everywhere, and whose circumference is nowhere." And what next?

20 (g). And seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light.

The disciple, after having made researches within and without, should ultimately turn back to his internal spirit, for it is there that he is to behold that which he seeks to behold. "Lastly," says the *Chandogya Upanishad*, "approaching his own spirit, and calmly reflecting on his object, let him eulogize" (I, iii, 12). And the result is that "having beheld the exquisite light in our own hearts, and beheld it also high above all darkness, we attain to that Lord of Lords and the noblest of lights, the Divine Sun." (*Ibid.*, III, xvii, 7)

(To be continued)

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## IN THE LIGHT OF THEOSOPHY

To Native Americans, the European concept of "discovery of America" is both ludicrous and insulting. The so-called "New World" is in fact an old, old world, and civilized humanity had existed there for thousands of years before Christopher Columbus set foot on its soil in 1492. The year 1992 marks the 500th anniversary of that epoch-making voyage.

Anthropologists admit that the early inhabitants of the Western Hemisphere were Asians who walked across a land bridge from Siberia to Alaska thousands of years ago when overland passage was possible, and that they and their descendants built there a series of civilizations. The Europeans' arrival in America, grandly referred to as the Age of Discovery, was in fact the Age of Collision—an era of confrontation between cultures and continents.

On the occasion of the Columbus Quincentennial, the magazine *Span* has put together several articles focusing on this period in the history of humankind. Distinguished historian William H. McNeill places the Columbus discovery in context, exploring how the so-called Old and New Worlds have influenced each other, for it was the global impact of Columbus's voyages that is of importance.

This year [he writes] we will celebrate the 500th anniversary of Columbus's voyage, and rightly so, for that voyage made the world a different place. But we ought not to celebrate the discovery of America in 1492—that had been done long before. What Columbus did was to change the world in which he lived and the world in which the American Indians lived by connecting the two in a way that has lasted for half a millennium.

Before Columbus's time, the globe was divided by barren ocean spaces into a large number of separate human, plant, and animal communities, each an island unto itself with only sporadic and accidental connections with anything outside. . . . European navigation was such that what Columbus started in 1492 was carried forward by others unrelentingly, until the entire globe became a single interacting whole.

The unification of the globe inaugurated by Columbus damaged and sometimes destroyed many local forms of life—human as well as nonhuman. No one planned it that way. No one intended it to happen. But the different levels of ecological and cultural

development in the separate world islands of preceding ages made such an upshot inevitable once communication and contact across the ocean barriers began. . . .

That makes our world different from what preceded it. Columbus's voyages mark a turning point in history and in the world's ecological system that can never be undone. . . . That is what we celebrate: The unification of the globe; the inauguration of worldwide interaction among human beings, among animals and plants, and among every other form of life.

There was a time, says H.P.B. in her article on the American antiquities, "The Land of Mystery," when the Atlantic did not divide the two hemispheres as it does now.

Who can say that, where now is the Atlantic Ocean, formerly did not exist a continent, with its dense population, advanced in the arts and sciences, who, as they found their land sinking beneath the waters, retired part east and part west, populating thus the two hemispheres? This would explain the similarity of their archaeological structures and races, and their differences, modified by and adapted to the character of their respective climates and countries. . . .

That man has lived in America, at least 50,000 years ago, is now proved scientifically and remains a fact beyond doubt or cavil. . . . Dr. E. R. Heath's conviction that America was once united with Europe, Asia, Africa and Australia, seems as firm as our own. There must exist geological and physical cycles as well as intellectual and spiritual; globes and planets, as well as races and nations, are born to grow, progress, decline and—die. Great nations split, scatter into small tribes, lose all remembrance of their integrity, gradually fall into their primitive state and—disappear, one after the other, from the face of the earth. So do great continents. ("A Land of Mystery," reprinted in THE THEOSOPHICAL MOVEMENT, May to August 1943)

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According to two geologists who have formulated a new theory on continental placement, Antarctica and North America were once attached to each other. Eldridge Moores of the University of California, Davis, and Ian Dalziel of the University of Texas at Austin, say that

the two landmasses may have linked up more than a billion years ago, joining other regions to form a Precambrian supercontinent. (*National Geographic*, December 1991)

"For a long time people thought Siberia was what had broken away from North America," says Moores, "but we put the pieces together differently."

Their research revealed that an ancient metamorphic rock formation known as the Grenville Belt, which starts in Quebec and runs into Texas, closely resembles rocks found on the margins of East Antarctica—possibly a continuation of that same belt. When the two continents broke apart, roughly 600 million years ago, the geologists say, it opened a basin that would later become the Pacific Ocean. At that time, scattered fragments had not yet coalesced into the giant landmass we know as Eurasia.

There is ample evidence that continental masses have shifted many times and that lands anciently joined together have since separated. Yet, says *The Secret Doctrine*:

... though the whole face of the earth was transformed thereby each time, the conformation of the arctic and antarctic poles has but little altered. The polar lands unite and break off from each other into islands and peninsulas, yet remain ever the same. Therefore northern Asia is called the "eternal or perpetual land," and the Antarctic the "ever living" and "the concealed"; while the Mediterranean, Atlantic, Pacific and other regions disappear and reappear in turn, into and above the great waters. (II, 776)

The Occult teaching further shows "the (now) polar regions as the earliest of the seven cradles of Humanity, and as the tomb of the bulk of the mankind of that region during the Third Race, when the gigantic continent of Lemuria began separating into smaller continents." This was caused, according to the explanation in an Occult Commentary, by a decrease of velocity in the earth's rotation:

*When the Wheel runs at the usual rate, its extremities (the poles) agree with its middle circle (equator), when it runs slower and tilts in every direction, there is a great disturbance on the face of the Earth. The waters flow toward the two ends, and new lands arise in the middle belt (equatorial lands), while those at the ends are subject to pralayas by submersion. (S.D., II, 324-25)*

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How do fish, birds, insects and other animals find their way over incredible distances to preordained destinations? Birds migrate to places they have never seen. Pacific salmon return to the stream where they were born, completing a round-trip voyage of several thousand miles. In spring, monarch butterflies flutter northward from Mexico toward Canada; several generations are born, breed and die on the way; and when autumn comes the final generation flies all the way back to Mexico, despite its having had no direct knowledge of the route or destination. Turtles make astounding 2,800-mile round-trip journeys between Ascension Island in the South Atlantic and Brazil. These are but a few of many creatures whose exploits daunt the mind.

For centuries students of animal behaviour have marveled at such feats of navigation. Even today its secrets are nowhere near solution as scientists search for the internal compass and map that guide such long-distance journeys. (*National Geographic*, June 1991)

It is believed that the primary daytime compass for birds is the sun, while night migrants set their course by the stars, their internal clock compensating for the heavenly orbs' changing positions in the sky. Some researchers propose that birds use the earth's magnetic field as a guide, while others find no convincing data to support this hypothesis. Still another theory is that young birds embarking on their first migration are programmed with genetic instructions for direction and distance. Many suggest that birds and animals are opportunists that have a repertoire of cues that they employ as a situation requires. So much for their compass sense, but their map sense remains largely unexplained, and it is admitted that at times it defies scientific explanation.

The common thread in recent finds is that animals possess sensory capabilities more varied and keener than ours. As stated in *National Geographic*:

Recent researchers, using techniques of the neurosciences, microbiology, and bioacoustics and such fundamentals of physics as electricity and magnetism, are demonstrating that the senses of the creatures of land, sea, and air are incredibly acute. . . .

Scientists are quick to point out, though, that the existence of a sensitivity does not prove it is used for navigation. Melvin Kreithen of the University of Pittsburgh, who discovered the homing pigeon's remarkable sensors, says: "Detection is just the first step." Scientists can observe the behaviour of homing pigeons

and infer that they use earth's magnetic field as a reference. But then they must ask: "Where is the animal's receptor for this information? Does the animal actually use it to navigate?" Finally, concludes Kreithen, "We must go into the field and prove *how* the sensitivity is used to navigate." . . .

Could animals be using some "factor X" sensory capability not yet recognized? Answers Melvin Kreithen: "If we are going to understand animal navigation, we must discover a new sensory channel. Existing ones are not sufficient to explain the behaviour." . . .

"At the turn of the century," says James L. Gould [a biologist at Princeton University], "we assumed that animals were colour-blind, and it was an incredible shock for some of us to learn that bees had colour vision. Later on we discovered that fish could hear, pigeons could see ultraviolet light, and snakes have an infrared sensing apparatus.

"The whole history of animal behaviour is the animals taking us by surprise," says Gould. "Why shouldn't they have some surprises for us now?"

Animal behaviour, inexplicable to the biologists and naturalists who have studied it, can never be understood along purely materialistic lines. Animal instinct is a form of psychic clairvoyance. An animal "has in its inherent instinct an unerring faculty which is but that spark of the divine which lurks in every particle of inorganic matter—itsself materialized spirit." (*Isis Unveiled*, I, 432-33)

Instinct is the universal endowment of nature by the Spirit of the Deity itself; reason the slow development of our physical constitution, an evolution of our adult material brain. Instinct, as a divine spark, lurks in the unconscious nerve-centre of the ascidian mollusk, and manifests itself at the first stage of action of its nervous system as what the physiologist terms the reflex action. It exists in the lowest classes of the acephalous animals as well as in those that have distinct heads; it grows and develops according to the law of the double evolution, physically and spiritually; and entering upon its conscious stage of development and progress in the cephalous species already endowed with a sensorium and symmetrically-arranged ganglia, this reflex action, whether men of science term it *automatic*, as in the lowest species, or *instinctive*, as in the more complex organisms which act under the guidance of the sensorium and the stimulus originating in distinct sensation, is still one and the same thing. It is the *divine*

*instinct* in its ceaseless progress of development. This instinct of the animals, which act from the moment of their birth each in the confines prescribed to them by nature, and which know how, save in accident proceeding from a higher instinct than their own, to take care of themselves unerringly—this instinct may, for the sake of exact definition, be termed automatic; but it must have either within the animal which possesses it or *without*, something's or someone's *intelligence* to guide it. (*Isis*, I, 425)

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Trees have their peculiar characteristics and attributes based on natural, and also occasionally on occult properties, as the ancients knew. Under the title "Trees: Friends or Foes," the May 1991 *Sputnik* reports the experiments and findings of Yevsei Meylitsev on the energy exchange between trees and humans. Trees, he holds, have lines of force, and there are trees that absorb energy and those that give energy.

Meylitsev maintains that each person's biological field can be affected by certain trees which are "partial" to him or her; for one it may be an oak, for another a poplar or a birch, and so on. Meylitsev's observations have shown that during the exacerbation of a disease, if plates made from a tree which absorbs his energy are applied to the patient, he obtains relief. In the case of chronic ailments he should take energy from an energy-giving tree, preferably by leaning against it.

Meylitsev was invited to a scientific conference in Kiev which attracted scientists from various parts of what was then the Soviet Union. Demonstrating his method, he found suitable trees for dozens of people. According to his observations, not only trees but other plants as well can either drain or give energy. Only they have comparatively less strength to do so. Further research, he suggests, needs to be carried out in this phenomenon of energy exchange.

There is the occult side of botany, says Theosophy. From the highest antiquity trees were connected with the mystical forces in nature, and the beneficence and maleficence which work through them were known. The expert botanist knows the ordinary and exoteric properties of plants and creepers, of bushes and trees. But they also have occult properties, about which very little is known.

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Theosophy has much to say on the subject of sleep and dreams. For modern psychologists it is a relatively new sphere of investigation, and as researchers probe deeper they are finding out more and more about sleep and its functions. It is now generally admitted that sleep is a vital and crucial function of the human organism.

For a long time, writes Natalia Fedotova in the Russian magazine *Zdorovye*, sleep was misguidedly believed to be, above all, a necessary respite for the brain. Observations have shown that the nerve cells are almost as hard at work when a person is asleep as they are when he is awake and that some of their groups work even harder. Recent findings indicate that

. . . almost 75 per cent of sleep is taken up by what is known as the NREM (non-rapid eye movement) sleep phase. It is this phase, especially its last two stages, linked by the term "delta-sleep," which is designed to ensure rest. Paradoxically, however, delta-sleep has been found to last as long in bed-patients as in healthy individuals, which indicates that this stretch of sleep restores something other than expended energy. Scientists have discovered two of its major functions: firstly, it takes part in the processing of the absorbed information, sifting away its superfluous elements; secondly, it furthers the retention of the material learned in the pre-sleep period by the memory. In this way, apparently, by protecting the brain from overloads, delta-sleep restores the freshness of perception. . . .

The NREM sleep phase does not have the key element—dreams. They occur only during REM (rapid eye movement), or paradoxical sleep.

People vary in their emotional reactions to situations; there are those who intensively search for ways out of difficulties and those who give in to difficulties. It has been observed, investigators say, that it is not the unacceptable situation itself and the resulting negative emotions which exercise a pernicious effect on the person's psyche and his health, but the refusal to search for a solution. Researchers say that sleep with its dream phases helps the sleeper to change his attitude to what goes on with him. When logic is incapable of solving the problem by producing a genuine solution to the crisis, "the sleeping brain tries to reconcile conflicting factors, coding them into dreams." Dreams are thus "vital for the successful overcoming of life's trials and tribulations," say the researchers.

Occasionally, a thought haunts a person even when he sleeps. At night, when he has detached himself from the outside world, "image thinking" prevails, say the specialists, and a solution is suddenly found. Phenomenal creative insights occur in dreams. History can boast of many examples. There are poets who have "seen" several of their poems in their dreams, and composers who have "composed" some of their melodies while asleep. "While asleep I said things which I would hardly have been able to say while awake, and my ideas formed ingenious and sometimes simply brilliant combinations," confessed Voltaire.

Man spends one-third of his life in sleep. Yet the subject of sleep and dreams has remained shrouded in mystery for modern knowledge. Gradually the veil is being lifted, but science has yet much to learn—and unlearn. The key to the understanding of the subject, says Theosophy, is man's dual nature and his double set of senses. Man is a dual being with an inner Ego in him, this Ego the "real" man, distinct from and independent of the outer man; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses.

Therefore, we say, man, in addition to the physical, has also a spiritual brain. If the former is wholly dependent for the degree of its receptivity on its own physical structure and development, it is, on the other hand, entirely subordinate to the latter, inasmuch as it is the spiritual Ego alone, and accordingly as it leans more towards its two highest principles, or towards its physical shell that can impress more or less vividly the outer brain with the perception of things purely spiritual or immaterial. Hence it depends on the acuteness of the mental feelings of the inner Ego, on the degree of spirituality of its faculties, to transfer the impression of the scenes its semi-spiritual brain perceives, the words it hears and what it feels, to the sleeping physical brain of the outer man. The stronger the spirituality of the faculties of the latter, the easier it will be for the Ego to awake the sleeping hemispheres, arouse into activity the sensory ganglia and the cerebellum, and to impress the former—always in full inactivity and rest during the deep sleep of man—with the vivid picture of the subject so transferred. (H.P.B. in "Are Dreams But Idle Visions?": *U.L.T. Pamphlet No. 11*)

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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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