

# THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to  
The Living of the Higher Life

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US HAVE FAITH!	241
EA OF DISCONNECTION FROM UNION WITH PAIN	245
F-EVIDENT TRUTHS AND LOGICAL DEDUCTIONS	250
BUDDHA SHOWS THE WAY	255
ISPENSABLE PRINCIPLES	258
DUAL ASPECT OF RELIGIONS	260
TEN ITEMS OF "ISIS UNVEILED"	263
OSOPHY AND SOCIALISM	268
UNBRIDLED TONGUE	270
HE LIGHT OF THEOSOPHY	273

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## 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:

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- (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. 7

17th May 1984

### LET US HAVE FAITH!

[Reprinted from THE THEOSOPHICAL MOVEMENT, March 1944.  
—EDS.]

The only *saving* principle dwells in man himself, and has never dwelt outside of his immortal divine Self; *i.e.*, it is the true Christos, as it is the true Buddha, the divine inward light which proceeds from the eternal unmanifesting unknown ALL. And this light *can only be made known by its works—faith* in it having to remain ever blind in all, save in the man himself who feels that light within his soul.

IN *Light on the Path* we are told that faith is “the covenant or engagement between man’s divine part and his lesser self”; that faith is necessary in order to obtain intuitive knowledge, and that without it there is no soul-strength or certainty. In the *Gita*, Krishna tells us that the embodied soul is gifted with faith, and that each is of the nature of that ideal on which his faith is fixed. It therefore becomes clear that there must be several kinds of faith. The lowest kind, blind faith, based upon mere interpretation and the second-hand testimony of men claiming authority, is really a mental disease and leads to intellectual suicide. It need not be considered here. Earnest students of Theosophy have to a great extent left behind this completely false faith. But there are two kinds of faith which do concern students most vitally: (a) faith in the divine inward light, the Higher Self, the Supreme Self, made known by its works through its one eternal way of

action—Law; and (b) faith in some other subtle and lesser ideal which determines our personal nature, our character, our actions and reactions as an embodied soul.

The embodied soul being gifted with faith, each must have faith in something, and it is of importance to discover what the ideal is on which our faith is fixed, and which gives us our particular characteristics. As earnest students we aspire to model ourselves on the divine pattern—intelligently, deliberately and with altruistic motive—but if unconsciously we are fixing our faith on something other than the Divine Law we are bound to meet with frustration in one way or another.

How, then, can we make sure what that ideal is on which our faith is really fixed? Let us not answer hastily, as some may be inclined to do, asking, "But have I not accepted the Theosophical principles and teachings about man and his goal, the Law of Absolute Justice and the Spiritual Unity of all? Is not the ideal of human perfection and service *my* ideal? Am I not sacrificing for that ideal with faith?" Yes, in a way, with all earnest ones that is so, but it is not so simple as that. *To appreciate and to grasp an ideal with the mind is not necessarily to fix our faith on it.* We have to be more definite and practical. True aspirations, dreams and visions, as also true mental conceptions, are good and necessary, but they are not enough. Was a work of art ever created by merely conceiving of it? No, a place must be prepared, fitting materials gathered, the laws governing their use understood and then applied with faith, power and perseverance, so that the perfection of the vision may be embodied in form.

To illustrate: a student, who is also a business man, earnestly believes his faith is fixed on the Theosophical Ideal, but it may well be that this is more theoretically than actually the fact. He tells himself: "For the sake of the Cause I must be a successful business man, and be recognized as such." Immediately his energy is directed to this end, and his *faith becomes fixed in his capacities and potentialities as a business man*, with all the inevitable results, including the attainment of the object of his wishes, *i.e.*, he becomes an excellent business man!

However much he may glamour himself with the notion that he is thus serving the Cause, his happiness has become dependent on his success and his standing as a business man in the eyes of others. This is not dependence on the Self, nor faith in the Theosophical Ideal. This example may be used for the student who is a lawyer, a doctor, a clerk, or what not, or even for one who has made the promulgation of Theosophy his life-work. All students feel strong attraction to the Higher Life and the Ideal, but most are too personal and self-opinionated (unconsciously to themselves), too much in love with the deceptive allurements of worldly life to give them up completely and to fall back in full faith upon the Divine Inner Light which has no concern at all with what we desire for ourselves personally, or believe ourselves personally to be.

Our first step, then, is to recognize that it is possible to have, so to speak, two faiths at once. One, rather nebulous, in the ideal of human perfectibility and perfection; the other definite, but not known to us, not easy to recognize because held unconsciously to ourselves, though it is the creator of our personal nature, a very near and potent force to each one. So, if gaining a glimpse of the Great Ideal and feeling intuitive faith in it and its ultimate attainment is one step toward that Ideal, a second very practical one is the discovery of what this other faith is that we hold. Because the lesser faith is one of the greatest obstacles on our path and we want to remove it.

All students can see that this duality of faith is possible just because we are embodied souls, and have two extremes in our nature, the Spiritual and the Material. The minds and hearts of all are dual, metaphysical and physical, impersonal and personal; that is what makes our lives so complicated. We must simplify them. Either the SELF of Spirit or the Self of Matter must disappear. We cannot walk in two directions at once. So what do we really want for ourselves? What do we want to do or to be, failing which we feel frustrated? If we find the correct answer to these questions we shall know what the ideal is on which our faith is fixed. Each must make this discovery for himself; but our great philosophy gives us hints and helps. One of

these is what is told us about the line of life's meditation, and there are many more in *Letters That Have Helped Me*.

Dispassionate self-examination is very difficult, but fearless and honest examination of all our reactions to whatever comes to us in the way of experience will reveal to us the object of our faith. Just as the Divine Self can be known only by its works, so the personal ideal will reveal its real nature through our actions and reactions, and our faith will be made known to us by examination of our works and their results.

Faith in the Higher Self alone can give us true spiritual courage; so let us take firm hold of all the courage that our degree of true faith makes possible for us, and use it to discover more about our whole nature, which is faith-formed.

After we have learned something of Law, spiritual courage will show itself first in the resolve to suffer or enjoy, without bitterness or complaint or effort to evade, whatever comes to us of discipline or experience. The mental and moral mortification that this practice will require will not only test our faith, but will also develop the highest kind of faith and the spiritual will. It will help us little by little to distinguish our duty pure and simple from our personal desires—however good these may be. It will gradually orient us spiritually in relation to our fellows. We shall soon begin to feel the saving light within our own soul, and to sense it clearly in the hearts of others.

The *Bhagavad-Gita* is full of descriptions of the man whose faith is fixed on the Supreme. Let us by meditating on the Man whom Krishna portrays renew our aspiration and true faith, and with spiritual fearlessness let go of the lesser faith, and remodel ourselves on the divine pattern by daring to be guided, ruled and helped by the Higher Self, that saving principle within, which speaks to us through conscience and intuition and in the never-failing voices of the great Teachers of the Good Law down the ages.

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## YOGA OF DISCONNECTION FROM UNION WITH PAIN

THE GUNAS receive much attention from Sri Krishna in the *Gita*, as their interaction plays a prominent part in the life of every man. Arjuna is advised to be free from their influence and to rise above them, but this is a task the disciple cannot perform easily or right away. If *kama* still has power to delude even the wise man, we may be sure that average people like ourselves are far from having brought fully under control the *rajasic* and *tamasic* elements in us and from having attained *sattvic* equilibrium.

Moods are the result of the predominance of one or another *guna* or combination of *gunas*, but many of us do not recognize when we are under the domination of a mood. No doubt if we did, we might more quickly take steps to get out of it; but usually we revel in it. We hug our woes to our breast and fail to see to what extent we are in bondage to that blend of *gunas* which we call self-pity. Patanjali leaves us in no doubt as to what are the mental afflictions which destroy for us our composure and our power to concentrate.

The obstacles in the way of him who desires to attain concentration are Sickness, Languor, Doubt, Carelessness, Laziness, Addiction to objects of sense, Erroneous Perception, Failure to attain any stage of abstraction, and Instability in any state when attained.

These obstacles are accompanied by grief, distress, trembling, and sighing. (Book I, 30-31)

What is this—grief, distress, trembling and sighing—but self-pity? To consider the last of these first—sighing. “Do your sighing and crying within you,” advises Mr. Judge. He had his own periods of mental gloom before he was able to assert that he never had the “blues.” But these deep sighs that are indulged in day in and day out, being the result of the prevailing *guna*-mood, are a great hindrance; not only are they destroyers of the power of clear seeing, but they affect the vital and *pranic* cur-

rents and are the cause of much poor health, the constantly recurring petty sicknesses from which people so often suffer. Again, sighing tends, like every other action, to become a habit, so that the strain on the nervous system becomes great.

The same remarks apply to trembling, which shows that the astral is yet in a condition disturbing to the *pranic* currents, and this inflicts its quota of ill health and loss of equilibrium of mind on the sufferer. "Beware of trembling. 'Neath the breath of fear the key of Kshanti rusty grows: the rusty key refuseth to unlock," says *The Voice of the Silence*. Why allow the corroding rust of the kamic nature to go on disturbing the mind? It should also be noted that if any one of these afflictions is allowed to remain and is not removed, its companions, as described by Patanjali, will not be long in making their appearance and previous gains may be wiped out.

Modern methods of medicine resort to what is called "shock treatment" to change as it were the tendency of mind of mental patients who have allowed their feelings and thoughts to go to the extreme of mental instability. These electrical treatments are thought to produce the necessary change. But they may sometimes worsen the condition, as in ordinary medical practice the procedure is largely conjectural and has not been worked out on a true psychological or even physiological basis, as the Homoeopaths claim to have done in their treatment of disease, following the motto *similia similibus curantur* (like [ailments] are cured by like [remedies]), which is a very cautious means of inducing this change. The student of Theosophy need not be dependent on any physical means for the curing of his mental and emotional disorders. The rules for the change from one type of thinking to another are laid down in many texts and Patanjali, after mentioning the mental afflictions already quoted, simply adds: "For the prevention of these, one truth should be dwelt upon." (I. 32) Any accepted truth can thus be made the seed of a normal and healthy current of ideation to sweep away the mental infection. Mr. Judge took as his constant text by which to rise above the passing show the following verse of the *Isa Upanishad*:

In him who knows that all spiritual beings are the same in kind with the Supreme Being, what room can there be for delusion and what room for sorrow when he reflects upon the unity of spirit?

This verse, he said, always settled everything for him.

Patanjali mentions certain positive attitudes that will be found helpful for purifying the mind, namely, Benevolence, Tenderness and Complacency. Mr. Judge in his edition of Patanjali adds a note that the practice of these "brings about cheerfulness of the mind, which tends to strength and steadiness." Patanjali adds that to discourage the harmful states there should be "Disregard for objects of happiness, grief, virtue and vice"—"not," Mr. Judge explains, "that virtue and vice should be viewed with indifference by the student, but that he should not fix his mind with pleasure upon happiness or virtue, nor with aversion upon grief or vice, in others, but should regard all with an equal mind."

The person afflicted with self-pity is full of tenderness, but it is for his own woes and sorrows that he indulges instead of resisting their pressure. As *The Voice of the Silence* advises, we have to "become as the ripe mango fruit": as hard as that fruit's tone for our own throes and sorrows, and "as soft and sweet as its bright golden pulp for others' woes." Again, tenderness may be shown towards others, not with the correct attitude but merely as a projection of one's own mood or feeling on to the other person, with the idea that "if I were in his shoes this is how I would feel," and then acting towards that other person on that basis. This would only cause mischief instead of enabling one to see the other person in his own mental and physical environment and helping him from that position to take the next step possible for him. Such misguided tenderness is not really charitable at all but only sentimental.

The attitude of self-pity brings out or accentuates numerous other wrong mental attitudes—for example, faultfinding. The sufferer is usually very keen in noticing what others are or are not doing and in ascribing motives to others, but, as the prevailing mood colours all such judgments, they are hurtful to the

individual who indulges them and he soon finds himself at odds with his friends and members of his family and spreads his sorrow wherever he goes.

Yet relief is available for all such mentally afflicted folk. "Which of the hells do you think you are in?" asks Mr. Judge, and he adds that the corresponding heaven is very near. One may create for oneself a mental hell, but one certainly need not remain there; at least a student of Theosophy need not if he applies his philosophy, which should be for all true students a contest of smiles and not of sighs. The well-known lines, "Laugh, and the world laughs with you; weep, and you weep alone," have a sound psychological basis.

Our knowledge of the *gunas* and their action gives us power to control them. We learn from the *Gita* exactly how these *gunas* of *sattva*, *rajas* and *tamas*—light or truth, passion or desire, and indifference or darkness—are mingled within us; their relative proportions make pessimists of some and optimists of others. But we need not remain under the disposition which falls to our lot on account of our past karma. We may exercise our inherent spiritual energy to rise above the prevailing *guna* or mood. The *Gita* explains how the prevalence of one or another of the *gunas* is determined by the pattern of our ideation, which can be changed. Therefore we have only to change the pattern deliberately by self-effort, to induce an alteration in our mood and, to keep to our example, to substitute for self-pity, real pity and compassion for others' woes.

The key to the make-up of any mood is in our possession and we can apply the antidote as and when we choose. Therefore we should make a careful study of the *gunas* and watch their rise and fall, mark the times and seasons when we fall under their influence, and take steps accordingly against their cyclically recurring attack. We should keep on hand certain aids to the mind which have the power to restore our equilibrium quickly when it is disturbed. Each of us will have found by experience certain texts or passages in our devotional books or in the world's great literatures that have a tranquillizing effect upon us. But study and reflection at fixed times provide daily periods that we

should utilize for mental adjustment.

In this endeavour to rise above the *gunas* we find that Krishna, as early as in the Second Discourse, advises Arjuna to free himself from the *gunas* and the "pairs of opposites" and to be constant in the quality of *Sattva* or, in other words, to repose upon eternal truth, the higher counterpart of the *Sattva-guna*, which "by reason of its lucidity and peacefulness entwined the soul to rebirth through attachment to knowledge and that which is pleasant" (*Bhagavad-Gita*, XIV, 6). This *guna* must also be surmounted. Mr. Judge in his *Notes on the Bhagavad-Gita* shows that it is not that the qualities themselves have to be renounced but that Krishna's instruction is "to remain freed from the influence or binding force that any sort of quality has upon the human Ego." (p. 63)

Yoga or union is variously defined as "equalmindedness," "skill in the performance of actions," exemption "from attachment to all desires," and "disconnection from union with pain," to take some definitions in Chapters II and VI of the *Gita*. We have been so far dealing with the yoga of "disconnection from union with pain." Let us resolve now to gain the position of a *sthitaprajna*, that is, to gain equal-mindedness, and develop those skills of purified action that it makes possible for us.

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THE PRESENT PACE of life is too fast for the man-in-the-street even to catch the newspaper headlines . . . . It is imperative that we slow down. A few years ago people had a chance to sit down and think. It could not be helped if some did not make use of the opportunity, but now no one is in a position to stop and think even if he desires to do so. We are moving too fast to allow a general understanding of science . . . . It is paradoxical, but apparently true, that the very instruments of science, instead of being devoted to help common men to a greater understanding of reality, are doing just the opposite, and are only succeeding in befuddling things even more.

—ALBERT EINSTEIN

# SELF-EVIDENT TRUTHS AND LOGICAL DEDUCTIONS

(Compiled from the writings of a Labourer)

## INTRODUCTION

[Reprinted from *Lucifer*, March 1888.—Eds.]

ABSOLUTE TRUTH *is self-evident*.<sup>1</sup> It is recognized by all who are in possession of a sufficient amount of Reason to see it; but those who are not able to see it require intellectual proofs and logical arguments to persuade themselves that it exists. Everybody knows that *one is one*, although no one is able to give any intelligible reason for it; but when it comes to making a multiplication of compound numbers, our Reason may not be sufficient to directly perceive the result, and we have to call the intellect and mathematical argumentation to our aid to inform us about it.

Self-knowledge in the Absolute is absolute knowledge; we can actually know only that which we see and know ourselves. A science which teaches the true relations which things bear to each other is relatively true as far as the relations of these things are concerned; but it conveys no real knowledge to man; it can only be a guide to him how to find the truth in himself. To know and to understand what another person meant to say, is not sufficient to know the truth oneself. To see the truth within oneself by the light of Reason and to understand it intellectually is self-knowledge.

Self-knowledge can only be acquired by self-examination. To develop the truth we must practise it. Only when it begins to exist in us can we become self-conscious of its existence.

Those who will practise the following truths will understand their true meaning.

Those who will not practise them will not understand them.

Those who understand these truths will practise them.

Knowing should be identical with growing. Intellectual ac-

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<sup>1</sup> But compare editorial in the February No. of *Lucifer*: "Self-evident" truth may be considered *absolute* in relation to this Earth—only casually. It is still relative, not *absolute* with regard to its Universal Absoluteness.—Ed. [*Lucifer*]

quisitions without spiritual growth are like flowers that die without producing a fruit.

## I

### ONE IS ONE

*One is a Unity* and cannot be divided into two Ones. The One, if divided into two, gives two parts of the One. Each of these parts may assume a form differing from that of the other, according to the conditions by which it is surrounded; nevertheless the two parts will essentially remain two parts of the original one.

*The Universe, i.e., the All, is only one*; it is impossible to conceive of two or more All's in the absolute sense, and every part of the Universe is therefore a part of the All, or a manifestation of the original One in a separate form, being an integral part thereof. The various forms of substance and activity in the All cannot be essentially and fundamentally different from each other; they can be nothing else but various aspects and functions of the indivisible aboriginal One. Matter in all its shapes, visible and invisible, and Motion in all its forms, unconscious, conscious and self-conscious, can be only two modes of manifestation of the originally unmanifested One; because One is One and cannot be divided into Two.

The original One or the *Cause* could not have come into existence out of nothing and without a Cause; and as it exists (as we see by its manifestations in Nature), it must therefore be *self-existent*, having existed from all eternity by its own power. The One, being self-existent and indivisible, cannot be divided and transformed into anything which does not exist. It cannot be annihilated by anything, because nothing exists but itself, and its existence must therefore be without an end as it is without a beginning.

The reason why the finite intellect of man cannot conceive of an eternal self-existent Cause, God or Law, is because man is not self-existent, and self-existence is, therefore, beyond his experience, and beyond his conception.

The original *One*, manifesting itself as *Substance* in all its shapes and *Power* in all its forms, cannot be essentially and fundamentally different from its own productions, which it must have produced from itself, and within itself, there being nothing else to produce it from. Nor could Matter and Motion continue to exist if the self-existent cause that enables them to continue to exist were to cease to be, or to cease to stand in relation to, and be active within them.<sup>2</sup> The unmanifested One is, therefore, whenever and wherever it manifests itself, a *Trinity of Causation, Substance and Power*.

NOTE.—A just consideration of the above will raise us up to a higher conception of Nature, with all its multifarious forms. It will bring us nearer to the truth than the narrow-minded conception which seeks for the origin of power, life and consciousness within the corporeal forms, while, in fact, forms can be nothing else but vehicles or instruments through which the *One* which is at once Cause, Substance and Motion manifests its presence.

Looked at from this higher standpoint, the Universe appears to us as one *Universal Substance*, which, in its various states of density, we may call Matter, Ether, Akasa, Mind-substance, Spirit, and we see it pervaded by one *Universal Power*, which, according to its mode of action within the universal substance, manifests itself unconsciously, consciously, or self-consciously in various ways, which we may call Motion, Vibration, Gravitation, Cohesion, Affinity, Attraction, Repulsion, Heat, Light, Electricity, Magnetism, Life, Emotion, Love, Will, etc., while the eternal co-existent and self-existent *Universal Cause* of all these mani-

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<sup>2</sup> But can the Absolute have any relation to the conditioned or the finite? Reason and metaphysical philosophy answer alike—No. The "Self-existent" can only be the Absolute, and esoteric philosophy calls it therefore the "Causeless Cause," the Absolute Root of all, with no attributes, properties or conditions. It is the one UNIVERSAL LAW of which immortal man is a part, and which, therefore, he senses under the only possible aspects—those of absolute immutability transformed into absolute activity—on this plane of illusion—or eternal ceaseless motion, the *ever Becoming*. Spirit, Matter, Motion, are the three attributes, on this our plane. In that of self-existence the three are ONE and indivisible. Hence we say that Spirit, Matter, and Motion are eternal, because one, under three aspects. Our differences, however, in this excellent paper are simply in terms and expressions or FORM—not in ideas or thought.

festations of its own substance, power and consciousness, remains for ever hidden to all inferior forms of existence, and can be known only to itself by the power of its own self-consciousness and self-knowledge.

To express the above in other words, which may render our conception still clearer: We may look upon all things in the Universe, not as being essentially different from each other, but as being merely various modes of manifestation of the eternal One. What we know of "Matter" is not the substance itself, but merely its external appearance; what we know of "Force" is not the energy itself, but merely its mode of manifesting itself on the outward plane. One and the same impulse going forth from the eternal and self-existent *centre* may cause vibrations in all planes of existence, manifesting itself in the region of Mind as Thought, in the astral plane as Emotion, in the ether of space as Motion in all its forms, active or latent, producing in the sphere of gross matter the phenomena known as heat, light, electricity, etc., etc., while rising up again from Matter to Spirit it may manifest itself as Life, Instinct, Consciousness, Love, Will, Knowledge, and Wisdom.

We should free our minds from the erroneous conception, due to external and, therefore, superficial observation, that forms produce activities, and we should habituate ourselves to look at all things with the eye of Reason, which (if unclouded by the intellectual vagaries of the speculating brain) will be able to see that forms are merely *centres*, through which already existing powers can manifest themselves, and by means of which these powers may change their modes of action according to the law of *Induction*.

Thus certain vibrations existing in the *Universal Ether*, and manifesting themselves in Matter as "Heat," may, by coming in contact with other forms of matter, be changed into "Light," in others into "Electricity," etc. Thus certain vibrations existing in the *Universal Mind* as abstract ideas may, in the brain of man, take shapes as Thoughts. Thus other certain vibrations existing in the *Universal Spirit* may, in the souls of (the ephemeral) living beings, awaken corresponding vibrations, and mani-

fest themselves according to the nature of these beings as "Will," "Love," "Faith," etc. But Ether, Mind, and Spirit are, like all other things, fundamentally one, and all may be changed one into the other by correspondingly changing the conditions under which they are manifesting themselves, provided that we are in possession of the knowledge necessary to establish the conditions under which such a change of activity can take place.<sup>3</sup>

—F. HARTMANN, M.D.

*(To be continued)*

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MONEY may buy the husk of things, but not the kernel. It brings you food but not appetite, medicine but not health, acquaintances but not friends, servants but not faithfulness, days of joy but not peace or happiness.

—HENRIK IBSEN

MAN cannot live by bread alone. The making of money, the accumulation of material power, is not all there is to living. Life is something more than these, and the man who misses this truth misses the greatest joy and satisfaction that can come into his life—service for others.

—EDWARD BOK

It's GOOD to have money and the things that money can buy, but it's good, too, to check up once in a while and make sure you haven't lost the things that money can't buy.

—GEORGE HORACE LORIMER

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<sup>3</sup> An illustration of the transformation of will-power into mechanical motion, even without the aid of the physical body, may be seen if we succeed in dispersing a cloud in the sky by the power of will; an experiment which may be successfully tried by anyone who is able to concentrate his thoughts. (See Cahagnet: "Les mysteres de la Magie.")

## THE BUDDHA SHOWS THE WAY

EVERYONE longs for peace and happiness, for a tranquil mind and a heart which radiates good will for all. The great Buddha has been called a pessimist because he had the courage to state the truth he fully perceived, that the world was chasing suffering and sorrow when it talked of happiness and bliss. In numerous ways he taught the truth of pain and the ceasing of pain.

During this month the Buddhists will celebrate the triple festival of the birth, enlightenment and passing of Gautama, the Buddha. It is appropriate therefore to offer a condensed sermon of the Enlightened One in which he shows how it came to pass that he lived happily. Our civilization affirms its desire to learn the truth; will it accept the advice and instruction of the Buddha, founded on his own personal experience?

—Thus have I heard.

On a certain occasion the Exalted One was staying near Alavi, at Cowpath in Sinsapa Grove, lodging on the leaf-strewn ground.

Now Hatthaka of Alavi was wandering there afoot, and as he went along he saw the Exalted One in that place, seated on the ground strewn with leaves. On seeing him he approached, and saluting him sat down at one side. So seated Hatthaka said:

“Pray, sir, does the Exalted One live happily?”

“Yes, my lad, I live happily. I am one of those who live happily in the world.”

“But, sir, the winter nights are cold, the dark half of the month is the time of snowfall. Hard is the ground trampled by the hoofs of cattle, thin the carpet of fallen leaves, sparse are the leaves of the tree, cold are the saffron robes and cold the gale of wind that blows.”

Then said the Exalted One:

“Still, my lad, I live happily. Of those who live happily in the world I am one. Now, my lad, I will question you about this and do you reply as you think fit. What think you, my lad?”

Suppose a housefather or housefather's son has a house with a gabled roof, plastered inside and out, with well-fitting doors and casements. Therein is a couch spread with a long-fleeced woollen rug, a bedspread of white wool, a coverlet embroidered with flowers, spread with a costly skin of antelope, having a canopy overhead and a scarlet cushion at each end. Here is a lamp burning and four wives to wait upon him with all their charms. Now what think you, my lad? Would he live happily or not? How think you?"

"Yes, he would, sir. He is one of those who live happily in the world."

"Well now, my lad, what think you? Would there not arise in that housefather or housefather's son torments of body or of mind that are born of lust, so that, tortured by them, he would live unhappily?"

"They would arise, sir."

"Again, would not there arise torments of body or of mind, born of malice, so that, tortured by them, he would live unhappily?"

"They would arise, sir."

"Again, would not there arise torments of body or of mind, born of delusion, so that, tortured by them, he would live unhappily?"

"They would arise, sir."

"Well, my lad, as to those torments of body or of mind born of lust, of malice, of delusion, tortured by which he would live unhappily, that lust, that malice, that delusion have been abandoned by the Tathagata, cut off at the root, made like a palm-tree stump, unable to arise again in future time. That is why I live happily."

Lust, malice and delusion are shown to be wombs of pain and anguish. The lust of modern men and women is reflected in sexual laxity, founded on a false idea of freedom. Their malice is a natural growth of the competitive system which flourishes in school and mart. And stupefying delusion is the outcome

of minds enslaved by senses and passions, minds which make strife and thus produce unhappiness.

Do men and women desire happiness? They say they do. In reality most people want excitement; only a few take the way of the Buddha and prove out for themselves that what he said in the above sermon is an eternal verity.

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THE *matter* of the Eastern philosophers is not the "matter" and Nature of the Western metaphysicians. For what is Matter? And above all, what is our scientific philosophy but that which was so justly and so politely defined by Kant as "the Science of the *limits* to our Knowledge?" Where have the many attempts made by Science to bind, to connect, and define all the phenomena of organic life by mere physical and chemical manifestations, brought it to? To speculation generally—mere soap-bubbles, that burst one after the other before the men of Science were permitted to discover real facts. All this would have been avoided, and the progress of knowledge would have proceeded with gigantic strides, had only Science and its philosophy abstained from accepting hypotheses on the mere one-sided Knowledge of *their* Matter.

If no physical intellect is capable of counting the grains of sand covering a few miles of sea-shore; or to fathom the ultimate nature and essence of those grains, palpable and visible on the palm of the naturalist, how can any materialist limit the laws changing the conditions and being of the atoms in primordial chaos, or know anything certain about the capabilities and potency of their atoms and molecules before and after their formation into worlds? These changeless and eternal molecules—far thicker in space than the grains on the ocean shore—may differ in their constitution along the line of their planes of existence, as the soul-substance differs from its vehicle, the body. Each atom has seven planes of being or existence, we are taught; and each plane is governed by its specific laws of evolution and absorption.

—*The Secret Doctrine*, I, 149-50

## INDISPENSABLE PRINCIPLES

MANY A PERSON in India today would dismiss with impatience the suggestion of looking for guidance to the ancient Indian texts. "Give us something practical," he demands. "Conditions cry aloud for amelioration; the situation calls for action here and now; there is no time to rummage in dusty tomes."

The principles of ancient spiritual philosophy, however, are indispensable to vitalize our present thinking and to guide our action.

The world today is not wanting in altruists. The wish to serve is strong in many breasts, but without the wisdom to do good works, there is the risk of doing incalculable harm. Trial-and-error methods have proved their inadequacy to take the place of principles. There were periods in India's past when peace and plenty reigned. It was no mere coincidence that those were also times when spiritual principles were widely practised. One such period was the reign of Asoka.

A thorough familiarity with Indian psychology would save statesmen and social workers, and also those they serve, from many a blunder. The *Bhagavad-Gita* and the *Dhammapada* are not only of interest for their metaphysical philosophy; they are practical manuals of psychology as well. They tell us of the nature of man, what his attitude towards his environment should be and how he can overcome his obstacles and raise his standard of living, on the plane of mind and of morals no less than from an economic standpoint.

All true progress waits upon the education of man as man. The acquiring of professional, artistic, technical or mechanical skill is of secondary importance compared with the pressing necessity, if we would act aright, of knowing ourselves. How many of the world's ills spring from the denial of the fact of human solidarity! Outer differences of race, of sex, of creed, of politics, are to the fore today. The ancient Indian scriptures stress the fundamental inner identity of all mankind.

In him who knows that all spiritual beings are the same in kind with the Supreme Spirit, what room can there be for delu-

sion of mind, and what room for sorrow, when he reflects on the identity of Spirit?

The problems of war, of race prejudice, of untouchability, of intercommunal friction, are rooted in separativeness. So are national pride and international jealousy. So the hands of a factory are in conflict with the head; the strong exploit the weak; the limbs of poor Humanity war ceaselessly against each other while the whole body suffers.

Millions are spent each year in charity, but ignorance, poverty and disease continue unabated because the treatment applied leaves the root cause unaffected. Our world needs the teaching that the only lasting reform is self-reform, a discipline imposed by each upon himself. Solidarity with all others and discipline of oneself can alone free the world of tyranny and pain.

Liberty of thought and personal freedom are bandied about. But how can a man learn to call his soul his own today, unless he is taught the principles of the soul-satisfying philosophy of the Noble Ones of all eras and lands?

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It is a historically recognized fact that Europe owes the revival of its civilization and culture, after the destruction of the Roman Empire, to Eastern influence. The Arabs in Spain and the Greeks of Constantinople brought with them only that which they had acquired from nations lying still further Eastward. Even the glories of the classical age owed their beginnings to the germs received by the Greeks from Egypt and Phoenicia. The far remote, so called antediluvian, ancestors of Egypt and those of the Brahmin Aryans sprang once upon a time from the same stock. However much scientific opinions may vary as to the genealogical and ethnological sequence of events, yet the fact remains undeniable that every germ of civilization which the West has cultivated and developed has been received from the East.

—H. P. BLAVATSKY (*Lucifer*, July 1889)

## THE DUAL ASPECT OF RELIGIONS

The mysteries of Heaven and Earth, revealed to the Third Race by their celestial teachers in the days of their purity, became a great focus of light, the rays from which became necessarily weakened as they were diffused and shed upon an uncongenial, because too material soil. With the masses they degenerated into Sorcery, taking later on the shape of exoteric religions, of idolatry full of superstitions, and man-, or hero-worship. Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers.

—*The Secret Doctrine*, II, 281

MANY are the systems of thought down the ages which have influenced human behaviour for weal or for woe, but never have they been productive of such far-reaching and opposing consequences as are those universal hotbeds of both joy and sorrow, nobility and brutality, peace and discontent—religions. The reason is not far to seek. A body of knowledge which gives birth to such varying results must needs have a dual aspect, and religions, like the constitution of man, are twofold. Atma in man and Divinity in religions is represented by the pure rays emanating directly from the Central Sun, Universal and Eternal. The personal aspect symbolizes the kamic element, the ever changing shadow of unreality.

Gifted with free will, man has before him the choice of two paths—the spiritual and divine, or the material and demoniac. To conform to the predominant characteristic of that nature he seeks either the life-giving Manna of True Religion which feeds the hungry heart and the enquiring mind, or partakes of the indigestible substance of sectarianism which pampers egotism. Self-identification with *ahankara* is dangerous because it gives rise to a mistaken notion of “self”—it is deceptive, for our estimation of kindred souls will depend on the distorted vision of crooked glasses. In the religious sphere, worshippers of form and

ceremony lose sight of truth, and view with suspicion and disfavour other philosophical systems, marking the many apparent dissimilarities. Breaking the shackles of Mara the tempter within, and religious orthodoxy without, the aspiring Soul gains "a truer realization of the SELF, a profounder conviction of Universal Brotherhood." The plummet which sounds the depth of the ocean of truth reveals it to be universal and impersonal.

But alas, most of us are like children running gleefully across the shore, and dipping our tiny feet in knee-deep shallows. Content with the many pieces of multicoloured pretty shells and examining these with an all-absorbing interest, we remain ignorant of the pearl of great price, buried deep in the ocean of wisdom.

The true seeker, however, cuts across the shallow waters of sectarianism and dogmatism, passes through the muddy currents of formalities and ceremonies, till finally he plumbs the depth of Religion, the fundamental basic principles of every faith. And what does he find there? The priceless pearl of truth with the magic property of unfading lustre.

Turn the observant to what ocean he may, the dirty muddy surface exists everywhere as surely as the pearl lies hidden deep within its bosom.

The Great Teachers have presented spiritual truths to mankind clothed in symbology. Here they lie concealed safe from profane eyes, but ever visible to the intuitive mind. To unlock those mysterious doors we need a key—the secret key—difficult to obtain. Who possesses that key? The Initiates of all countries, the Custodians of Divine Wisdom. It is from Them that H. P. Blavatsky obtained that magic key, and unlocked for our benefit the hitherto sealed doors of religious philosophies. She gave us Theosophia, Wisdom of the Gods.

The existence of this One Wisdom-Religion soon explains why the same great Truths were reiterated by different Messengers at different times and among different peoples. It cuts short the false notion that religions were established to divide man from man. No Great Teacher ever came to found a new religion, repeats Theosophy most emphatically. Their sacred mission was

to clear the ground for the reception of truth by felling and then uprooting the deadly Upas trees of ignorance and superstition. True Religion, as the *Mahabharata* states, unites man to man, hence the unifying golden thread of Spirit revealed by the Great Ones. Covering up the priceless gems of spiritual truths with the dust of ignorance and the dirt of selfishness, the unclean hands of imperfect mortals set up "religions" to divide mankind. One of the tasks of Theosophy then is to restore those corrupted faiths to their pristine purity, and to teach that—

The world needs no sectarian church, whether of Buddha, Jesus, Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us, walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God.* (*Isis Unveiled*, II, 635)

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IN every pain let this thought be present, that there is no dishonour in it, nor does it make the governing intelligence worse.

Indeed, in the case of most pains, let this remark of Epicurus aid thee, that pain is neither intolerable nor everlasting—if thou bearest in mind that it has its limits, and if thou addest nothing to it in imagination.

Pain is either an evil to the body (then let the body say what it thinks of it!)—or to the soul. But it is in the power of the soul to maintain its own serenity and tranquillity, and not to think that pain is an evil . . . .

It will suffice thee to remember as concerning pain . . . that the mind may by stopping all manner of commerce and sympathy with the body, still retain its own tranquillity.

—DAVID GRAYSON

## THE TEN ITEMS OF "ISIS UNVEILED"

(With correlated references from the book)

4th. *Magic, as a science, is the knowledge of these principles, and of the way by which the omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body. Magic, as an art, is the application of this knowledge in practice.*

5th. *Arcane knowledge misapplied, is sorcery; beneficently used, true magic or WISDOM. (II, 588)*

"Magic," says Psellus, "formed the last part of the sacerdotal science. It investigated the nature, power, and quality of everything sublunary; of the elements and their parts, of animals, all various plants and their fruits, of stones and herbs. In short, it explored the essence and power of everything. From hence, therefore, it produced its effects. (I, 282)

Thus modern philosophers may be said not to have gone one step beyond what the priests of Samothrace, the Hindus, and even the Christian Gnostics well knew. The former have shown it in that wonderfully ingenious mythos of the Dioskuri, or "the sons of heaven"; the twin brothers, spoken of by Schweigger, "who constantly die and return to life together, while it is absolutely necessary *that one should die that the other may live.*" They knew as well as our physicists, that when a force has disappeared it has simply been converted into another force. Though archæology may not have discovered any ancient apparatus for such special conversions, it may nevertheless be affirmed with perfect reason and upon analogical deductions that nearly all the ancient religions were based on such indestructibility of matter and force—plus the emanation of the whole from an ethereal, spiritual fire—or the central sun, which is God or spirit, on the knowledge of whose potentiality is based ancient theurgic magic.

In the manuscript commentary of Proclus on magic he gives the following account: "In the same manner as lovers gradu-

ally advance from that beauty which is apparent in sensible forms, to that which is divine; so the ancient priests, when they considered that there is a certain alliance and sympathy in natural things to each other, and of things manifest to occult powers, and discovered that all things subsist in all, they fabricated a sacred science from this mutual sympathy and similarity." (I, 243)

Evidently Proclus does not advocate here simply a superstition, but science; for notwithstanding that it is occult, and unknown to our scholars, who deny its possibilities, magic is still a science. It is firmly and solely based on the mysterious affinities existing between organic and inorganic bodies, the visible productions of the four kingdoms, and the invisible powers of the universe. That which science calls gravitation, the ancients and the mediaeval hermetists called magnetism, attraction, affinity. It is the universal law, which is understood by Plato and explained in *Timaeus* as the attraction of lesser bodies to larger ones, and of similar bodies to similar, the latter exhibiting a magnetic power rather than following the law of gravitation. The anti-Aristotelean formula that *gravity causes all bodies to descend with equal rapidity, without reference to their weight*, the difference being caused by some other *unknown* agency, would seem to point a great deal more forcibly to *magnetism* than to gravitation, the former attracting rather in virtue of the substance than of the weight. A thorough familiarity with the occult faculties of everything existing in nature, visible as well as invisible; their mutual relations, attractions and repulsions; the cause of these, traced to the *spiritual* principle which pervades and animates all things; the ability to furnish the best conditions for this principle to manifest itself, in other words, a profound and exhaustive knowledge of natural law—this *was* and *is* the basis of magic. (I, 244)

That expression, "Ye are gods," which, to our biblical students, is a mere abstraction, has for the kabalists a vital significance. Each immortal spirit that sheds its radiance upon a human being is a god—the Microcosmos of the Macrocosmos, part and parcel of the Unknown God, the First Cause of which it is a direct emanation. It is possessed of all the attributes of its parent

source. Among these attributes are omniscience and omnipotence. Endowed with these, but yet unable to fully manifest them while in the body, during which time they are obscured, veiled, limited by the capabilities of physical nature, the thus divinely-inhabited man may tower far above his kind, evince a god-like wisdom, and display deific powers: for while the rest of mortals around him are but *overshadowed* by their divine SELF, with every chance given to them to become immortal hereafter, but no other security than their personal efforts to win the kingdom of heaven, the so chosen man has already become an immortal while yet on earth. (II, 153)

Men possessed of such knowledge and exercising such powers patiently toiled for something better than the vain glory of a passing fame. Seeking it not, they became immortal, as do all who labour for the good of the race, forgetful of mean self. Illuminated with the light of eternal truth, these rich-poor alchemists fixed their attention upon the things that lie beyond the common ken, recognizing nothing inscrutable but the First Cause, and finding no question unsolvable. To dare, to know, to will and REMAIN SILENT, was their constant rule; to be beneficent, unselfish, and unpretending, were, with them, spontaneous impulses. Disdaining the rewards of petty traffic, spurning wealth, luxury, pomp and worldly power, they aspired to knowledge as the most satisfying of all acquisitions. They esteemed poverty, hunger, toil, and the evil report of men, as none too great a price to pay for its achievement. They, who might have lain on downy, velvet-covered beds, suffered themselves to die in hospitals and by the wayside, rather than debase their souls and allow the profane cupidity of those who tempted them to triumph over their sacred vows. The lives of Paracelsus, Cornelius Agrippa, and Philalethes are too well known to repeat the old, sad story. (I, 66-67)

*Magic was considered a divine science which led to a participation in the attributes of Divinity itself. "It unveils the operations of nature," says Philo Judaeus, "and leads to the contemplation of celestial powers."* In later periods its abuse and degeneration into sorcery made it an object of general abhorrence.

We must therefore deal with it only as it was in the remote past, during those ages when every true religion was based on a knowledge of the occult powers of nature. (I, 25)

This science, by penetrating the arcana of nature far deeper than our modern philosophy ever dreamed possible, teaches us how to force the *invisible* to become visible; the existence of elementary spirits; the nature and magical properties of the astral light; the power of living men to bring themselves into communication with the former through the latter. (I, 340)

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. (I, 129)

The divine light through which, unimpeded by matter, the soul perceives things past, present, and to come, as though their rays were focused in a mirror; the death-dealing bolt projected in an instant of fierce anger or at the climax of long-festering hate; the blessing wafted from a grateful or benevolent heart; and the curse hurled at an object—offender or victim—all have to pass through that universal agent, which under one impulse is the breath of God and under another—the venom of the devil. (I, 145-46)

The *jettatura*, or evil eye, is nothing but the direction of the invisible [magnetic] fluid, charged with malicious will and hatred, from one person to another, and sent out with the intention of harming him. It may equally be employed for a good or evil purpose. *In the former case it is magic; in the latter, sorcery.* (I, 144)

On the one side the world had its Enochs, Moseses, Gautama-Buddhas, its numerous "Saviours," and great hierophants; on the other hand, its "*natural* magicians" who, through lack of the restraining power of proper spiritual enlightenment, and because of weakness of physical and mental organizations, unintentionally

perverted their gifts to evil purposes. Moses had no word of rebuke for those adepts in prophecy and other powers who had been instructed in the colleges of esoteric wisdom mentioned in the *Bible*. His denunciations were reserved for such as either wittingly or otherwise debased the powers inherited from their Atlantean ancestors to the service of evil spirits, to the injury of humanity. (I, 593-94)

"No one who has not practised, during his whole life, the ten virtues which the divine Manu makes incumbent as a duty, can be initiated into the Mysteries of the council," say the Hindu books of initiation. These virtues are: "Resignation; the act of rendering good for evil; temperance; probity; purity; chastity; repression of the physical senses; the knowledge of the Holy Scriptures; that of the *Superior* soul (spirit); worship of truth; abstinence from anger." These virtues must alone direct the life of a true Yogi. (II, 98)

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INTO your hands will be placed the exact results of your own thoughts; you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your Vision, your Ideal. You will become as small as your controlling desire; as great as your dominant aspiration . . . .

In all human affairs there are efforts, and there are results, and the strength of effort is the measure of the result. Chance is not. "Gifts," powers, material, intellectual, and spiritual possessions are the fruits of effort; *they are thoughts completed, objects accomplished, visions realized.*

The Vision that you glorify in your mind, the Ideal that you enthrone in your heart—this you will build your life by. This you will become.

—JAMES ALLEN

## THEOSOPHY AND SOCIALISM

THE STUDY of Theosophy enables us to come to a realization of a higher type of Socialism than that which modern politicians, economists and socialists know of. There are numerous schools of socialists, and there is idle talk on the subject which shows distinct lack of study and reflection. The Higher Socialism is based on the doctrine of *Universal Brotherhood*, which Theosophy promulgates.

To realize in one's own life the power and virtue which flow from that doctrine of *Universal Brotherhood* is the high aim of every true Theosophist.

Theosophy, however, does not hold that all men are born equal; nor that all men, now and here, can be made equal by a legal statute. Theosophy teaches Karma, *i.e.*, Exertion, and says that it is not only laudable but necessary that every human soul should exert itself to better the surrounding conditions. Theosophy may well be defined as the Philosophy of Exertion; for, its pivotal doctrine is that each human soul progresses by self-devised effort, and that therefore each must become self-energized and follow the religion of self-reliance and responsibility.

Next, Theosophy teaches that a human being is not just a bundle of flesh, blood and grey matter generating consciousness. Man is triple—he *is* a soul or self-conscious Intelligence, and *has* a mind and a body. Therefore *Universal Brotherhood* does not only expand widthwise embracing classes and communities, but also extends depthwise touching man's mind and man himself—the soul.

Self-improvement through the disciplined life of many individuals in a single community will beget a Social Order which honours the rights of man through a proper discharge by men of their duties. The aim of such discipline would be the eradication of avarice and of the spirit of competition; also, the cultivation of love and of the spirit of service. Such discipline would control the tendency to harm others not only in trade but also in morals; it would demand the power to create wealth not only for one's own bread and butter, but also such wealth

as will help and give joy to the minds and characters of others. Above all, this inner discipline, starting at the centre of the Soul, would not neglect one's family and home, any more than one's country. Such a Social Order among a single community or country, would expand and encircle other races and lands. It implies that each nation has a message to give to the world for the edification of sister nations, and in giving that message each earns for itself the privilege of learning from others.

H. P. Blavatsky says in *The Key to Theosophy* that neither the teachings of the Buddha nor those of the Christ have been rightly understood, and adds that they were preached with the same object in view. She writes:

Both reformers [Buddha and Jesus] were ardent philanthropists and practical *altruists*—*preaching most unmistakably Socialism* of the noblest and highest type, self-sacrifice to the bitter end. "Let the sins of the whole world fall upon me that I may relieve man's misery and suffering!" cries Buddha; . . . "I would not let one cry whom I could save!" exclaims the Prince-beggar, clad in the refuse rags of the burial-grounds. "Come unto me all ye that labour and are heavy laden and I will give you rest," is the appeal to the poor and the disinherited made by the "Man of Sorrows," who hath not where to lay his head. The teachings of both are boundless love for humanity, charity, forgiveness of injury, forgetfulness of self, and pity for the deluded masses; both show the same contempt for riches, and make no difference between *meum* and *tuum*. Their desire was, without revealing to all the sacred mysteries of initiation, to give the ignorant and the misled, whose burden in life was too heavy for them, hope enough and inkling into the truth sufficient to support them in their heaviest hours. But the object of both Reformers was frustrated, owing to excess of zeal of their later followers. The words of the Masters having been misunderstood and misinterpreted, behold the consequences!

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ONE fire is not quenched by another fire, but fire by water.

—CHRYSOSTOM

## THE UNBRIDLED TONGUE

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

“Among the wise of secret knowledge I am their silence.”

—*Bhagavad-Gita*, X, 38

IN the tenth discourse of the *Gita*, Krishna, as Ishvara the Lord, describes his powers and excellences—Vibhutis. The Parsis will find a similar description in their Ahuramazda Yasht, and thus see that Krishna and Ahuramazda are but two names of the same omnipresent force or power that ordinarily we call Deity or God.

Among these divine excellences the Mahatma names—Silence. Those who are wise keep silent about many things. The speech which is necessary is alone indulged in by great Souls. Speech being a creative power and its effects more widespread than ordinarily recognized, those who start to tread the Path of Holiness are called upon to control their tongue and purify their speech. Not only angry and ugly words are to be discarded but also unnecessary ones. The young chela is known as a shravaka, a listener; and Pythagoras, taught by his Aryan Gurus, introduced in his own school at Crotona the degree of the hearers. Modern society is mostly run on talk. The art of conversation has very greatly degenerated and useless talk is the order of the day. As is to be expected, such useless talk soon degenerates into gossip, and kind men and women turn cruel. To kill the reputation or fair name or character of another is greater cruelty than to kill his body.

We have to learn the scientific fact that speech is creative, that words have power. Those who have observed the effects of mere physical sounds in the formation of complex patterns in fine sand can understand how the same sounds must produce in invisible substances like Ether other forms and effects. Add to this the fact that our words carry feelings and thoughts, and it is logical to deduce that the potency residing in the spoken word is tremendous indeed.

Often we do not learn of the mischief caused by our own talk. We indulge in small talk and even in thoughtless gossip. Most of us slip into the sin of injurious speech, and pay for the slip and the sin in the form of a debasing influence on our own character. A foul-mouthed person, an unconscious gossip, a small talker or a shop talker, as a silent muni, all carry the marks of their habit and indulgence in their own characters.

What shall we do, those of us who desire to ennoble our characters, purify our conduct, and perform selfless actions? We are taught by all great sages to practise mortification and austerities of speech. They, knowing the intimacy subsisting between thought and word, ask us to proceed to the root and guard our internal thoughts. Words are like bodies and their souls are thoughts. Therefore, we are told to read and repeat words embodying grand and glorious ideas. Every religion imposes on its believers the task of reading and repeating the scriptures. In these generations the wise and salutary injunction is either not observed, or when it is observed it is casual, formal, not understood and a travesty of efficacious practice. Prayers muttered without understanding are useless; reading of the Holy Writ with attention, and reflecting on the Teachings which they impart, is a great energizer, and raises our consciousness to an elevation from which a quiet survey of life-events and happenings is possible and profitable.

No man can see clearly without some reflection; no man can act worthily without elevating ideas. In stress of circumstances we cannot succeed without a storing of noble thoughts in quiet hours. Thus it becomes essential that each one of us keep the company of inspiring words, of potent words, day by day, and secure for ourselves the beneficent influence they emit. Gentle speech, truthful speech, friendly speech flowers from a dwelling on and recitation of great words such as are to be found in the *Gita* and the *Upanishads*, in the *Dhammapada* and the *Suttanipata*, in the *Gathas* and the *Yashts*, in *Tào-Teh-King* and the Sermon on the Mount, and in that priceless gem for all aspirants to the higher life, *The Voice of the Silence*.

Another course is also laid down: every day we must practise

silence and control of speech. We must give Mother Nature a chance to speak to us; she has songs for our soul's ear; we fail to hear them because our mind, with its memory and attention, is engaged with things of the senses and of the flesh. Before the day's activities begin, or after they come to a close, we must remain silent, making our own mind-contents quiet, and then repeat some memorized idea or another expressed by a master mind and dwell thereon. During the activities of mundane life we must learn to guard our tongue, and though hard is the task, gradually success will be attained, for man can do what men have done.

As a third step we are told that we must keep the company of holy men. Sat-sang, good company, is a necessity of the higher life. Not in solitude but in company of like-minded souls is real progress made. The company of the wise and of students of the Wisdom gives us the practice to speak good and holy words. Every time wise words are uttered, the power to speak them again is unfolded. "Attain to knowledge and you will attain to speech," it is said. Knowledge comes from written and spoken words, and to keep contact with them is beneficial.

Therefore it is said—"Learn the value of a man's words and expressions, and you know him. Each man has a measure of his own for everything. This he offers you, inadvertently, in his words."

—B.M.

GRANT yourself a moment of peace and you will understand how foolishly you have scurried about.

Learn to be silent and you will notice that you have talked much too much.

Be kind and you will realize that your judgment of others was too severe.

—TSCHEN TSCHI JU

## IN THE LIGHT OF THEOSOPHY

The enslaving of the underdeveloped countries with dubious Western values has been going on apace. For instance, the myth of overpopulation propagated by the West has been haunting us for decades. Germaine Greer, celebrated feminist and author, argues in her recent book, *Sex and Destiny: The Politics of Human Fertility*, that the population problem has been deliberately blown up over the years, so that the West can impose its notions of birth control and development on countries like ours.

It is true that economic growth in the underdeveloped world does not keep pace with population increase, but what has not been proved is that it is the population increase itself which eats up the growth. There are other factors which make the poor countries poorer and the poor in those countries poorer still.

Without denying the obvious truth that some people will starve if human numbers grow to the point that they outstrip the earth's capacity for food production, the author points out that we have not got to that point—yet some are starving already.

Fewer people [she states] will not necessarily mean more to go round; more people will not necessarily mean less to go round, because we are not yet committed to making it go round in the first place. The farmers of the earth do not deliver all their produce to be stored against scarcity and shared out equally . . . . Most people in the developed world, even while they waste most of their food products, eat far too much, certainly a great deal more than is necessary to maintain life and health. Thus, most of the surplus is eaten or spoiled by processing of one sort or another; what is available for distribution abroad is what nobody can find any other way of disposing of. Even then, we do not give it away. Food aid is usually sold, for hard currency or for gold . . . .

Whether we believe that the world is overpopulated or not depends to some extent on how we think people should live. If we in the West think that only our kind of life is worth living, then clearly the numbers that the earth supports will have to be substantially reduced. . . .

Every field-worker eventually realizes that overpopulation is not our problem to define and solve; that there may be an alternative definition and an alternative solution, coming from the

community with whom he is working. The blind conviction that we have to do something about other people's reproductive behaviour, and that we may have to do it whether they like it or not, derives from the assumption that the world belongs to us, who have so expertly depleted its resources, rather than to them, who have not . . . .

There is very little satisfaction to be had in averting births, partly because one is never sure of having actually averted one. There is much more satisfaction to be had from keeping alive the babies who are already there, in improving the health of their mothers . . . . There is even more satisfaction in learning from the people just how amazing human beings are, how graceful, how resilient, how funny and how sad. Strange to relate, the poor get more opportunity to develop all these sides of themselves than do the rich, who are much the same the world over.

Let us therefore abandon the rhetoric of crisis, for we *are* the crisis. Let us stop wasting energy in worrying about a world crammed with people standing shoulder to shoulder and counting the babies born every minute and begin to use our imagination to understand how it is that poverty is created and maintained. Let us get to know Lady Poverty up close, so that we lose our phobia about the poor. If we must be afraid, let us rather be afraid that man, the ecological disaster, now has no enemy but his own kind. Rather than being afraid of the powerless, let us be afraid of the powerful, the rich sterile nations, who, whether they be of the Eastern or the Western variety, have no stake in the future.

It is supposed that reproduction is an uncontrolled biological process following the Malthusian law. Students of Theosophy know that changes in population figures are cyclic and that the number of egos belonging to this globe is fixed. As the period between two births is, for the average individual, many times greater than the life period, a fluctuation in the average reincarnation cycle might double the population for a time—or decimate it—with a corresponding swing to the other extreme after some time. History and archaeology show that such fluctuations do occur in accordance with cyclic law.

Temporary overpopulation at times is a possibility, given a swing of the cycle too extreme. Such extremes are caused by extreme living. The growing and frantic thirst for life, the passion

for sensation and the materialism so prevalent in our age cannot but have the effect of drawing back discarnate egos to earth life after a short Devachanic period, producing overcrowding here. If we have to suffer because of overpopulation it is because of the heat and fervour of the organized animalism termed "modern life."

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Can a patient's thoughts and imagination heal the body? Can he marshal his moods to fight disease? The idea is not new, yet many scientists are still skeptical. Nevertheless, there have been enough well-authenticated cures achieved by this means to arouse the interest of neuroscientists in the study of how it is possible for the mind to influence the body's immune system. In fact, a whole new discipline, "psychoneuroimmunology," has been created to study this relationship.

Signe Hammer writes on the new science in the April *Science Digest*:

In treating disease, imaging takes the evidence for control of the sympathetic nervous system and makes what until now has been a leap of faith to the idea of directly helping the immune system. "We do have an immune system," says psychologist Patricia Norris, "and it's effective against disease. So we try to enhance the immune system; to reengage it, to get it back to doing its own work.

"You do this," she says, "by helping people overcome depression or a feeling of helplessness. You give them a feeling of empowerment, help them to get healthy again—and simultaneously give them some definite psychophysiological skills: to be able to reduce sympathetic activity, to reduce tension and anxiety, to feel calm."

The idea of enhancing the immune system through relaxation, through a feeling of empowerment or by overcoming depression is one that many "hard" researchers still consider very soft indeed. And softest of all is the idea that the immune system will respond to pictures in the mind of someone who's ill. Nevertheless, research scientists are beginning to provide hard evidence that could eventually bear these theories out . . . .

"It's not just a question of the brain controlling the immune

system," says biochemist Nicholas Hall, "but, equally important, the immune system appears to be capable of modulating the brain's influence." If the brain and the immune system are in continuous communication, it begins to seem possible that the mind may enhance the immune systems's work, just as it can, apparently, suppress it.

In reply to a question, Mr. Judge stated in *The Theosophical Forum* for January 1892:

Bodily ailments may be roughly divided for the purposes of the present into two classes, one being those that are acute or due to the imagination or the reaction of the imagination on the processes in the bodily economy; the other being those due to strong physical Karma showing out in diseases in the mortal envelope, and being entirely beyond the reach of the imagination and not due to reactions from the mind of the sufferer. These last are of the greater number; we see them in small children as well as in adults, and also in savages and the semi-savages of our own civilization who compose what some people call a lower element in the social body. In the first class the physical troubles from reaction will of course disappear so soon as the person trains himself to look at life cheerfully and to grow into a more independent frame of mind. The cures come about as a natural result of the new state of mind withdrawing from the nerves and fluids of the body the old strain and oppression. When those are removed the actual state of health at the bottom comes to the surface. . . . H. P. Blavatsky says: "This is all the secret. Half, if not two-thirds, of all our ailings and diseases are the fruit of our imagination and fears. Destroy the latter and give another bent to the former, and nature will do the rest." (*Lucifer*, Vol. 7)

In the second class of diseases it is quite true, as has been often said by the metaphysical healer, that the disease comes from thought, but the error is in supposing it to be present thought had in this body. The thoughts are those of a past life, and have passed altogether from the mind plane into the realm of causes for dynamic disturbance, or of the tendency, that are quite beyond the reach of the present imagining power, but sure to result in the course of time in visible difficulty suddenly appearing, or resulting from our going into situations that bring to us the germs of disease. For Karma acts on us not only in inherited troubles but also in accord with the tendencies we have set up in ourselves in a previous life . . . .

These causes for disease then being in the mind plane from the last life, and having become mechanical causes in this, are now on *their way out* of the system in the proper channel, and that channel is a physical, mechanical one. They are leaving us by the way of the body, are on the way down, and should not be stopped and sent back to the mind plane again. They should be treated by the ordinary methods of hygiene, of medicine, of surgery, of food. (*"Forum" Answers*, pp. 35-36)

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We recognize the value of certain foods and the harmfulness of others from the point of view of the health of the body, for nutritionists have identified an impressive catalogue of essential nutrients and found out how much of each there is in most of the common foods. A more complex and far-reaching question to which researchers are now turning their attention is: What effect does diet have upon human behaviour, not only on day-to-day mood, but on the tendency to crime, or mental disorder?

*New Scientist* for October 6, 1983, reports a conference devoted to this question, which was held in Oxford by the McCarrison Society—an organization founded in 1966 by a group of doctors interested in nutrition and health. It is admitted that the scientific study of links between nutrition and mental health is still in its infancy, yet there is evidence that what we eat does affect our behaviour as well as our physiology. As revealed at the conference, doctors and psychologists who have applied dietary theories in the treatment of their disturbed patients have had a measure of success. For instance, problem children who were overactive, irritable, and whose behaviour was usually extremely antisocial, responded well when put on special diets that reduced refined carbohydrates and as far as possible excluded chemical additives, toxic metals and substances to which they might be sensitive, such as artificial colourings. In one study, children who were given individually designed vitamin and mineral supplements and special diets showed greater improvements in reading and IQ scores than the control group.

Alexander Schauss, a psychologist who is principally interested in the criminal element, reported studies he has conducted in the relationship between diet and deviancy. One of his most

striking findings is that a wildly unbalanced diet with too much or too little of certain nutrients can affect behaviour. In summary, Schauss's contention is that

members of the criminal population tend to eat diets that although providing plenty of calories, are unbalanced, lack essential nutrients and often include excessive amounts of alcohol and drugs. In some individuals, such diets lead to abnormal patterns of biochemical function. These abnormalities affect the nervous system, and hence behaviour; if they can be corrected, then behaviour will improve.

Investigators predict that when the answers to the question of the effect diet has upon behaviour are forthcoming, they will have profound effects on medicine, psychiatry, and law.

There is also the other side to the question, that the type of food a person is inclined towards depends on his temperament. Thousands of years ago the ancients divided foods into scientifico-psychological categories. There was that food which prolonged life, vigour and health of body and mind which was preferred by the spiritually minded or *sattvic* nature. There was that which, being overseasoned, hot and dry, caused pain and recommended itself to the passion-minded or *rajasic* nature. And there was a third kind which furnished the indolent or *tamasic* with rotting or impure food.

The Vedantic classification of the human constitution names the physical body as *Annamaya Kosha*, the Sheath of Food which the Soul uses. Food is used in the mystical sense as "the lowest form in which the Supreme Soul is manifested." The conception of food in Indian philosophy is profound and occult—divinities are said to be presiding over foods, which are of various kinds. In the Upanishads the very way to rebirth is said to be through food. The Eastern Occultists are masters of Dietetics, but they take into account the subtle and superphysical aspects of edibles, the very existence of which is unknown to modern doctors and chemists. What Mr. Judge, who was familiar with these Eastern Teachings, wrote about food and vital airs (*Letters That Have Helped Me*, p. 97) is worthy of note.

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Sleep habits vary from person to person. According to Roger Broughton, a sleep expert at the University of Ottawa School of Medicine in U.S.A., "the mean sleep length for an adult is seven point six hours during a twenty-four hour cycle. Ninety-five percent fall between six and eight and a half hours. Only about four or five percent sleep under six hours a day, on a regular basis, without the need for catch-up naps on weekends. And extreme short sleepers—those who require less than four hours of sleep—are extremely rare." (*Science Digest*, April 1984)

Recent studies of what researchers call "natural short sleepers"—as distinct from those who sleep less than they need to—reveal that they are healthy, satisfied, productive people who, contrary to the norm, seem to thrive on very little sleep. And as scientists study just how this is possible, they are coming up with what are to them new insights into the functions of sleep.

Leopold Poulin, one natural short sleeper studied by Broughton, is an extreme case; he cannot sleep for more than two hours a day.

Poulin's brain waves showed a pattern that was quite different from a normal sleeper's. A normal sleeper passes through five stages. The first stage, the gradual transition into sleep, lasts about five minutes as the alpha brain waves typical of drowsiness give way to slower theta waves. During stage two, as the sleeper tosses and turns, large, slow brain waves are present. In stage three, which with stage four is known as delta sleep, sleep becomes sounder and brain waves even slower. And stage four is marked by the slowest, largest brain waves. After stage four, the sleeper glides back through the cycle in reverse, but instead of waking, he enters REM (Rapid Eye Movement) sleep, when brain waves are short and erratic and dreams usually occur.

But for the short sleeper, the cycle is altered. "The short sleeper is a very efficient sleeper," says Broughton. "He tends to fall asleep very quickly—Poulin went to sleep in one minute—and spends almost no time in the preliminary stages of the sleep cycle. Instead, these sleepers go rapidly into deep sleep. They also have very little REM sleep." Researchers are now learning that dreams are not restricted to the REM period, as

they previously believed. Dreaming is a necessary activity, and short sleepers can and do have dreams during other stages in the cycle.

Dr. Earnest Hartmann, another sleep expert, is a proponent of the theory that there are psychological differences between long and short sleepers, and in the latter category he includes those who regularly sleep more than nine hours. Hartmann suggests that while physical and mental restoration takes place during the very important deep-sleep stages, the second function of sleep, related to psychological functioning, occurs during the REM or dream stage. Since the long sleeper tends to be more of a worrier than the short sleeper, he tends to need more of this psychological rebuilding and therefore more REM sleep.

Sleep has more than a physical or even a psychological function; it has also the function of spiritual revivification. From the Theosophical viewpoint, what we call sleep is *life* for the "Seer within the physical dreamer" (*Transactions*, p. 73). And the dreams that we often regard as idle fancies "are, in truth, stray pages torn out from the life and experiences of the *inner man*" (*Ibid.*, p. 60). The amount of sleep required varies from person to person, for some can compress into a few short hours what others require more than double the time to work out. Yet sleep and dream all must. Asked if there are people who have never dreamed, H.P.B. replied:

There is no such man in the world so far as I am aware. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise their imaginative faculties, or those whom manual labour has exhausted, so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence. (*Transactions*, p. 70)

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## By William Q. Judge:

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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 proving attachment to any Theosophical organization. It is loyal to the great founders of 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 is the dissemination of the Fundamental Principles of the philosophy of Theosophy, and the execution 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 however constituted, is "*similarity of aim, purpose and teaching*," and therefore has neither Constitution 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 signature will be sent upon request, and every possible assistance furnished Associates in their studies and in efforts to form local Lodges. There are no fees of any kind, and no formalities to be complied with.

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