

# 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 psychological powers latent in man.

सत्यात् नास्ति परो धर्मः ।

## THE THEOSOPHICAL MOVEMENT

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### THE HEART DOCTRINE OF THE TATHAGATA

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THIS month falls the anniversary of Gautama Buddha's passing away and the Supreme Renunciation which the Great Master made on the death of the body.

The Compassionate One has words of advice and instruction for every type and class of men: guidance for the seeker; comfort for the aged; solace for the sick; direction for the youth; steadiness for the enthusiast; knowledge for the statesman and the administrator; light for the religious fanatic and the social demagogue—in short, instruction, couched in the language of tolerance, moderation and humour, for all. The Prince gave up his kingdom in India c. 600 B.C., and became the exemplar for all the world of the Simple Life of the Single Robe. Again, he became the Great Brother to all men who live by the Law of Interdependence but know not that they do so. How? By wandering with his begging bowl to acknowledge that he, the Master of untold Spiritual Wealth, was dependent for his food on others. What humility that begging bowl represents! And what strength and self-reliance the yellow robe! The Master, it is said, made the gift of the robe and the bowl to every neophyte when he was ordained a *Bhikkhu*. The shining cloth was the symbol of *Virya*, the dauntless energy that fights its way to supernal Truth, of course by self-effort; the begging bowl symbolized *Kshanti*, patience sweet, that nought can ruffle. Both jointly teach *Vairagya*, the indifference to pleasure and to pain which conquers illusion and by which alone is Truth perceived. Without dispassion neither patience nor energy can be developed.

The Wise and Compassionate One, who followed in the footsteps of his Illustrious Predecessors, did not and does not belong to any state or government, to any caste or class, to any race or religion. He did not and does not live even for himself, but for all humankind. He is circumscribed by no geographical boundary, no historical cycle, no ethnological or anthropological circle "Pass-Not," limiting his consciousness. He radiates the Light of Wisdom for the ignorant, and who is not ignorant in the civilization of today? Popes and potentates are surrounded by the darkness of ignorance. He radiates the power of Love and Compassion, like the sun which shines for all, the sinner and the saint, like the rain which falls on the just and the unjust. Each man, each woman, can find in his teachings guidance for himself or herself; for each the Master has a message—no mistake about that!

In the few words we print below, the Esotericist will find his Message. These few, simple, unequivocal words are the beginning, the middle and the end of Right Practice for the neophyte who aspires to gain the Wisdom of the Esoteric Philosophy. The beauty of these words is that they are true and appropriate for the Esotericist of every era, whatever the age of his body:

### THE SURE RELEASE

Suppose, brethren, a man in need of sound timber, in quest of sound timber, going about searching for sound timber, should come upon a mighty tree, upstanding, all sound timber, and pass it by; but should cut away the outer wood and bark and take that along with him, thinking it to be sound timber.

Then a discerning man might say thus: "This fellow surely cannot tell the difference between sound timber and outer wood and bark, branch-wood and twigs; but being in need of sound timber he passes it by and goes off with the outer wood and bark, thinking it to be sound timber. Now such a way of dealing with sound timber will never serve his need."

Thus, brethren, the essentials of the holy life do not consist in the profits of gain, honour, and good name; nor yet in the profits of observing moral rules; nor yet in the profits of knowledge and insight; but in the sure heart's release, brethren—that, brethren, is the meaning, that is the essence, that is the goal of living the holy life.

## THE PRINCIPLES OF DAILY LIVING

THERE is an old story of a Sage who was approached by a man with the question, "Sire, what is Life?" and was answered: "Has not nature given thee feet? Pass on." Another man came with the same question and the Sage replied: "Has not nature given thee tongue? Pass on." A third one with that question was told: "Has not nature given thee heart? Pass on."

To which of these three classes of beings do we belong?

There are those who live without any principles in life; they have to move their fat, idle minds and find out something about themselves and about life. To such an one the first answer was given: "Has not nature given thee feet? Pass on." Perhaps this fat-minded fellow thought the Sage harsh and not helpful.

Next, there are selfish people who are centred in their own progress, their own growth. Their attitude is: "Life is difficult as it is; I have found my knowledge and it is enough that I live by it; let others find theirs." Such an one received the second answer—the advice to pass on his knowledge to others, to abandon the path of selfish progress for the path of service. *The Voice of the Silence* has his injunction: "Seek out him who knows still less than thou...and—let him hear the Law."

Then there are those who feel keenly about the ignorance, the poverty, the misery of others, and who, trying to forget their self, endeavour to do what they can to cheer, to encourage, to help others. For such is meant the third answer—the advice to gain heart-understanding, to find the true way of service, to learn before they can teach; to search before they can give; not to waste precious soul-force and rush into action without some knowledge to illuminate and guide their steps.

Each one of us must find out the predominant note of his being—whether he lives without any principle, or by the principle of self-progress, or by that of service to others. But let us remember that the human being is very complex and that there is something of all three in each of us. All of us are lazy in some part of our being; all of us are a bit selfish and desirous of our own individual growth, in another part of our being; and all of us desire to serve in some kind of a way. But each one has one predominant note to which the other two are

subservient.

How shall we find out? By a twofold process.

First, by self-examination. This is as difficult as it is painful. If we take stock of ourselves, of our virtues and our weaknesses, we shall find that our sins of omission and commission are numerous, our power to overcome them somewhat meagre, our knowledge about the nature of our merits and faults, whence they come and how, is nil. We do not know how we should proceed to remove idleness, to purify selfishness, to gain wisdom.

And that brings us to the next point—self-knowledge. Mere self-examination followed by the intense desire to reform does not accomplish much; not even the yearning of the heart poured out in some prayer will enlighten the mind, and so we take to reading books; we begin to study, to seek the truth, seek soul-nourishment.

Those who read and study do not necessarily practise self-examination. Many are afraid of the discomfort and discomfiture of facing their own souls; it is also regarded as somewhat morbid! Yet both study and self-examination are the necessary foundations for right living.

Our reading is desultory, unproductive, and mostly removed from the intimate sphere of our virtues and vices, because we are like a bird with one wing broken, trying to soar in the empyrean blue with the remaining wing, but this cannot be done. Both wings are required to reach equipoise, and self-examination guides us to books necessary for us; it is the exercise that produces soul-hunger, and a famished man does not seek chocolates and bon-bons of novels and stories; he seeks real nourishment.

In old Greece, the Delphic Oracle exclaimed, "Man, know thyself." The Greeks, like the ancient Egyptians and the ancient Indians, taught that self-examination and study together lead to the knowledge of the principles whereby a human being should live.

Having found out for ourselves, by this method of self-examination and soul-study, to which of the three classes we belong (whether we should use our feet to seek principles, or our tongue to give knowledge to others, or our heart to know the true value of things and beings), let us see if we cannot evolve some principles for our own use. Let us examine the three classes indicated in our story and prescribe the remedies necessary.

(a) The idle-minded, those devoid of ideals, of hopes, of principles, need to move and exercise and get out of their self-created rut. They need to be reminded that disease precedes decay, as death follows it; and that laziness of mind and body is a disease.

(b) Those who are self-centred and, though good, are enveloped by selfishness; who think of themselves first and act for others only after doing all that is possible for themselves—all such are advised by the Sage in our story to use their tongue, to speak words of comfort, of cheer, of enlightenment to others. But tongue is a dangerous, two-edged sword which cuts and kills as no other weapon can. In using our tongue, we find out our own nature; through our speech we paint our own portrait. The great spiritual teachers all preached—Krishna on the battlefield, Buddha to large concourses, Jesus on the mount. Their preaching is a symbol in itself—the symbol of service of others.

Our speech reveals our defects and our powers. It is a symbol yielding a fundamental principle of daily living. One of the Hindu Puranas paints the picture of the Sage, the Guru, ever young, ever silent, sitting under the banyan tree. He is surrounded by his disciples who are elders and who ask many questions; though he remains silent, yet the disciples' doubts are dispelled—because silence speaks.

There is another story with the same moral. One day St. Francis of Assisi asked his young monk if he was ready to go preaching. "Yes, Father," said the young devotee. So they started out and walked and walked and the monk kept wondering where the preaching was going to be. At last they returned home. "But, Father, we did not preach," said the monk. St. Francis replied, "My son, we walked through the streets, which are like temples of God and where congregations of men gather; if our passage through them does not inspire our fellow-men, then our words will not." Silence speaks more eloquently than words.

So words are deeds, silent actions that help, instruct, inspire—that should be our ideal, our principle in daily living. We indulge in too much talk; a good talker is considered clever and smart. If words that are truthful, gentle and necessary are instruments of the soul, words that are untruthful, harsh and unnecessary corrupt and kill the soul. Service and speech have an intimate relationship and to the studious and the thoughtful will yield a fundamental principle of daily living.

(c) Next, there are men and women who truly desire to serve their

fellow men. Social service is a large field in which many are engaged; in that field are educational institutions for the young and the adult; charity-bestowing and work-providing institutions for the disabled and the destitute. And there are other fields of service—religious, cultural and so on. Scientific advance has brought us the enlightenment that in the matter of bettering conditions on earth man's power and knowledge have accomplished what prayers could not extract from "God."

But social servants are facing a problem: they are finding out that to serve humanity is the most difficult of tasks. Giving money to charities acts as a palliative, not as a cure; removal of physical slums brings to the fore moral slums; education in slums necessitates juvenile courts. So each remedy gives birth to a new problem. Right knowledge to serve our fellow men is necessary; the science of service, the science of altruism, requires heart-understanding. The servant of humanity is told by the Sage: "Has not nature given thee heart? Pass on." To feel without understanding, to love without wisdom, is risky and ends in failure. Love is dual: Cupid who is blind and Eros who is all-seeing. The love that is blind is passion and is very personal. Eros sees, understands, and his power elevates us to the sphere of impersonal and universal service. We are learned in our heads and sympathetic in our hearts; what we need is to be sympathetic in our minds and wise in our feelings—*i.e.*, intelligent in giving our sympathy, wise in our love. Heart-wisdom is soul-wisdom.

...Knowledge dwells

In heads replete with thoughts of other men,  
Wisdom in minds attentive to their own.

(Cowper)

That implies reflection, meditation, prayer to the God within us, the Christ within us, the Brahm within us.

Here we come upon the basic aspect of our subject: principles of life and action arise from our beliefs and views about Life and Deity. As we come to recognize that the omnipresent Deity works in the heart of every creature, we perceive the wisdom of the Prophet of Arabia, Muhammed, who said: "There are as many ways to Allah as there are breaths of the children of men." Each one of us from within the region of the heart must formulate his or her own principles of life; but in doing so we must seek the light that shines in the words

of Krishna and Buddha, of Confucius and Lao Tzu, of Jesus and Zoroaster, of Pythagoras and Plato. There is "that true Light, which lighteth every man that cometh into the world." But we do not see this light of our own heart because the smoke of sense-life, the smoke of passion-life, the smoke of science-life obscures and dims the Light of the Soul. Thus our principles prove false and we prove false to our principles.

To recapitulate: Here are some basic principles for each one of us:

(a) Get active, begin to question, formulate a goal of life, an objective to existence.

(b) Discipline yourselves, so that you may serve, develop the power to help, symbolized by the power of speech. Purify speech and make it constructive so that you may instruct and inspire all those you contact.

(c) Recognize that service of fellow men requires knowledge of the nature of man and the constitution of the society in which he lives and struggles. Seek that knowledge.

(d) Remove the fetters of narrowing influences of caste and class, of limiting nationalism, so that the light of impersonality may shine in you, and you may gain the wisdom from every clime and every era. True religion binds, unites, brings understanding; that which divides man from man is false religion. Knowledge is of the whole unit, and that which encompasses body only, or mind only, or soul only, is not true knowledge. To gain this point of view of universal brotherhood, we require knowledge of service, of sacrifice.

A goal, a discipline, an avenue to service, universality—these are the principles that endure; all others must and will vanish. Heart-knowledge and mind-sympathy are difficult, but souls have become great by efforts in the past, and so can we by our own soul-potency. Refuse to be affected by personalities, walk by principles, speak principles, and you have entered the Path of Immortality, of Sacrifice which is Joy, of Peace that passeth all understanding.

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THE immediate work, whatever it may be, has the abstract claim of duty, and its relative importance or non-importance is not to be considered at all.

—H. P. BLAVATSKY

## A CLEAN LIFE

A CLEAN life is the mark of an inner purity. It is not achieved by a mere negation of vice or abstention from unclean things. The cleanliness must spring from inner immaculate founts, manifest itself in our outer actions, preside over our duties, be ingrained in our character, show itself in our reactions to men, matters and things, and be transparently noticeable in acts of justice, altruism and mercy. This ideal demands a complete subjugation of the lower by the Higher, of the heterogeneous by the inner synthesizing Reality.

The well-being of a person on any plane, whether mental, psychic or purely physical, depends on the degree of cleanliness of the various sheaths of his complex make-up. Uncleanliness means the presence of thought, will or feeling, or for the matter of that of any substance gross or tenuous, which leaves a taint, scar, or blemish on the surface to which it attaches itself. On the pure white walls of soul, the slightest tinge of longing or regret for undesirable things leaves a blemish—a smear of darker or lighter hue which stands out against the surrounding whiteness. Since the uncleanliness starts from within oneself and ultimately erupts on the surface, the cleansing of the outer excretion becomes an exercise in futility—the re-bleaching of the shroud over a fast-decaying corpse.

Where uncleanliness prevails, degeneration sets in, values get inverted and the unclean in sight, sound, touch and taste is hailed by the multitudes as desirable and worthy to be coveted. Right in our midst there are men high in public esteem who through ambition (they call it drive), covetousness (miscalled aspiration), or greed (dressed up to simulate patriotism and service to country, king and god), have smeared themselves and whole nations besides with the malediction of their unclean motives. The enormity of their offence turns their uncleanliness into a contagion and a scourge which attaches itself to such constitutions as are susceptible to its attack leaving a trail of disaster in its wake. Inquisitions, witch-baiting wars and murders in the name of God have all had their votaries who thought that they were inspired, and blind to the uncleanliness of their own being they have imposed tyranny, torture and death on large masses of men. Intolerance is not fled from our age and its unclean profile can be seen in the segregation of races, the creation of a cas

of "untouchables" and the denying of the basic rights of citizenship, freedom and equality.

A life that is unclean is not the life that can salvage its own ruin or that of another. Cleanliness is a prerequisite to sanity. The man who is unclean debars himself by that very fact from aiding in the rehabilitation of another. For, even though he may extend a helping hand, that hand has the unfortunate characteristic of soiling anything that it touches. He who is himself unclean cannot but soil that which he touches. He is incapable of expounding realities because his views on Truth must become warped and perverse owing to his addiction to vice and uncleanness. He may give utterance to truths, he may be able to clothe his ideas in the language of scintillating brilliance; yet the envelope of sin which constantly surrounds him will invariably affect his audience and set up irritating oscillations which throw the hearers in the midst of a mental fog, making transmission of ideas between minds extremely difficult.

It therefore becomes important for each aspirant for service to understand well the difference between the clean and the unclean. Broadly speaking, it may be said that that is unclean which leaves a taint either on the Soul or on any one of the sheaths which the Soul uses. The Soul uses the body, the psychic or desire nature and the mind for contact with the world outside. These three sheaths of the Soul have to be kept free from dirt or that which in the realms of ethics would be considered dirt. Though these three sheaths can be viewed separately, there is a constant interplay which goes on between each and therefore, sooner or later, the inner health of the one will be found to reflect itself in the other two. The Soul, the dweller within the body, has acquired the mind, the desires and the body to gain experience and to perform its duty by other beings. It may be that the Soul sleeps and like the indulgent householder leaves the governance of his household in the hands of those who are essentially servants. These latter entrench themselves in seats of power and become usurpers. Having the terrestrial element predominant in them, they can fill the mansion with possessions that waste away and die. Since these possessions are terrestrial, they are by that reason not consubstantial with the Soul. They become mortal accretions, unwanted and undesirable goods, and in that sense make the precincts unclean.

Cleanliness is therefore much more than what our scientists can define. It is not something which springs of itself. It is but the reflection of an inner health—a harmony which pervades the entire being so that body, mind, desires and soul are no longer in conflict among themselves or with the great Nature outside. The pervading tranquillity mirrors itself in a clean life—not decorative but intensely purposeful. To be pure, to be healthy, to be clean, each sheath must be led to perform its duty—obedience to the behests of the Soul. Each atom from the grossest to the most refined must become one-pointed in its devotion or adoration of the Self. When that becomes unwavering, the sheaths and their atoms become merged with the soul, just as rider and steed become one when the slightest touch of whip or spur is enough for the steed to sense and obey the higher command.

To achieve the conjunction and close union between the sheaths and the Self, there must come an all-comprehensive understanding of the nature of that Self. The philosophy teaches that the Self is impersonal, altruistic and eternally beneficent. If the student accepts this teaching, then must he make his mind, desires and body lean to and rest upon the altruistic and the impersonal. The Self of all creatures has to be perceived even if it be by the intellect alone. Because the Self is in the many and the all, it assumes, even for intellects that are dulled by materialism, the nature of impersonality. It is this Self which has to be served, bowed to, propitiated and worked by that impersonal altruism which resides in the student's thought, will and feeling. It is when this is achieved even in part that the fact of brotherhood becomes understandable for the first time. Emotion then becomes replaced by knowledge, and the latter by perception.

As cleanliness becomes established in the individual, his character begins to reflect it in an unobstructed outflow of creative vitality. And this becomes perceptible not only on the physical plane. The desires become subdued like tame horses, mild yet forceful at the rider's command. The mind becomes a limpid lake from whose surface the flotsam and jetsam are gone. The clean life becomes beneficent under the laws of universal unity and causation. The light of the Soul concretizes itself into luminescent life. When this is achieved, the individual realizes that *Alaya* is in all, pervades all, encompasses all and works its wonders through the enlightened, clean and purified life.

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## COMPASSION—THE LAW OF LAWS

IT does not take much intelligence to be aware of the amount of suffering that pervades the whole of humanity today. This protracted misery is the result of a lack of harmony in the world, and countless people are victims of an uncaring society that regards any show of gentleness and caring as a weakness. One cannot speak of love without being misunderstood, nor can compassion be mentioned without a patronizing comment on the ineffectual nature of such an attitude when it comes to "getting on in the world." Certainly modern civilization is in a sad state where many sensitive souls sit "starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation"; and it is among these people that the student of Theosophy ought to be, if only in spirit.

The above quotation is from *The Voice of the Silence*, a masterpiece of poetical literature, and a certain guide for those few who have resolved to awaken in themselves a love for all beings and are willing to attempt to exemplify that love actively, in a world that largely does not care. It is no easy task and the aspirant may find his hopes dashed time and time again, and may suffer despair. *The Voice of the Silence* is full of warnings, but also contains passages of hope and consolation. The student must be made aware of the many pitfalls; but he must also be encouraged and uplifted, otherwise the task may become dour and dark and he may become morose and stern. This defeats the object and will certainly not encourage others to follow the path of compassion for all beings. It may be difficult to cultivate a cheerful attitude amidst the many trials of life, and there will undoubtedly be many failures; but the student must press on despite all of this, turning always for help and guidance to his Higher Self, the Divine Spirit, or the God in him.

A verse in *The Voice of the Silence* informs us: "If thou art told that to become Arhan thou hast to cease to love all beings—tell them they lie." What can be more unequivocal than this? It is evident that this attitude of love for all beings showed very clearly in the lives and teachings of all the Great World Teachers. It is this love that can take the neophyte through some of the worst trials. He may pass through phases of isolation and loneliness, but he should also be aware that it is all an illusion conjured up by Mara. Deep within, the light never

flickers, not even for an instant, although at times we do "see through a glass, darkly," and the flame may seem to die for a while. Love should be our only talisman at such times. The human will can work wonders if cultivated correctly. We are largely hindered by our education, which gives no clues as to the divine nature of our being. No wonder misery is so prevalent and cases of suicide and drug addiction are soaring worldwide. Just a little of this *real* love injected into humanity would produce remarkable results, as those who have ears to hear will become aware that there is a force stronger than the prevailing violence and immorality. It is difficult even for a student of Theosophy to convince himself of this fact. A full turning of the mind towards the divine would see him safe, but this is no easy task and many opposing forces array themselves against him. Devotion to the cause of Truth, deep study, meditation and faith based upon knowledge will aid him on his way towards realizing what Compassion really is.

Returning again to the words of *The Voice of the Silence*, we learn that

Compassion is no attribute. It is the Law of LAWS—eternal Harmony, Alaya's SELF; a shoreless universal essence, the light of everlasting right, and fitness of all things, the law of Love eternal.

The more thou dost become at one with it, thy being melted in its BEING, the more thy Soul unites with that which Is, the more thou wilt become COMPASSION ABSOLUTE.

The above is a much quoted extract from the book, but we must be careful not to become slaves to the written word. These words are merely symbols of a truth that lies behind them. There is something very beautiful and mystical about the image of the soul uniting with "that which Is," "thy being melted in its BEING." To become one with the "law of Love eternal" is the culmination of the aspirations and efforts of one who wishes to serve one's fellow men. The path may seem long and dreary, but there are many companions on the way, and countless wonders to see. We must never underestimate the powers of the human spirit. Therefore we must take heart. We should always look for the best in others and try to awaken the good in them. We should also look for the best in ourselves, for are we not an integral part of Humanity?

Thus it is, by eating of the fruit of knowledge which dispels ignorance, that man becomes like one of the Elohim or the Dhyanis; and once on *their* plane the Spirit of Solidarity and perfect Harmony, which reigns in every Hierarchy, must extend over him and protect him in every particular. (*The Secret Doctrine*, I, 276)

This certainly is an inspiring affirmation and the aspirant can take heart in these words. How are we to achieve this protection, and what is the system of thought and action recommended by all great souls throughout the ages? To find this out we must turn to the sentence previous to the one just quoted from *The Secret Doctrine*: "By paralyzing the lower personality, and arriving thereby at the full knowledge of the *non-separateness* of his higher SELF from the One absolute SELF, man can, even during his terrestrial life, become as 'One of Us.' " This is the key to understanding the real nature of compassion. It is something far above the sentimental ideas that most people attach to it. Emotionalism is more of a hindrance than a help on the path, and we should try to turn our minds towards deeper realization of our relationship with our fellow human beings, and with entities on higher and lower planes of existence. A really compassionate man or woman will feel more and more identified with fellow human beings and live and act in the light of this realization. To become aware of this Oneness is difficult, even though it appears to be simple.

In the modern world, there is a tendency to foster extremely naive views as regards the path of spirituality. There are people who decry the intense study, meditation and practice that is required of one who would tread that path. These sceptics say that, as truth is within us, there is no need to seek it outside of oneself in books, or through Gurus. Ultimately this is true, as the teachings are only there to help the aspirant to become aware of the Inner Self and seek its guidance. The fact remains, though, that we must be extremely disciplined and discriminative in order to be able to discern the false from the true. Great teachers like H.P.B. did not sacrifice their lives to disseminate these teachings if they were unessential. Nor did all other Saviours appear on earth for no reason. If the truth is as easy to obtain as so many modern pundits say, then why is the world in such a sad state morally? It is mistaken notions that lead to terrible crimes and

disasters worldwide; so it is essential to have definite guidelines to follow, while all the time retaining one's independence of thought. It may be true that there are Theosophical dogmatists, just as there are dogmatists in all other religions; but the true student will realize that all teachings only lead towards the truth, and the final realization must come from within. Without the true teachings the student might entertain bizarre ideas and believe them to be totally normal.

To place humanity on the right track is the main concern of the hierarchy of compassionate ones and is always the reason for sending a messenger out into the world from time to time. The intellectual arrogance prevalent today will certainly prevent us from understanding fully the message hidden between the lines of all the great world scriptures. The way to the Divine Self lies through this message. People today are also very critical of Eastern disciples' reverence for the spiritual teacher, and think that bowing to the Guru and obeying his behests is degrading. This again is because they do not understand the Guru-Chela relationship and the gratitude shown by the pupil towards the teacher. This lack of appreciation arises from the indifferent and sometimes defiant attitude towards teachers in our schools. If we only comprehended the immense boon that the spiritual teacher bestows on us, by enabling us to experience the reality of our Higher Self as a result of correct teaching, meditation and practice, then we would look upon the pupil-teacher relationship differently and lose a little of our self-righteousness.

The path of discipleship necessitates the surrender of the personal self and a constant interest in the welfare of others. The aspirant must also be an expert in skilful actions, *i.e.*, know what is the right thing to do, at the right time, at the right place and with the right motive. And he must renounce self-cherishing and maintain a constant struggle against his lower nature, at the same time cherishing others and being charitable to their weaknesses. The emphasis on personal growth and development is certainly detrimental to the giving up of the life of the personality that is emphasized in *The Voice of the Silence* and all other great scriptures of the world. When we can identify our suffering with that of others and find happiness in their success, then, and only then, can we be said to be on our way to treading the path that leads to Self-awareness. As all is One, some modern cults that teach development of the personal self are suffering under a serious

delusion that may lead to many unpleasant repercussions in times to come. Such an attitude will develop the sense of personal isolation that is the cause of serious psychological problems in the world today.

We shall close this article with an extract from the teachings of the Holy Masters who were the real founders of the Theosophical Movement. These words may seem difficult to practise, but they are a goal to be aimed at. We must try and ever keep trying, picking ourselves up every time we fall or fail. A sense of guilt at our failures is a destructive force that does no good to anyone. With compassionate minds and enlightened hearts, we must always be persistent. Think of the delicate flower that pushes its way through the earth. The bloom is so delicate that even a child could crush it, yet it is able to adapt itself to the most adverse conditions. We should become like that, outwardly mild and gentle towards others, but inwardly trying to find that centre that renders us unshakable in our efforts.

HE WHO DOES NOT PRACTISE ALTRUISM; HE WHO IS NOT PREPARED TO SHARE HIS LAST MORSEL WITH A WEAKER OR POORER THAN HIMSELF; HE WHO NEGLECTS TO HELP HIS BROTHER MAN, OF WHATEVER RACE, NATION, OR CREED, WHENEVER AND WHEREVER HE MEETS SUFFERING, AND WHO TURNS A DEAF EAR TO THE CRY OF HUMAN MISERY; HE WHO HEARS AN INNOCENT PERSON SLANDERED, WHETHER A BROTHER THEOSOPHIST OR NOT, AND DOES NOT UNDERTAKE HIS DEFENCE AS HE WOULD UNDERTAKE HIS OWN—IS NO THEOSOPHIST. (From H.P.B.'s article "Let Every Man Prove His Own Work": *U.L.T. Pamphlet No. 31*)

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THERE is inherent in man a longing and tendency towards wholeness, and only when this longing is stilled is his negative state of tension wiped out and neutralized. This wholeness can only be achieved through knowledge of the missing part, that is, when man has become fully conscious.

Now this innate striving for wholeness is the decisive factor in any real understanding of the process whereby healing is brought about by consciousness. In every psychic system, there exists this desire for completeness which, making use of the life process, does its utmost to force man to realize his latent wholeness, whether we give the resultant sum total the name of "character" or "personality." Whenever in any given life this unity is not in process of being achieved, the meaning and purpose of that life has gone astray.

—GERHARD ADLER

## THE PSYCHIC NATURE

THE psychic nature plays an important role in the life of a human being. Its range is wide and its faculties and expressions varied. Psychic powers and principles are the means by which human nature operates and manifests itself. The life-phenomena commonly referred to as psychic phenomena, both subjective and objective, result from the interrelations and activities of these principles and powers. The phenomena give evidence of the existence and characteristics of the psychic as a department in nature and in man. Much confusion has resulted from limited concepts of what psychic phenomena are. Many things actually such are not so named; for example, what people call "brain storms" and emotional "upheavals," of enthusiasm, fear, anger, etc., are psychic expressions.

In Theosophical teachings with regard to the sevenfold division of man's nature, "psychic" is a general term for all of man's constituents except the very highest or purely spiritual, and the very lowest or purely physical. We have therefore higher psychic phases of life and lower phases. It is thus the psychic in humanity that undergoes experience in the long course of evolution, and either remains mortal and transitory, or becomes pure and lasting, according as it follows unwisdom or wisdom, and moves downward to underdeveloped matter or upward to Spirit. Most people today know little of the higher psychic phases; they live mainly in the physical and its close companion, the lower psychic.

There is also in Theosophy another and a special use of the term "psychic." It is a name in particular for the fourth or middle division of the seven principles of man—the principle that hangs in the balance, that sways between good and bad, true and false. It is the seat of our feelings and emotions, not only the bad and undesirable emotions, but also the good ones, such as love, kindness, generosity, etc.

Thus there is nothing "evil" or "wicked" in the psychic nature itself. In fact, psychic capacities held under control and directed by the Manasic principle, are valuable aids in development. The evil results from lack of control, from the free indulgence of desire which when unleashed and increasingly gratified, becomes insatiable in its demands and leads to moral destruction. The more the psychic power

are developed, the more extensive becomes the responsibility of man and the greater the crimes of which he is capable. Misuse or *selfish* use of psychic or mental powers is incalculably more far-reaching in its destructive effects than the abuse of physical powers. That is why in several places H.P.B. has warned against the terrible dangers of the psychic outrunning the Manasic and Spiritual development, as it threatens to do in our age. One of the objects of the Theosophical Movement is precisely to stem this tide and help man's mental and psychic growth to proceed in harmony with his moral improvement.

At the present stage of man's evolution, he is a fully developed quaternary with the higher principles only partly developed. Mind has not yet fully incarnated in him. That is why man is moved today by passions and desires, by the psychic rather than the noetic. This is evident also in modern civilization, where we find a struggle for power and place, a display of sensuous art, hypocrisy and ostentation, and all the habits and modes of living that consider sensual gratification the highest good. But, as evolution proceeds and mind develops more and more, there can be perceived the beginning of the transition from animal-man to human-man, the man of mind complete. That is why this period is known as the "transition age," when everything is in a state of flux.

One of the greatest mistakes modern investigators into the unseen realms and powers make is to confuse the psychic with the spiritual. The distinction between the two is the same as that between the "personal and "impersonal" Egos. Between the psychic and the spiritual, between the personality and the individuality, there exists the same difference as between the higher divine wisdom and the lower terrestrial. One is the earthly reflection of the other. "*Demon est Deus inversus*," it is said. They are one and the same thing seen from two different aspects—the psychic and the spiritual.

Theosophy teaches that every cell is endowed with a consciousness and memory (or instinct) of its own kind. Therefore the seat of consciousness is not only in the brain but throughout the human body. What is more, every cell is a psycho-spiritual unit and has its own psychic and spiritual action, as it responds both to a psychic impulse acting from without within, and a spiritual-dynamical impulse acting from within without; and therefore it has the potentiality of producing good or bad, harmony or disharmony.

Thus the whole life of man is guided by this double psycho-spiritual force. If the impulse to act comes from the spiritual or noetic force, wise and unselfish actions are the result. If, on the other hand, man allows himself to be guided by the psychic force, his activities will be selfish, based solely on the exigencies of his lower, animal nature. And so man swings like a pendulum from one end to the other, from the lower personal to the higher impersonal, from Kama-Manas to Buddhi-Manas, and is eternally at war with himself. This fight must go on until man reaches the stage of conscious godhood. All the strifes and struggles and wars in the world without are but reflections of this archetypal conflict.

For the ordinary man of the world, who has not yet awakened to the need for spiritual living, this fight between the two poles of his being is still at an incipient stage, and often he is not even aware of the battleground within him. But the student of Theosophy, who strives to maintain a constant struggle against his lower nature, finds himself as it were in the thick of the battle. And the more earnest he is, the more difficult the task becomes for him. *The Voice of the Silence* describes the extreme stage when "this thing of darkness [the Dweller on the Threshold] will absorb thy being before thou hast well realized the black foul monster's presence."

But the neophyte can find enough help and guidance, especially in devotional books such as *The Voice of the Silence*, the *Bhagavad-Gita*, *Light on the Path*, etc. These books, when read as sacred texts describing the life of the struggling disciple, his tests and trials and final victory, bring such solace and encouragement as is most needed at our present stage.

The psychic and the spiritual concern not only man's inner life, but are universally pervasive forces. The one pertains to the lower Astral Light and the other to the higher Akasa. They are a part of man as of nature. But, whereas consciousness in the lower kingdoms is at the instinctual level, man can open for himself vistas into the inner, unseen worlds and know the potency of his own spirit.

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THE only failure a man ought to fear is failing in cleaving to the purpose he sees to be the best.

—GEORGE ELIOT

## THE OCCULT POTENCY OF WORDS

THE Puranas name sound as the one attribute of *Akasha*, "the subtle, supersensuous spiritual essence which pervades all space," and from which all physical phenomena proceed. And, just as Ether was the first formed of the five elements, though still not apparent to our senses, so, according to the ancient teaching, hearing was the first sense evolved. Hearing got limited to the physical plane at the beginning of our Fifth Race, but were there no Ether, the vibrating sounding-board in nature, there would be no sound.

Sound is described as "but the translated symbol of *Logos*—'Speech' in its mystic sense." And Brahma or the *Logos* has his female complement in *Vach*—like *Kwan-Yin* in China, *Isis* in Egypt, and other goddesses—"the goddess of the *active* forces in Nature, the Word, Voice or Sound, and Speech." Uttered speech and the objective *Kosmos* have been held to lie in the province of *Vaikhari Vach*, the lowest of the four forms of *Vach*.

Even the ordinary spoken word has a potency undreamt of by the modern savant and inconceivable to the ordinary individual who chatters or gossips, flatters or berates, without a thought of consequences beyond the reactions of his hearers. But words and tones have lasting and far-reaching effects which earnest student-aspirants should bear in mind.

...sound and rhythm are closely related to the four Elements of the Ancients; and...such or another vibration in the air is sure to awaken corresponding powers, union with which produces good or bad results, as the case may be. (*The Secret Doctrine*, I, 307)

All know the soothing or disturbing influence of tone of voice, though it may be more often noted in the effect of others' tones upon ourselves than in that of our own on them. Our usual tone in speaking, however, is worth noting. It offers us a valuable clue to knowledge of our character, while telltale variations in it bear their own witness to our moods. Harsh or sentimental, friendly or inimical, whining or blustering, sincere or hypocritical, our tone makes a faithful record which we might blush to hear "played back" to us.

The earnest Theosophist aspiring to wisdom and unselfishness is not recommended to strive to master, at this stage at least, the Occult Sciences, one of which offers knowledge of the mystic powers

residing in sound. Rather, his striving must be directed towards ATMA-VIDYA, translated "Knowledge of the Soul," *true Wisdom*, by the Orientalists, but meaning far more. He will do well, however, to recognize that a scientific basis for the power of sound exists, and to try to use with greater care "those living messengers called words." For,

there are words which have a destructive quality in their very syllables, as though objective things; for every sound awakens a corresponding one in the invisible world of spirit, and the repercussion produces either a good or bad effect. (*Isis Unveiled*, II, 411)

This effect is not a fleeting one, for "every sound produces instantaneously an image" and "any sound once made is preserved in the Astral Light from whence the inner sense can take it and from within transmit it to the brain, from which it reaches the physical ear." That is to say, the Astral Light, penetrating all things, registers tones and sounds as well as thoughts, actions, colours and events. The fact that it reflects itself into the minds of men underlines the importance of peopling our current in space with sounds, as well as thoughts, which shall exert an influence for good alone. It may besides throw new light on the warning in *The Voice of the Silence*: "A harsh word uttered in past lives is not destroyed, but ever comes again."

In India, from ancient times, the occult power of *Mantras*—sacred verses chanted in a particular way—has been recognized, their wonderful effects depending on the inflection or accent given and the resulting sound. The language of incantations or of *Mantras*, it is explained, is the language of the superintending Powers of the respective elements, "sound being *the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and the Immortals.*"

The following statement by P. Christian is pronounced by Madame Blavatsky "strictly true as an esoteric teaching accepted by all the Eastern Schools of Occultism":

...names (and words) are either BENEFICENT or MALEFICENT; they are, in a certain sense, either venomous or health-giving, according to the hidden influences attached by Supreme Wisdom to their elements, that is to say, to the LETTERS which compose them, and the NUMBERS correlative to these letters. (*S.D.*, I, 94)

Every letter, she adds, in the Sanskrit and all other alphabets, "has its occult meaning and its rationale; it is a cause and an effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies."

In this connection she describes the *Mantras* chanted by the Brahmins as "esoterically, magical rather than religious." Their mystic powers, she tells us in "Occultism versus the Occult Arts," depend upon the rhythm and melody used.

The value of musical tones in the cure of disease, described in more than one passage in *Isis Unveiled*, is perhaps outside the scope of the present study, but the statement is suggestive that

harmonious rhythm, a melody vibrating softly in the atmosphere, creates a beneficent and sweet influence around, and acts most powerfully on the psychological as well as physical natures of every living thing on earth; it reacts even on inanimate objects, for matter is still spirit in its essence, invisible as it may seem to our grosser senses. (*Isis Unveiled*, II, 411)

"*Mantrika-sakti*," in regard to which Madame Blavatsky wrote in 1888 when science was completely in the dark, is defined as "the force or power of letters, speech or music. The *Mantra Shastra* has for its subject-matter this force in all its manifestations. The power of the ineffable name is the crown of this Sakti." (*The Secret Doctrine*, I, 293)

The word "*mantram*" is, however, used in our teachings in a more general sense. We are given more than one hint of its significance for the earnest student of Theosophy. In the fifth of the "Conversations on Occultism" recorded in *Vernal Blooms*, a *mantram* is defined simply as "a collection of words which, when sounded in speech, induce certain vibrations not only in the air, but also in the finer ether, thereby producing certain effects."

It is there mentioned that there are single words, such as "wife," which are natural *mantrams*, used continually by the common people in almost every country. Numerous *mantramic* phrases also are in use by them, though largely ignored by the cultured classes. Proverbs crystallizing aspects of folk wisdom suggest themselves as possibly having often a *mantramic* quality. Besides the possibility of controlling elementals by *mantrams* used with knowledge, that "Conversa-

tion on Occultism" deals with their effect in intercourse between human beings. A dynamic slogan has sometimes played a potent part in fanning revolutionary sentiments, e.g., the "*Liberty, Equality, Fraternity*" cry of the French Revolution. Again, a *mantramic* phrase may produce in a particular individual a peculiar and lasting vibration that may lead to a total change of life. Whatever may have been in the mind of the poet who wrote of strains "that whoso hears shall hear for evermore," his words could well apply to such *mantrams*.

There may be phrases that, even on the printed page or in handwriting, would fall among the things of which the same poet wrote that they, "upon him who sees, a strong vocation lay." How wide and powerful for good may, for example, have been the silent influence of the lines of Shakespeare's contemporary, Samuel Daniel, which somebody, years ago, had chalked up on a wall in Harlem:

Unless above himself he can  
Erect himself, how poor a thing is man!

The following lines of Lowell, engraved on the facade of an American railway station, offer their own inspiration to members of the passing throng, year after year:

Be noble! and the nobleness that lies  
In other men sleeping but never dead,  
Will rise in majesty to meet thine own.

How many sentences and phrases of power there are in our Theosophical teachings, which have a marked *mantramic* quality! *The Voice of the Silence*, for instance, abounds in them. Truly has H.P.B. written that "the teachings of the 'Order' are like precious stones—whatever way turned, light and truth and beauty flash forth...." And guidance too, for him who will accept it.

There have been individuals, including famous statesmen, who have exhibited the faculty of coining phrases with a *mantramic* quality, but truly scientific *mantrams*, we are told, are hidden in the ancient Sanskrit and the language that preceded it. In the latter, they are inaccessible to the public, but

...all adepts have the power to translate a strictly regular mantram into any form of language, so that a single sentence thus uttered by them will have an immense effect on the person addressed, whether

it be by letter or word of mouth. (*Vernal Blooms*, p. 143)

The Sage in this "Conversation on Occultism" recommends that Theosophists imitate the Adepts in studying simple forms of *mantramic* quality, for the purpose of reaching thus the hidden mind of all who need spiritual help. "You will find now and then some expression that has resounded in the brain, at last producing such a result that he who heard it turns his mind to spiritual things."

Some lecture titles of the United Lodge of Theosophists seem qualified to have this effect. But even without the spoken or the written word "the mind of man is capable of bringing about results through...other minds about him." But let this not be done selfishly!

A practical hint for the beneficent use of *mantrams* by the convinced and earnest student of Theosophy is given by Mr. Judge in "Each Member a Centre," where he writes:

... if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry "Theosophy," and "Help and hope for thee." The result must be an awakening of interest upon the slightest provocative occasion. (*The Heart Doctrine*, pp. 57-8)

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NON-ATTACHMENT does not mean running away from things to some peaceful hermitage, for we can never escape from our own illusions about life; we carry them with us, and if we are afraid of them and wish to escape it means that we are doubly enslaved. For whether we are content with our illusions or frightened of them, we are equally possessed by them, and hence the non-attachment of Buddhism and Taoism means not running away from life but running with it, for freedom comes through complete acceptance of reality. Those who wish to keep their illusions do not move at all; those who fear them run backwards into greater illusions, while those who conquer them "Walk on."

—ALAN W. WATTS

## LIGHT ON THE PATH

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

### SECTION II

IN the first section of this Treatise, the disciple was instructed as to what was to be avoided and what was to be desired; and he was told that, after a successful struggle against his passions and so forth, a calm would come to his harassed spirit, and in this deep silence a mysterious event would occur which would prove that the beginning of the way was found.

Now, the object of the rules in this second section is to advise the disciple as to his future line of conduct with the view of making further progress. Indeed, this second section is intended to indicate to some extent the secret of the transition from the *Sushupti* to the *Turya Avastha*. It must be noticed that *Sushupti* does not here mean sound sleep as it is ordinarily understood, but refers to the condition of *Pragnya* (a sort of consciousness), when its *Vyapti* (extension or activity) in the *Sukshma* and *Sthula Upadhis* (i.e., gross and subtle vestures) is completely restrained. The final secrets referred to in this Treatise relate to the mystery of the Logos known as *Atma*. It is not possible to explain the subject fully without referring to the secrets of Initiation, which cannot, of course, be divulged in a work intended for general publication. Moreover, the disciple has now arrived at that stage which is as sacred as it is mysterious, and which is imperceptible to the sense and incomprehensible to the reason in the sense in which those words are popularly understood; and any attempt at a written description of the events which would henceforth follow would therefore be utterly futile. The disciple should trust to his own intuition and experiences, and try to solve the mystery gradually as it presents itself to him, by the help of the spiritual light which by this time has begun to illumine his inner self in an unmistakable manner. He has lit the lamp as it were, and must be able to see all that can be seen at the stage at which he has arrived. All teachings henceforward ought to come to him from sources internal and not external; for, as stated in Rule 19 *supra*, he is on the threshold of

Divinity; and for him no law can be framed and no guide can exist. Moreover, all that hereafter occurs to the disciple is of such a nature as to be felt and recognized by himself alone, and not such as can be communicated to him by others. However, he will find that some amount of light is thrown on this profoundly mysterious subject by the explanations furnished in the following pages.

Under any circumstances, it would be impossible for the disciple to master the subject until the first battle is won; for the mind may recognize the truth, and yet the spirit may not be able to receive it. But, once having passed through the storm and attained peace, by a careful study and observance of the rules given in the first section the disciple would always find it easy to understand the spirit of the ensuing rules and learn the truth for himself, even though he waver, hesitate and turn aside. The voice of the silence remains within him; and though he leave the path utterly, yet one day it will resound and rend him asunder, and separate his passions from his divine possibilities. Then, with pain and desperate cries from the deserted lower self, he will return. This is a very comforting assurance, but the disciple would do well not to put himself in a position which is calculated to impede his progress for howsoever short a time and plunge him into obscurity, at a time when he had but just lit the lamp and begun to find the way. It would be highly prejudicial to his spiritual progress if he should slacken his energies and thereby sacrifice the bright and immediate prospects, in anticipation of a distant possibility of regaining the same on some future occasion. Time flies; flies noiselessly, it is true, but so rapidly that "no winds along the hills can flee as swiftly as he." We can get back almost everything that is lost, except Time, which is absolutely irrecoverable. So precious is Time; and the disciple should make the best use of the time which he may have at his command during life. The Text gives the following warning note to the disciple, as a prelude to the forthcoming Rules:

Out of the silence that is peace a resonant voice shall arise. And this voice will say, It is not well; thou hast reaped, now thou must sow. And knowing this voice to be the silence itself thou wilt obey.

The disciple should not be elated with whatever success he has hitherto achieved. All that he has found is but the *beginning* of the way; and should he become careless or indifferent, not only his

onward progress will be retarded as a matter of course, but even the little advance he has made on the path will be so far obscured as to require renewed and powerful efforts to regain the former light. No doubt he has reaped some good fruits of his past labours; but unless he sows again the seed of virtue, he cannot reap a fresh harvest calculated to afford to him that nourishment and strength which are essential to his future advancement, until at last he attains to that highest station when there is no death or birth for him. Those that have passed through the silence and felt its peace and retained its strength, long that the disciple shall likewise pass through it; and it behoves the disciple therefore to be on the alert and persevere in his course with a redoubled vigour—more especially because he has succeeded in making several acquisitions which fairly enable him to push himself forward in the path with a bright prospect of ultimate success. What those acquisitions are, the Text proceeds to explain as follows:

Thou who art now a disciple, able to stand, able hear, able to see, able to speak, who hast conquered desire and attained to self-knowledge, who hast seen thy soul in its bloom and recognized it, and heard the voice of the silence, go thou to the Hall of Learning and read what is written there for thee.

Let the disciple understand that to be able to stand is to have confidence; to be able to hear is to have opened the doors of the soul; to be able to see is to have attained perception; to be able to speak is to have attained the power of helping others; to have conquered desire is to have learned how to use and control the self; to have attained to self-knowledge is to have attained to the inner fortress whence the personal man can be viewed with impartiality; to have seen the soul in its bloom is to have obtained a momentary glimpse in oneself of the transfiguration which shall eventually make the disciple more than man; to recognize is to achieve the great task of gazing upon the blazing light without dropping the eyes, and not falling back in terror, as though before some ghastly phantom. This happens to some; and the disciple should be very careful and firm in this respect. He should always be steady in his mind and full of courage, especially because he is forewarned of what is to happen, and because, moreover, the events would be to his glory and highest spiritual advantage. If he chances to be weak, and shrinks from

beholding the Light which presents itself to him, it need hardly be said that he loses the victory when he had all but won it. To hear the voice of the silence is to understand that from within comes the only true guidance; and lastly, to go to the Hall of Learning is to enter the state in which learning becomes possible. Then will many words be written there for the disciple; and written in fiery letters for him easily to read. For, when the disciple is ready the Master is ready also. This position of the disciple is figuratively described in the *Maitri Upanishad* in these words: "Having passed beyond the earthly concerns, the senses and their objects; and having then seized the bow, whose string is pure life and whose wood is fortitude, with the arrow of unselfishness the disciple strikes down the first warder of the door of Brahma." (IV, 28)

It must be understood that the hearing and seeing, etc., spoken of above do not mean the hearing and seeing with the physical ears and eyes. Every human being, nay almost every animal—unless the faculties are abnormally impaired—is able to hear and see in the sense in which those terms are popularly understood; and this would consequently be no new acquisition in the case of the disciple. The faculties by which the disciple is now able to hear and see are the inner faculties and not the outer. That this is what our Text means is clear from Sections 14, 15, 16, etc. *supra*. This is not intended to mean that in the course of training to which the disciple subjects himself, the external faculties are useless. As well explained in the *Vishnu Purana*, the knowledge obtained through the outer senses shines like a *lamp*, while that obtained by *Gnana* (divine wisdom) breaks upon the obscurity like the Sun (VI, v). The wise see not with the eye of flesh (*Vishnu Purana*, VI, vi). The soul sees and enjoys with the aid of the mental celestial eye (*Chandogya Upanishad*, VIII, xii, 5). The *Gnana Chakshus* (eye of wisdom) and *Divya Chakshus* (celestial, or luminous eye) are spoken of in the *Mundaka Upanishad*, II, i, 2; in the *Bhagavad-Gita*, XI, 8 and XIII, 34; in the *Mahabharata*, Anusasana Parva, XIV, 10, and Aswamedha Parva, XVIII, 30; the *Chandagrya Upanishad*, VIII, xii, 5, and other sacred works; and the method of developing such inner faculties is explained in the *Sri Bhagavata*, in Patanjali's Aphorisms on Yoga, and in other works.

This sublime subject will be fully discussed in the next Section on

## Karma.

Now the Text proceeds to give some practical instructions to the disciple to assist his future progress:

1. Stand aside in the coming battle, and though thou fightest be not thou the warrior.
2. Look for the warrior and let him fight in thee.
3. Take his orders for battle and obey them.
4. Obey him not as though he were a general, but as though he were thyself, and his spoken words were the utterance of thy secret desires; for he is thyself, yet infinitely wiser and stronger than thyself. Look for him, else in the fever and hurry of the fight thou mayest pass him; and he will not know thee unless thou knowest him. If thy cry reach his listening ear then will he fight in thee and fill the dull void within. And if this is so, then canst thou go through the fight cool and unwearied, standing aside and letting him battle for thee. Then it will be impossible for thee to strike one blow amiss. But if thou look not for him, if thou pass him by, then there is no safeguard for thee. Thy brain will reel, thy heart grow uncertain, and in the dust of the battle-field thy sight and senses will fail, and thou wilt not know thy friends from thy enemies.

He is thyself, yet thou art but finite and liable to error. He is eternal and is sure. He is eternal truth. When once he has entered thee and become thy warrior, he will never utterly desert thee, and at the day of the great peace he will become one with thee.

These Rules 1 to 4 form one group. The battle they speak of is the struggle against the passions, which ought to be duly restrained and placed under proper control. And the individual who is to fight the battle is Man, who, roughly speaking, is made up of body and soul, which are dependent on one another, inasmuch as the body is worthless without the soul; and the soul, so long as it remains enveloped in the body, can only act through the body. In fact the body is the vehicle of the soul, and it is by their combination that man can move and live; but the rider is invisible to the world at large and all ordinary people see the vehicle rolling along as if automatically, and suppose that it, the vehicle, *i.e.*, the physical body, is everything and that it alone constitutes the Man. But as the disciple, in his present advanced stage, is able to understand things better than the generality of mankind, Rules 1 to 4 enjoin upon him the necessity of looking for the real warrior within him, namely, the inner man, the rider, the soul

itself, and making him fight the battle, although to all outward appearances it is the vehicle, namely, the outer man, that is engaged in the fight as the warrior.

And this is so for the simple reason that the outer man *cannot* fight the battle successfully. The body, which is represented as the outer man, is finite and destructible; it is mortal, and is held by death (*Katha Upanishad*, II, 18; *Chandogya Upanishad*, VIII, xii, 1). And further, it cannot safely be left to itself in the uncontrolled exercise of its senses. "He who attends to the inclinations of the senses, has in them a certain concern; from this concern arises passion; from passion, anger; from anger, delusion; from delusion, deprivation of memory; from loss of memory, the loss of reason; and from the loss of reason, the loss of all." (*Bhagavad-Gita*, II, 62)

Hence Rule 1 means that although outwardly it is the outer man that fights, yet he should not be the real warrior, as in that case he would be certain to fail and lose the victory.

And then Rule 2 says that the disciple should look for the warrior and allow him to fight in him. Who is this warrior? It is no other than the inner man, the individual soul. As this is indestructible and wiser and stronger than the other, it is better fitted to fight the battle. It cannot certainly act without the body; and what is required is, of course, that they should both be combined together in battle, making the body subordinate and subservient to the soul. "The body is the car, the senses are the horses, and mind is the reins. And the rider is the soul itself" (*Katha Upanishad*, III, 3 and 4). The mischievous consequences that would follow were the horses left entirely without guidance, are too obvious to need description.

But at the same time the outer man should not consider himself a stranger to the inner man. In one respect they are distinct; but in other respects, *viz.*, so long as the soul remains embodied, they both together form one man. In this sense the inner man is the outer man for all practical purposes; and the inner man's orders are no other than the secret desires of the outer man himself. In order to achieve a complete victory, the outer man must invoke the aid of the inner man and obey his command. This is the meaning of Rule 3 as fully explained in Rule 4.

(*To be continued*)

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## IN THE LIGHT OF THEOSOPHY

ACCORDING to Professor Bryan Wilson of Oxford University, an authority on the sociology of religion, to retain its influence in a changing society religion must reflect social change and must seek a way to cope with contemporary problems. What really matters are "universalistic values." Yet, "what happens is that priestly officials tend to attribute permanent value and importance to what are in fact only the external forms in which the religious message, at a given period of time, is represented." As he notes in his article appearing in *Soka Gakkai News* for February 1992:

These particular styles become petrified as the only appropriate mode of expression for religious ideas. These antique forms acquire a certain aura of their own, become sanctified as if they were as vital and as enduring as the religious truths that they are meant to transmit. One can see an almost exact analogy in many other traditional forms. Take, for example, the coronation coach of British monarchs. At one time, the elegant and colourful vehicle which still transports the monarch on the solemn occasion of coronation was the latest thing in coaches; it was an up-to-date conveyance. But, at some point in history, when the coach had become antiquated in style it had nonetheless acquired a sanctity of its own. Its antiquity became a virtue in its own right. Instead of the monarch using a vehicle that was really up-to-date, it came to be seen as essential that he should be carried in the traditional carriage, and in some way the dignity and status of the monarchy came to be confused with, and in part to depend upon, the antiquity of this traditional artefact....So it is with religion—over time, part of its sanctity comes to depend on its use of revered symbols from the past, which are deployed to reinforce and enhance the sense of mystery, solemnity and legitimacy. But these symbols have no intrinsic merit—it is their association with a long history which disposes people to endow them with sanctity and sacrality....

We can see a very general shift in social arrangements as values change from the particularism of the past to increasing universalism ....The old concerns of tribalism and feudalism have given place to principles that all men must be treated as if they were of equal worth; each person's voice and vote must count as much as that of others; and everyone must have the same general rights before the law. Implicitly, the same must hold for religion—people come to be seen

as having equal eligibility for enlightenment or salvation....

Another facet of social change has been that of internationalism. The time when nations could function without regard to events and activities taking place in other nation states has gone....This development also affects a religion, which, if it is to survive, will need to adapt to contexts and modes of expression, arenas of activity, and patterns of living that are very different from those of the people among whom it first developed.

As more universalistic values are embraced, so the rights of each individual to be involved in the decisions that affect his own life will become more and more established....The days when religious leaders could act by peremptory and arbitrary decrees without the consent of the majority are passing. The religious authorities of the various churches and sects need to take note of these social trends....

If religions claim to offer eternal truths and universal laws, that implies that those truths must transcend any given national culture and the specific cultural forms in which the spiritual message and its associated practices have been locally expressed. The very hallmark of a religion which is to survive is its capacity to transcend the local and to claim the universal. The central principles remain permanent, of course, but they show their resilience and their claim to validity by coming to be seen as true despite the diversity of cultural contexts in which they are proclaimed and affirmed.

Religion in its true sense is a unifying bond. It is only when different religions shed their exclusiveness and realize the basic unity that underlies them all—a unity that Theosophy ascribes to their common source—that there can emerge a real synthesis. The Theosophical Movement paved the way for the comparative study of religions with the aim of uncovering the identity of their source and of the fundamental tenets—and especially the ethics—of the once universal Wisdom-Religion, thereby promoting universal brotherhood. Theosophy goes much farther, however, than pointing to the dead letter of the texts. It supplies the key without which even the *Vedas* are incomprehensible.

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Psychologists are trying to determine what makes people happy, and a report of their long-term studies appears in the magazine *Self*.

People hanker after things and imagine that they will be happy as soon as they get the object of their desire—it may be a promotion, a degree, a relationship, or marriage—only to discover that happiness eludes them in spite of obtaining what they were after. Michael Crichton offers this prescription: "If you want to be happy, resolutely turn the spotlight off yourself":

Buying things—particularly for yourself—won't make you happy. Shoppers who throng to stores to acquire the clothes of the season or the new car of the model year are happy for a while, but soon the feeling fades and they begin the buying cycle all over again, like alcoholics who have forgotten the hangover.

In fact, the more attention you lavish on yourself, the more *unhappy* you become. Look around: People focused on their bodies, their clothes and their careers aren't happy. Devoting a lot of attention to yourself is actually a prescription for misery.

If you want to be happy, forget yourself—how you look, how you feel, how your career is going. Just drop the whole subject of you. Simply focus on something else. People dedicated to helping family and friends, a political cause or others less fortunate than themselves are often among the happiest in the world.

Forget your own self-importance, your aches and pains, your feelings and fears. Instead, get busy....What matters is what you did for other people, what they did for you, how you helped and were helped. *That's* the heart of happiness.

The "happiness report" gives the findings of Alex C. Michalos, professor of philosophy and social science at the University of Guelph in Ontario, Canada, who surveyed more than 18,000 people in 39 countries on their health, friendships, family relations, employment and eight other "domains." His studies reveal that

"lifestyle correlates"—income, housing, geography—play very little part. Neither raw intelligence nor work contributes much to life satisfaction either. Maybe 20 percent of life satisfaction can be determined by job satisfaction, and that figure holds true both for working men and working women.

What offers the greatest, lasting pleasure: a sense of connectedness with others, some measure of control over one's life, total absorption in meaningful activity and doing new things.

From the Theosophical viewpoint, our happiness or unhappiness

depend far more on the way we meet the events of life than on the nature of the events themselves. Real happiness is an inherent quality of the soul and is above pain and pleasure. "Cling not to the pleasant, nor to the unpleasant, advises the Buddha. "No fetters exist for him who neither likes nor dislikes." (*The Dhammapada*, verses 210-11)

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Dr. Bernard S. Siegel of New Haven, Connecticut, U.S.A., is a paediatric and general surgeon with a mystic bent. In his book, *Peace, Love and Healing: Body-Mind Communication and the Path to Self-Healing*, he observes that the more he has seen the workings of the universe and of the microcosm, man, the more mystical he has become. As a surgeon, he has seen "miracles" daily. "The body knows much more than I do," he confesses. In fact, every time he has performed surgery, he has relied on its wisdom, "because I don't know why a wound heals or how anaesthesia works (nor does anyone else). Neither do I understand how a fertilized egg grows to be a human being." What he does know, he says, is that each cell, organ, system of organs, and the person as a whole, is directed by what he calls the "loving intelligence of energy."

Dr. Siegel believes that our aim should be to achieve our full growth and potential as human beings:

Few of us live up to the potential of our own uniqueness. In fact, for many people it takes an illness to put them on the path to self-realization. Their bodies have to get sick in order for their lives to heal....As a woman in one of my workshops told me recently, some of the most exciting opportunities of our lives come cleverly disguised as insoluble difficulties.

Instead of judging the events in our lives as good or bad, right or wrong, we must recognize that, of itself, nothing is good or bad, and everything has the potential to help us get back on the universe's schedule. This does not mean that we have to like what happens, but simply that we must remain open to the uses even of adversity. A crisis, be it a health problem or something else, may serve as a redirection—or, as I often describe it, a reset button—that starts you up again....The greatest lesson people learn from life-threatening illnesses is the difference between what is and is not important....

Today many scientists think we should not talk about a central nervous system and an endocrine system and an immune system, but

rather one healing system, which constitutes a sort of superintelligence within us. Just as that healing system can be set in motion by self-affirming beliefs, self-negating or repressive emotional patterns can do the reverse.

As often happens, it is personal affliction that makes us turn our attention to matters "other-worldly." Among the four classes of men who worship Krishna, the Self—that is, seek refuge in that Self—are the afflicted. Thus even affliction can be considered a blessing if it brings about a change of attitude, if it wakes us up to a new beginning, a more meaningful life.

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The need of solitude and silence at certain periods, to enable Nature herself to speak to the one who comes to her for instruction, is imperative for those who are trying to tread the spiritual path. The following from the feature article in the December 1991 issue of *Purity* (published by Prajapita Brahma Kumaris Ishwariya Vishwa Vidyalaya, New Delhi) will prove of interest to those who recognize the value of true silence as one of the first requirements of the spiritual life:

Our journey into the depths of silence is a voyage of discovery. Into a very personal universe. Into a universe that is sometimes so noisy it's impossible to believe there is any corner that's quiet enough to have a moment's rest. The universe of our own consciousness is the subject of our research, observation is our method and reflection is our sense of measurement....

We've recognized the trains of thought which we want to stop, trains of incessant desires, trains of memories from years ago or trains of crises and resentment of others. We've recognized the complete waste of energy which results from their movement. And we've recognized our need to stop them if we are going to get close to our own silence. Enter Will Power....Gradually, with repeated attempts, Will will prevail....

For a long time the mind has become accustomed to the images and thoughts of others to feed it with ideas, impressions and information. This has gone on for so long it is now dependent on this input, and like the addict needs his daily fix, so the mind needs its fix from the morning paper, the television, the superficial conversations and the day dreams which give it relief from the harsh realities

of survival.

For this next stage Will Power is not sufficient. Creative Power is required....Slowly we learn to create thoughts which run smoothly through the mind, setting good feelings on the way and finding positive expression in action. When this creative ability is once again consistent and clear, examination reveals an interesting gap between each thought. At first it is not easy to see, as even these thoughts feel as if they are strung together in a continuum. The space between our positive thoughts is identified as the silence we have been seeking. It doesn't last long though, as the urge or the need to create another thought breaks the stillness, or an old memory erupts with volcanic force. Nevertheless we are ready to carry out the next stage of our experiment....

Enter the third ability, which has also been on a long hibernation, Concentration Power. We must focus the energy of our consciousness with laserlike precision on one thought, and hold it there. And so the journey towards our own inner silence begins for real. As we move deeper and deeper inside, holding our attention on one thought, things get quieter and quieter....

The reason for so much misunderstanding and misinterpretation in the world is that hardly anyone is in touch with their own inner silence, and their communication springs out of an inner world of turmoil and noise. Ultimately the highest form of communication is a silent one. No filters, no barriers, no fears, no boundaries, no limits, and no further evasions—all mean the energy of consciousness is power condensed into a seedlike state. This immense potential emits a field of attraction that both penetrates and attracts others, and holds us all together, though we may not be aware of it, in the state of affairs we call relationship.

Silence, thus, is not something negative—absence of speaking—but something in the highest degree positive—an inner stillness, a released vitality and depth into which experience can be accepted.

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Some insects are attracted by a fire or an electric lamp and whirl around it. Other creatures, on the contrary, hide from bright light. Different explanations have been offered at different times for this longing or aversion for light. The latest theory, according to Stanislav Starikovitch, whose article appears in the Russian magazine *Sputnik*, is that it is the ultraviolet light of mercury lamps that attracts nocturnal insects, which cannot stand sunrays. That animals have an

insurmountable horror of fire is one of those deep-rooted convictions that have been proved wrong.

Light plays a key role in the life processes. It is now also known, as the article states, that

animals of 245 species (including jelly fish, tropical worms, plankton, squids, fish and insects) radiate visible light. Some twinkle with cheerful orange or red lights. Deep-sea fish have developed organs resembling rotating motor-car lights. And tiny squids the size of a finger, have lenses with reflectors amplifying light and even devices enabling them to change colours, iridescing like a rainbow....

It took patience and the use of precision instruments for Professor Boris Tarusov of Moscow University to discover that all living things glow from within! The surface of the internal organs of all animals, including man, emits a faint light. It is invisible to the eye, but it is there.

But what is the explanation for this emission? Indeed, tiny female glow-worms attract males and a hungry deep sea fish switches on its light to attract victims. But why should a human liver or spleen glow?...Many questions await answers.

Light sets in motion and controls all in nature, from the tiniest molecule in space to man.

Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity—the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that God, according to Plato, "lighted a fire, which we now call the sun," and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar system, and produce all the correlations of forces. (*Isis Unveiled*, I, 258)

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# THEOSOPHICAL PUBLICATIONS

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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 basis between its Associates being that *basis*. And it aims to disseminate this 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 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.