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TO
“THE THEOSOPHICAL MOVEMENT”

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सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE REAL GURUS—A SACRED IDEAL

I can come nearer to you, but you must draw me by a purified heart and a gradually developing will. Like the needle the adept follows his attractions.

—A MASTER OF WISDOM

In India the institution of the Guru is held in respect, though the status and function of a real spiritual Teacher are seldom understood. There is no dearth in the country today of self-styled “gurus.” Some of these are well-meaning but self-deceived men; others, psychic tricksters and the like, exploit their followers’ ideals; and in orthodox Hindu homes it is the family priest who is honoured as the Guru.

The atmosphere that exists in this ancient land of a centuries-old tradition of Soul-knowledge and Soul-life and their teachers and exemplars arouses in men and women a zest for spiritual instruction and guidance. So simple is the nature and character of the people that they readily go to one or another of the thousands of *fakirs*, *sadhus* and *sannyasis* and often come to grief, for most of these claimants are not proficient, even when they are mentally pure, while many among them are men of evil habits. Those who combine true knowledge with purity of character are few and rare to contact.

We cannot be too strong in our warning against false gurus. Those who teach for money, those who boast of their powers, those who claim to lead and order others to follow — all such are false gurus. The very first mark of the Real Guru is that He gives, and the receiver knows it not; He opens the inner Vision, and yet Himself remains invisible. He speaks not, and yet the disciple’s ears hear. Such a Guru can be found neither in the Hall of Ignorance, this Earth, the pleasure-ground of senses; nor in the psychic world, where a thousand sweet-tongued voices allure the mind-soul. Beyond the physical and the psychic is the spiritual realm, the Hall of Wisdom, and there alone the Guru of Soul-life awaits the aspiring chela.

One of the missions of Theosophy is to resuscitate the true view about Gurus — Their status, Their Work and the Path to Them. The

Great Gurus to whom Their Messenger, H. P. Blavatsky, pointed the way are Lords of Light; They are self-luminous, the Embodiments of Glory. Having freed Themselves by self-effort and self-discipline, They have absorbed and assimilated the Wisdom of the Ages. With that Light of Wisdom They serve the human race. It is impossible to describe Their Nature, Their Powers and Their spiritual Grandeur; and were it possible it would be unwise to go into details, so sacred is the ideal of the Gurus and so likely to be degraded.

But this might be said: The Path to the Gurus of Light is obscured by false teachers, by false knowledge, by false aspiration. Let the aspirant go into his own heart, for there and there alone is the Real Guru to be found. If anyone on the face of the earth claims to be a guru himself, then he is a false guru. The Real Ones awaken the Soul by the gift of the Tathagata Light and, by that Light, show the Path which, starting from the heart of man, ends at the heart of the universe. The Soul of the aspirant who has been attempting to serve and to learn is like a small light; the ever-watchful Guru from the height of spiritual Vision he has reached discerns that spark of light amid the surrounding gloom, and He pours on it the magic oil, the sacrificial butter, and thus the Soul shines with the Tathagata Light. Tathagata, he who follows in the footsteps of his Predecessors, is the title of the Great Buddha. All Buddhas, all Mahatmas, follow but One Path, One Way, One single File; They all follow in the footsteps of Their Illustrious Predecessors. They do not teach different things at different times; They teach a single Path, impart an indivisible Philosophy.

The Master's lighting of the Tathagata Light in the heart of the aspirant is a kind of minor initiation. It is a blessing which comes as a response from the Invisible Guru to one who wants to serve humanity and enlighten the Souls of men by self-purification and self-knowledge, and who aspires to learn the right method. The aspirant who undergoes this experience often does not know it; and it is good that he does not know, lest he get proud and talk about it, and thus meet with abject failure.

The "grace of the Guru" is no fiction, but, as H.P.B. tells us, one need never expect the most distant approach to the "favour" of one of our Mahatmas, or any other Mahatmas in the world — should the latter consent to become known — that has not been fully earned by personal merit. *The Mahatmas are the servants, not the arbiters of the law of Karma.*

No one, however, who earnestly strives to tread the Path is left unhelped. The would-be disciple, by his gradually developing will, his evolving spirituality and his constant aspiration to work unselfishly for humanity, puts himself in magnetic communication with his Guru and "forces" the latter to respond.

If the Mahatmas really exist, it has been questioned, why do They

not set right the affairs of humanity and alter the face of the earth? If it were possible to do so, They would willingly do it, but the law of evolution cannot be set aside and not even the Great Ones can interfere with the workings of Karma. They have stated also that They do not make Themselves objectively known to believers in Them except in those cases where those believers are ready in all parts of their nature and are definitely pledged to Them; but, in spite of remaining unseen, They do help in a very potent manner all those who work earnestly and trust sincerely in their higher nature. Mr. Judge has written:

Fix your thoughts again on Those Elder Brothers, work for Them, serve Them, and They will help through the right appropriate means and no other. To meditate on the Higher Self is difficult. Seek, then, the bridge, the Masters.

The idea of the Masters as a bridge to the Higher Self, the Atman, the Supreme Divine Spirit overshadowing man, puzzles some aspirants. It needs to be understood, first, that the real Master is not His physical body but that higher Manas which, through the process of self-evolution, is inseparably united with Buddhi and Atma (the sixth and seventh principles). Being merged into these ubiquitous and omnipresent principles, the Mahatmas may be said to be everywhere. The Light of the Higher Self and of the Mahatma are not different from each other. Knowledge of our true Being and knowledge of the Master go hand in hand. The "Great Master" is the term used by chelas for the Inner Ruler, the Higher Self, the God within, whose presence we must feel at all times. Because the Master works from within the heart, uniting Himself with the chela in the Hall of Wisdom or Buddhi, He transforms the very consciousness of the chela. He reveals the Inner Atma of the chela to be the Atma of all. The Wisdom imparted to the Soul by the Guru ultimately results in the perception of the entire Universe as One Indivisible Whole.

When we begin to lead the Life, and to teach, the Light and the Wisdom of the Guru stream forth from our heart and make us see all others as integral parts of ourselves. Such a gift comes from the Great Ones, the True Gurus. How degraded has become the Ideal! With the restoration of the Ideal of the Guru there will be prosperity of the Soul and peace on earth.

We begin a new volume of this Magazine, the 34th, with our reverential salutations and gratitude to such Gurus. It is to the service of Their Cause, which is the Cause of Humanity, that THE THEOSOPHICAL MOVEMENT is dedicated.

The following reprints — a conversation on the Mahatmas from Mr. Judgt's *Path* and extracts from H.P.B.'s letters — throw further light on who the Spiritual Gurus are, Their nature and powers and functions, and indicate the proper attitude towards Them.

A CONVERSATION ON MAHATMAS

BETWEEN SMITH, AN INQUIRER, AND JONES, AN F.T.S.

[Reprinted from *The Path*, Vol. VII, pp. 207-12, for October 1892.—EDS.]

Smith. — I have been dipping a little into Theosophy lately and have become quite interested. Some persons of ability seem to be taking part in the movement, and I like many things that they say, but many others seem to me to be fanciful, either unproved, or in their very nature wholly unsusceptible of proof.

Jones. — To what points do you especially refer?

S. — Well, for instance, I have read and heard a good deal about Mahatmas; the authority of these real or imaginary beings seems to count for a great deal, but I have yet to come across any real proof of their existence.

J. — What kind of proof do you want?

S. — Any proof. I should like to see one. That would be the best kind of proof.

J. — Why would it? What would he look like?

S. — Like a Mahatma, of course.

J. — What does a Mahatma look like?

S. — How should I know, never having seen one? If I had, of course I would be less skeptical.

J. — Very logical: but I am really trying to put myself in your frame of mind so as to understand you, so I will change the form of my question. What have you decided a real Mahatma should look like, if merely seeing one is to be proof to you of the existence of such a being?

S. — [After a little thought.] I see what you are driving at. I was speaking off-hand when I said that seeing a Mahatma would prove that he was one. I should not expect to see a monster; he would have to look like any other man of course, except that his face might show some evidence of nobility and power. That alone I know would not prove anything, but what was really in my mind was the exhibition of some powers transcending those of common men.

J. — What would you expect him to do?

S. — I don't know exactly; some miraculous thing such as floating in the air, making gold, dematerializing something, himself for instance, and again reappearing, doing all this, of course, under test conditions so that I could be sure that there was no fraud.

J. — What would be the use of his taking so much trouble?

S. — To prove to me and through me to others that he was a Mahatma, and that consequently if there was one there might be more of them.

J. — Would these performances prove that he was a Mahatma?

S. — It seems to me that they would.

J. — What is your idea of a Mahatma?

S. — I am told that the word means "great soul." If so, it should refer to one who has overcome all animal and selfish passions and ambitions, whose knowledge and wisdom extend far into the unseen world, and who is therefore able to give tangible proof of this wisdom.

J. — I will not criticize your definition; but the proof you demand, apparently considered by you so exacting, would seem to me wholly inadequate. I should be more skeptical, and you, on the other hand, would be more credulous than I take you to be, if the production of these phenomena, genuine and remarkable as they might be, would be sufficient to convince you of the wisdom and purity of the producer.

S. — Perhaps I may still be a little off; but what are you driving at?

J. — If you lived in India, a half-naked juggler might come into your courtyard, and on your own ground, surrounded by your own friends and servants and in broad daylight, produce phenomena as remarkable as anything you have named. You might see the floating of heavy bodies in the air, the production and disappearance of solid objects, even of living persons, without any possibility of stage machinery, the visible growth of plants, even of trees reaching a height of fifty feet or more, solid and tangible, yet vanishing into thin air at the close of the performance. These and many similar things are exhibited by these strolling performers, who receive your coins with a thankful salaam and depart like an organ-grinder to repeat the performance elsewhere. Would you call these men "great souls"? Mr. Crookes, the eminent English scientist, made many experiments in the phenomena of so-called materialization, and was nearly turned out of the Royal Society for saying that he believed in occult forces, although specially organized committees of experts were unable even to suggest an explanation. Would you say that the ignorant school-girl through whom many of these phenomena were produced was a "great soul"? Mr. Home, the celebrated medium, has floated in the air scores of times, in many places, and in presence of many competent and critical witnesses. Other phenomena, if possible still more extraordinary, have been produced either by or through him under the most exacting test conditions, yet his life was one long exhibition of petty jealousy and ill-temper, and not a sentence of his has left the world wiser or better. Would you call him a "great soul"?

S. — Hold on there. I will come down of my own accord, like the coon, so you need not load again. I see that phenomena alone are insufficient, although I confess I had not fully realized it before, but still I think you will admit that the Mahatmas need not make themselves so scarce. They might show *some* phenomena, just enough to attract and interest people, and then having arrested attention might proceed to explain the phenomena and give some of their higher wisdom to the world.

J. — What would you have them say?

S. — Jones, seeing that it is you I do not mind telling you that you have a most exasperating and disagreeable way of asking questions when I am trying to get some solid information, or at least some points from you, yet I don't suppose you intend it in that way.

J. — I certainly do not, and am glad you do not really misunderstand me. Even a single question will often clear up an issue amazingly, so with your leave please consider my question repeated.

S. — Of course I don't know what they would say, for if I did it would be because I knew these things myself: you must see that. But I should expect them to tell us things that were wise and true, susceptible of verification and tending to the elevation of mankind.

J. — How would you know that they were wise and true?

S. — Why, because some things we might know to be true, and others we would feel *must* be true, and others again if they seemed strange and incredible ought to be capable of verification.

J. — Very good. Now let me analyse your answer. It involves no wisdom to tell us things that we already know to be true; this alone would be mere repetition and platitude, although a starting point from the well-known is necessary. Other truths which are new we feel to be true because the elements of this new experience are already in our minds, although not brought to the surface or combined before. New truths are truths relatively only to a certain number of persons, those who are ready to receive them. The simplest geometrical demonstration would sound like nonsense to a savage; a lecture on calculus would be unintelligible to a class of school-boys. This would be because the elementary conceptions of abstract form and of indiscreet and simultaneously varying qualities exist in but a rudimentary stage in undeveloped minds. An Adept's power of explaining consciousness and modes of existence on other planes would be limited by the capacity of the listeners and could compel the attention of but very few. You say also that statements seeming strange and incredible ought to be capable of verification. That of course is true, broadly speaking, but wholly untrue if coupled with the tacit assumption that the verification must of necessity be an easy thing, convenient to the idly curious. We may listen to a lecture from an astronomer, but to verify his statements would require a telescope like his own, to say nothing of the skill to use it and the mathematical knowledge involving long years of patient study. If there are Adepts, their powers are the results of lives of constant effort, carried on under the most favourable circumstances. How many are there who will even enter upon the rough and rugged road that leads to adeptship, and even of these few how many will follow it for any great distance?

S. — I appreciate the force of your remarks, but still it appears to me that the Adepts or Mahatmas, without going wholly into incomprehensible profundities, could give to the world some of their wisdom in a form that would be partly understood by the more intelligent or

intuitional, could at least indicate the lines of research that would lead most directly to new discoveries. They might smooth the path that leads to higher knowledge and better life, hard enough for common humanity, even if it be less rugged and dangerous than that which leads more directly to adeptship. They might tell us something of the past of our own race and this globe, and of its probable future; something of the unseen world and its forces, even if language could not be found to make it all very plain.

J. — Suppose that they did so and that people were not interested enough to read or to listen.

S. — You are making a very foolish supposition. I do not overrate the numbers of the really thinking portion of the community, for I know them to be relatively small, but still if such knowledge was put in book form the printers would hardly be able to work fast enough.

J. — Are you quite sure of that? I will venture to say that it would be a long time before it would be read by any considerable proportion of the members of the Theosophical Society, still longer before the majority would really study it.

S. — You astonish me. You seem to place a very low estimate upon the intelligence of your fellow members. I should have rated them more highly, although I am not a member of the Society.

J. — I do not underrate them. On the contrary, I consider them a body of men and women of more than average intelligence; but I do rate the proportion of really independent opinion in any community at a very low figure. People are not so hungry for the higher knowledge as they think they are.

S. — I do not agree with you, and should like to see the matter put to the test.

J. — It has been put to the test. The knowledge you are so eager for has been published in book form.

S. — When, where? Is it in English or any language I can learn?

J. — You will not have to study Sanskrit. You know all about the book and have looked into it. It is called *The Secret Doctrine*.

S. — What, that book! Why yes, I have seen it and looked into it a little bit here and there, but then you know there is so much of it, and it seemed rather dry, and you have no idea how busy I have been.

J. — I don't suppose I have.

S. — Besides, I thought Madame Blavatsky wrote that book.

J. — Suppose she did; some human fingers had to be employed, whether those of an Adept or an Agent. She drew almost wholly upon the wisdom of the Masters, unless she lies. That book goes straight to the centre of every great question in science, religion, and metaphysics, with a boldness of statement and clearness of thought for which there is no parallel in the history of literature. Setting aside its philosophy and history drawn from occult records, no single writer ever equalled

its wealth of learning, illustration, and quotation; drawn from the most varied and often recondite sources, from history, theology, and comparative mythology, from science in all its branches and from the philosophical writings of all ages. It is well known and can be amply proved, that this great work was written rapidly and without library or references; yet its quotations and statements are accurate and there is food for profound thought on every page. H. P. Blavatsky was a woman of remarkable intellect, it is true, but neither scholarly nor systematic. During her life of travel and adventure she had no opportunity of evolving this wonderful philosophy or accumulating this enormous mass of literary and philosophical learning, nor did she ever make any pretence of having done so. In my judgment she could no more have composed that work from her own resources than she could have built the pyramids of Egypt. If after reading it with more attention you still find no evidence of the existence of more highly evolved men, call them what you will, further search would be a waste of time.

You must excuse me, Smith, for I have an appointment elsewhere and am overdue.

Come and see me if you think I can help you at any time.

S. — [Soliloquizing.] Now that is the way with these Theosophical people. I have an independent mind and have attended several of their meetings and asked a good many questions with a view of finding things out for myself without so much studying. They seem to answer you, but have an annoying way of throwing a man back upon himself that I don't like.

I wish I knew whether there are any Mahatmas, without reading all of that big book.

I don't much believe there are, perhaps shouldn't know when I got through. [Exit Smith with a puzzled and somewhat disgruntled air.]

—WILLIAM MAIN

The old rule still remains in force in things occult; that knowledge is only given to those who deserve it and have proved by their life that they do deserve it. Only those who do the will of the Masters are reckoned as deserving their notice; aspiration, desires, promises go for nothing. What is that will? Well, it is simply to free your mind from vain and earthly desires, and to work at the work before you always lending a helping hand to others. Get rid of anger, of vanity, pride, resentfulness, ambition and *really lose them*, and you have then made the first step towards the understanding of the occult; with these feelings latent in the heart it is not possible to make one single step in Magic.

—W. Q. JUDGE

H.P.B. ON THE MASTERS

[The following extracts from H.P.B.'s letters to Dr. Franz Hartmann, a German Theosophist, written in 1885-86, are reprinted from *The Path*, Vol. X, pp. 366-73, for March 1896. Misunderstanding and estrangement had arisen between Dr. Hartmann and Colonel Olcott, the co-founder and President of the Theosophical Society, as the result of an intrigue acted by a young Brahmin, Babajee. Dr. Hartmann had written to H.P.B., asking a number of questions and criticizing Olcott. H.P.B., in her reply, defends Olcott's sincerity and perseverance in working for the T.S., and at the same time throws light on his limited understanding of the Mahatmas. He lacked a rational grasp of the idea of Great Souls as products of natural evolution, and tended as a result to surround his statements concerning Them with an atmosphere of miracle.—EDS.]

I never gave myself out for a full-blown occultist, but only for a student of Occultism for the last thirty-five or forty years. Yet I am enough of an occultist to know that before we find the Master within our own hearts and seventh principle — we need an outside Master. As the Chinese Alchemist says, speaking of the necessity of a living teacher: "Every one seeks long life (spiritual), but the secret is not easy to find. If you covet the precious things of Heaven you must reject the treasures of the earth. You must kindle the fire that springs from the water and evolve the Om contained within the Tong: One word from a wise Master and you possess a draught of the golden water."

I got my drop from my Master (the living one); you, because you went to Adyar. He is a Saviour, he who leads you to finding the Master within yourself. It is ten years already that I preach the inner Master and God and never represented our Masters as Saviours in the Christian sense. Nor Olcott, gushing as he is. . . .

As to the other side of the question, that portion of your letter where you speak of the "army" of the deluded — and the "imaginary" Mahatmas of Olcott — you are absolutely and sadly right. Have I not seen the thing for nearly eight years? Have I not struggled and fought against Olcott's ardent and gushing imagination, and tried to stop him every day of my life? Was he not told by me (from a letter I received through a Yogi just returned from Lake Mansarovara) in 1881 (when he was preparing to go to Ceylon) that if he did not see the Masters in their true light, and did not cease speaking and enflaming people's imaginations, he would be held responsible for all the evil the Society might come to? Was he not told that there were no such Mahatmas, who Rishi-like could hold the Mount Meru on the tip of their finger and fly to and fro in their bodies (!!) at their will, and who were (or were imagined by fools) more gods on earth than a God in Heaven could be, etc., etc., etc.? All this I saw, foresaw, despaired, fought against;

and, finally, gave up the struggle in utter helplessness. If Sinnett has remained true and devoted to them to this day, it is because he never allowed his fancy to run away with his judgment and reason. Because he followed his common sense and discerned the truth, without sacrificing it to his ardent imagination. I told him the whole truth from the first, as I had told Olcott, and Hume also.

Hume knows that Mahatma K.H. exists, and holds to it to this day. But, angry and vexed with my Master, who spoke to him as though he (Hume) had never been a Secretary for the Indian Government and the great Hume of Simla — he denied him through pure viciousness and revenge.

Ah, if by some psychological process you could be made to see the whole truth! If, in a dream or vision, you could be made to see the panorama of the last ten years, from the first year at New York to the last at Adyar, you would be made happy and strong and just to the end of your life. I was sent to America on purpose and sent to the Eddies.¹ There I found Olcott in love with spirits, as he became in love with the Masters later on. I was ordered to let him know that spiritual phenomena without the philosophy of Occultism were dangerous and misleading. I proved to him that all that mediums could do through spirits others could do at will without any spirits at all; that bells and thought-reading, raps and physical phenomena, could be achieved by anyone who had a faculty of acting in his physical body through the organs of his astral body; and I had that faculty ever since I was four years old, as all my family know. I could make furniture move and objects fly apparently, and my astral arms that supported them remained invisible; all this ever before I knew even of Masters. Well, I told him the whole truth. I said to him that I had known Adepts, the "Brothers," not only in India and beyond Ladakh, but in Egypt and Syria — for there are "Brothers" there to this day. The names of the "Mahatmas" were not even known at the time, since they are called so only in India. That, whether they were called Rosicrucians, Kabalists, or Yogis — Adepts were everywhere Adepts — silent, secret, retiring, and who would never divulge themselves entirely to anyone, unless one did as I did — passed seven and ten years' probation and given proofs of absolute devotion, and that he, or she, would keep silent even before a prospect and a threat of death. I fulfilled the requirements and am what I am; and this no Hodgson, no Coulombs, no Sellin, can take away from me. All I was allowed to say was — the truth: There is beyond the Himalayas a nucleus of Adepts, of various nationalities; and the Teschu Lama knows them, and they act together, and some of them

¹ In October 1874 H.P.B. visited the Eddy homestead near Chittenden, Vermont, where the brothers, William and Horatio Eddy, had gained notoriety by the production of extraordinary spiritualistic phenomena. There she became acquainted with Colonel Olcott, who had been commissioned by the New York *Graphic* to investigate and report on the Eddy phenomena.—EDS.

are with him and yet remain unknown in their true character even to the average lamas — who are ignorant fools mostly. My Master and K.H. and several others I know personally are there, coming and going, and they are all in communication with Adepts in Egypt and Syria, and even in Europe. I said and proved that they could perform marvellous phenomena; but I also said that it was rarely they would condescend to do so to satisfy enquirers. You were one of the few who had genuine communications with them; and if you doubt it now, I pity you, my poor friend, for you may repent one day for having lost your chance.

Well, in New York already, Olcott and Judge went mad over the thing; but they kept it secret enough then. When we went to India, their very names were never pronounced in London or on the way (one of the supposed proofs — that I invented the Mahatmas after I had come to India — of Mr. A. O. Hume!). When we arrived, and Master coming to Bombay bodily, paid a visit to us at Girgaum, and several persons saw him, Wimbridge for one — Olcott became crazy. He was like Balaam's she-ass when she saw the angel! Then came Damodar, Servai, and several other fanatics, who began calling them "Mahatmas"; and, little by little, the Adepts were transformed into Gods on earth. They began to be appealed to, and made *puja* to, and were becoming with every day more legendary and miraculous. Now, if I tell you the answer I received from Keshow Pillai you will laugh, but it characterizes the thing. "But what is the idea of you Hindus about the Masters?" — I asked him one day when he prostrated himself flat before the picture in my golden locket. Then he told me that they (the Mahatmas) were their ancient Rishis, who had never died, and were some 700,000 years old. That they were represented as living invisibly in sacred trees, and when showing themselves were found to have long green hair, and their bodies shining like the moon, etc., etc. Well, between this idea of the Mahatmas and Olcott's rhapsodies, what could I do? I saw with terror and anger the false track they were all pursuing. The "Masters," as all thought, must be omniscient, omnipresent, omnipotent. If a Hindu or a Parsi sighed for a son, or a Government office, or was in trouble, and the Mahatmas never gave a sign of life — the good and faithful Parsi, the devoted Hindu, was unjustly treated. The Masters knew all; why did they not help the devotee? If a mistake or a flapdoodle was committed in the Society — "How could the Masters allow you or Olcott to do so?" we were asked in amazement. The idea that the Masters were mortal men, limited even in their great powers, never crossed anyone's mind, though they wrote this themselves repeatedly. It was "modesty and secretiveness" — people thought. "How is it possible," the fools argued, "that the Mahatmas should not know all that was in every Theosophist's mind, and hear every word pronounced by each member?"

That to do so, and find out what the people thought, and hear what they said, the Masters had to use special psychological means, to take

great trouble for it at the cost of labour and time — was something out of the range of the perceptions of their devotees. Is it Olcott's fault? Perhaps, to a degree. Is it mine? I absolutely deny it, and protest against the accusation. It is no one's fault. Human nature alone, and the failure of modern society and religions to furnish people with something higher and nobler than craving after money and honours — is at the bottom of it. Place this failure on one side, and the mischief and havoc produced in people's brains by modern spiritualism, and you have the enigma solved. Olcott to this day is sincere, true and devoted to the cause. He does and acts the best he knows how, and the mistakes and absurdities he has committed and commits to this day are due to something he lacks in the psychological portion of his brain, and he is not responsible for it. Loaded and heavy is his Karma, poor man, but much must be forgiven to him, for he has always erred through lack of right judgment, not from any vicious propensity. Olcott is thoroughly honest; he is as true as gold to his friends; he is as impersonal for himself as he is selfish and grasping for the Society; and his devotion and love for the Masters is such that he is ready to lay down his life any day for them if he thinks it will be agreeable to them and benefit the Society. Be just, above all, whatever you do or say. If anyone is to be blamed, it is I. I have desecrated the holy Truth by remaining too passive in the face of all this desecration, brought on by too much zeal and false ideas. My only justification is that I had work to do that would have been too much for four men, as you know. I was always occupied with the *Theosophist* and ever in my room, shut up, having hardly time to see even the office Hindus. All was left to Olcott and Damodar, two fanatics. How I protested and tried to swim against the current, only Mr. Sinnett knows and the Masters. . . .

The goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part — the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. . . . In fact the Chela is an unfortunate man who has entered upon "a path not manifest," and Krishna says that "that is the most difficult path."

—*The Theosophist*, October 1884

STUDIES IN "THE VOICE OF THE SILENCE"

I.—THE WANDERING HEART

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The downfall of every civilization is caused by the weak morals of those who live in and by it. False knowledge or misuse of knowledge generally accompanies weakened morals. An unbalanced relation between knowledge and ethics brings about a critical stage which, if not promptly attended to, results in death. Historical examples — the Roman Empire for one — will occur to any reader. War plays a part in the destruction and the reconstruction of civilizations. From the days of the *Mahabharata* down to our own times we come upon the phenomenon of unbalance between mental capacity and moral responsibility, competition leading to war and wars, then destruction. The destruction of the entire Kshatriya caste took place on Kurukshetra — an event which has a lesson for us all who are witnessing the sinking of European civilization.

Only a few in every century perceive the necessity of maintaining in their own lives the balance between knowledge and love, between head and heart. The great majority show an unbalance — feelings alone without the light of Wisdom predominate in one portion of the majority, while in the other head-learning without soul-wisdom, without compassion and philanthropy and sacrifice, works havoc. Religious feeling without knowledge is a curse which develops fanaticism, hatred and war; knowledge devoid of a spiritual basis soon develops into false knowledge which begets arrogance, enmity and war. Only a few, a small minority in any century, are Esotericists — not enquirers nominally interested in the Occult but real students learning to practise and to promulgate the grand doctrines of the Science of Life. Their task is to produce that balance between knowledge and ethics in their own constitution without which there can be neither the gaining of enlightenment nor the practice of altruism for the good of all.

For these few H.P.B. produced the book called *The Voice of the Silence*, dedicating it to them. In the Preface to that priceless little volume she writes that she offers three Fragments and that more could not be given "to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit."

Those only who are serious and sincere about moulding their own minds will make use of the book. As H.P.B. writes:

Unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.

Esoteric Philosophy has always taught the art of all-round develop-

ment — a healthy mind in a healthy body; but also, it has always taught that the course of unfoldment is from within without, and that therefore mind and not body should be the starting point, and that motive and not method should receive primary consideration. Not that body and method were neglected, but ever and always mind and motive were made the starting point. This is the burden of the *Gita*, of the doctrines of the Buddha, of the teachings of Jesus.

Those who have made friends with *The Voice of the Silence* have noted that it too gives primary importance to the training of the mind, with the right motive. In these four articles we shall consider the place of the motive and the activity of the mind as taught in the three Fragments, each of which should be considered as an independent unit. While there is, of course, an intimate interdependence between them, we should not consider the third Fragment to be in line of succession to the second, nor the latter as a continuation of the teaching of the first. Each emphasizes a particular aspect of the Truth, of the Way and the Path; each has its own message. One is not superior to the other any more than blue as a primary colour is superior to yellow or inferior to red.

Like all Occult treatises *The Voice of the Silence* is written in a cipher and yields more than one meaning, for there is more than one key to be used in deciphering a profound cipher. The neophyte at his stage, the adept at his, use the teachings, for growth as for service — for growth through service. H.P.B. has made “a judicious selection” for “the few real mystics” of the era to which she came, who recognized her and its worth. For students of the modern generation the book has the same message and offers the same benefits; for them too the formulation of the motive and the training of the mind form the first step.

A phrase of H.P.B.’s might well be used as a touchstone to determine the nature of our motive for assaying the task of gaining self-knowledge and attempting self-improvement. In *The Key to Theosophy*, commenting upon ascetic practices H.P.B. speaks of “what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow”; what we think greatly depends on what we feel, and we can determine the character of our feelings by noticing the desires which arise from roots so firmly embedded in the soil of the personality. “What desires he encourages in his mind” — what desires he “allows to take root,” what desires he allows “to grow” — this will reveal the motive he harbours. Very often our motives are hidden from us and on the score of motive many fail ere they begin. The Master K. H. once wrote:

The first and chief consideration in determining us to accept or reject your offer lies in the inner motive which propels you to seek our instructions, and in a certain sense — our guidance.

We have to learn to distinguish between inner or real and outer or superficial motive. Again, the same Master points out that “our Eastern ideas about ‘motives,’ and ‘truthfulness,’ and ‘honesty’ differ considerably from your ideas in the West.” In India, most of the “educated” have

Western minds — to be more precise, Eurasian minds — and they suffer from the same limitations as Western-born men and women. The Eastern idea of motive is a profound one, and in ascertaining our motive we must take time and have to be careful, judicious, alert and attentive.

While it is true that motive is everything, we must never overlook the clear teaching of history that "good motive without knowledge makes sorry work sometimes." Mr. Crosbie continues:

All down the ages there is a record of good motive, but power and zeal misused, for want of knowledge. Theosophy is the path of knowledge. It was given out in order, among other things, that good motive and wisdom might go hand in hand.

On the plane of motive the student's attention is drawn from the beginning to the ideals of the higher life. Not entanglement in the world of matter through ambition and the like, but a withdrawal and a consequent complete emancipation from the universe of Illusion — *Maya* and its Play — *Lila*. The student has to choose between sense-life and soul-life, and when he is sufficiently confirmed in his higher desire to live as a soul, subduing the senses, he is presented with another, the grandest ideal humanity has ever known — Renunciation. Soul-culture leads the practitioner to the idea of Liberation, a state so much desired by the afflicted — by hearts laden with sorrow, by heads full of confusion. Having seen the cause of disease, having drunk the potion of cure, who would want to continue hospital life? Having perceived the degradation of a prostitute's life, who would want to live in a house of prostitution? Having recognized the world as a vast lunatic asylum, who would want to dwell therein, and not run away from it? Even a little knowledge of Theosophy shows to the thoughtful and earnest student that this world is like unto a hospital, full of the ailing and the scrofulous; that men and women in their millions prostitute their minds and their hearts; that the world is full of moonstruck neurotics who rush about hither and thither fancying themselves sane and sound. The Theosophical student registers that to be of this world is to seek disease, to prostitute powers, to become mad; "Let me have none of these," he says. Thus for more than one life the student fixes his mind on Liberation and his motive in leading the higher life is to free himself from "the world, the flesh, and the devil." *The Voice of the Silence* recognizes the place of the Path of Liberation — the conquest of Nirvana.

For many centuries the ideal of Liberation has inspired generations of mystics, and here in India especially the desire for Moksha and to reach Nirvana has become the supreme, nay, the only goal of spiritual striving. The great Buddha taught the Path of Renunciation and exemplified the teaching in his own life. Says H.P.B.:

Esoteric teachings claim that he renounced Nirvana and gave up the Dharmakaya vesture to remain a "Buddha of Compassion" within the reach of the miseries of this world.

With the passing away of His pure Teachings from the land of His birth, the concept of Moksha prevailed in India as the sole ideal, submerging that of Renunciation. Nowhere is the Teaching of the Path of Renunciation so clearly formulated, nowhere are its functions and objectives so profoundly contrasted with those of the other Path, as in *The Voice of the Silence*. One of the missions of H.P.B.'s incarnation was not only to point to this forgotten truth, but, further, to arouse in as many hearts as possible the aspiration to tread the Path of Renunciation. Therefore among the only three Fragments she gave to the public world is that of "The Two Paths" and among "the few" must arise those who will undertake the culture of the heart necessary for the treading of that path. The attractions inherent in the ideal of renunciation are so powerful and potent as well as patent that most among "the few" hastily say to themselves, "I will tread the Path of Renunciation." They overlook that special preparation is needed for that task and that between the great service of the Renouncers and the desire, however ardent, of the aspirant to love and to help his fellows there is a difference not only of degree but of kind — of quality. To acquire the wisdom necessary for that Path takes time and especial effort; and this is possible through Chelaship, not as it is understood in the religious and mystical world, but as it is understood in Occultism and Esoteric Philosophy. A special kind of training and development is necessary to walk the Way of Renunciation: it is the renouncing not only of the world of matter but also of the world of spirit; not of life in form only but also of life eternal. It is freedom from the bondage of passion which every Emancipated Soul enjoys but further it is acceptance of the Bondage of Compassion which the *mukta* does not accept.

The training of the Probationer includes the unfoldment of the right motive which the ideal of the Path of Renunciation presents. Chelaship implies the treading of that Path and the displacement of other motives — including that of Liberation — by the One Motive, the real inner motive, of which all outer motives should be but expressions and emanations. The choice comes at the end, but that choice is the culmination of innumerable choices made by the soul — from the stage of the Probationer to that of the Adept.

If we encourage in our mind the desire to renounce, if we nourish it that it may take root and grow, we will be getting the necessary training for acquiring the Right Motive. That training is not in mere resolve and verbal repetition of the famous Pledge of Kwan-Yin, but a remembrance of it during the performance of daily duties. The Great Renouncer does not rush to help here, there and everywhere, but "ever protects and watches over Humanity within Karmic limits." This implies knowledge, especially of the Law of Cycles and "the ultimate divisions of time." That is why H.P.B. says that "it is easy to become a Theosophist. . . . But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil." (Students will do well to reflect upon the differentiation

made by H.P.B. — *Raja-Yoga*, p. 17; it is not easy to become a Theosophist, only comparatively less difficult; the path of the Esotericist "leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger.")

The cultivation of Right Motive takes more than one life: the control of the wandering mind is a necessity universally recognized but how many think of the wandering heart? When the heart has been steadied concentration of mind becomes easy, for an objective has been found. The mind gathers itself together and makes the objective its centre; but without a goal or an objective the mind can never gain one-pointedness. Many and varied are men's objectives in life, and the student of Theosophy is no exception to the rule. If he determines his objective to be neither the bliss of Nirvana nor the developing of siddhis, low or high, nor achieving success in this or that sphere, but letting everything go, to tread the Path of Renunciation, disciplining himself for the life of *spiritual* service of Orphan Humanity, then he has found the correct objective, the Right Motive essential for the life of Chelaship. Once an aspirant resolves to follow the Right Motive, it, whether he remembers it or not, will affect his life and force him to work for humanity in one way or another. Directly he attempts to gain spiritual benefit selfishly instead of trying to help his brothers, he will feel the inner call to work, which cannot be evaded. For the Great Choice, his time will come; but its coming will be hastened as he remains faithful to the great Choice of his present incarnation — to endeavour to make Theosophy a Living Power in his Life.

Obedience to exterior voices is the way of falseness and disorder. The perfect beginning is the mastery of self, its most obvious errors and perversions. First the mastery of the body; then to still the voice of the brain, which in the world-man is not his creative centre, but the instrument of his creation — the receptive surface for his inspiration. Your brain is a babbling child; your soul is like a prophet walking in the garden. The prophet turns, enters your house with inspired face, bringing a message for you — for you alone. The continued whimpering nothings of the child distract the prophet's intention, and he departs without leaving the revelation. You must still the voice of the brain to hear the deeper, the unerring voice.

—WILL LEVINGTON COMFORT

THREE STEPS TO BE ACHIEVED

In *The Secret Doctrine* H.P.B. wrote:

Man will rebecome the *free* Titan of old, but not before cyclic evolution has re-established the broken harmony between the two natures — the terrestrial and the divine; after which he becomes impermeable to the lower titanic forces, invulnerable in his personality, and immortal in his individuality, which cannot happen before every animal element is eliminated from his nature. (II. 422)

These three words — impermeable, invulnerable, immortal — can profitably be dwelt upon.

Impermeable to the lower titanic forces. What are these forces? The ocean of life in which we live contains the lower elemental forces and the waves made up by them are moving towards the shore of matter, while we human beings are trying to move towards the other shore, *viz.*, that of spirit. Also there is the Astral Light which is enlivened by man's use of those forces; to its influence also we have to become impermeable. Each one of us, however, has in the past given to that Light his own quota and through this he attracts to himself his Karmic affinities which make him permeable to the lower titanic forces. In the myth of Prometheus, they are the lower cosmic forces which are in use by the animal man. The human-animal by himself can never become impermeable to those forces, for he manifests them and is manifested by them under natural law.

Invulnerable in his personality. When animal-man is transformed into the *vehicle* of the divine man, the latter begins the task of overcoming all the lower traits and tendencies of the vehicle. Achilles was invulnerable except in the heel, but that is where the arrow of Paris pierced him. Most students are vulnerable in numerous places, and one by one these have to be so cleansed and so strengthened that we become *wholly* invulnerable. Let us not make the mistake of allowing some Thetis to dip us in the Styx, but let us plunge into it ourselves, and emerge not from it till every part of the personality, from head to heel, becomes invulnerable! To become invulnerable the personality must lose its own existence as a quasi-living entity and become but a window through which the glory and the grace of the Soul stream forth. The world of matter and of mortals prizes the personality as something fine; to the Soul its only worth is in the possibility of its becoming a channel and an instrument for its own work. To become impersonal implies, not the loss of the personality, but its transmutation into a beneficent vehicle for the impersonal forces of the God in Nature.

Immortal in his individuality. To become immortal in our individuality is a high enterprise. The nature of the God in us, the character of the Divinity which we are, will not be known to us till we have succeeded in observing the two previous injunctions in some measure.

But while we are holding the mind and the senses against the attacks of the titanic forces, while we are watching the machinations of the personality, we should steadfastly endeavour to perceive that the Great Self is there in our own heart. If we follow the lines of our determination we shall gain the active guidance of the Self within. Not until it is admitted that the Self eternally persists and is always unmodified, will any real knowledge be acquired by us. Patanjali's aphorism gives us the starting exercise: "The modifications of the mind are always known to the presiding Spirit, because it is not subject to modification." When the ever-modifying mind catches the gleam of the Unmodifiable Spirit, the way to immortality has opened.

Isis Unveiled (I. 39) helps us:

It is our decided impression and conviction, that to become a genuine spiritual entity . . . man must first *create* himself anew, so to speak — *i.e.*, thoroughly eliminate from his mind and spirit, not only the dominating influence of selfishness and other impurity, but also the infection of superstition and prejudice.

Here we see that only by eliminating from our mind and heart *selfishness*, which isolates and makes us permeable to the lower titanic forces; *impurity*, which pollutes the personality and makes it vulnerable; and *superstition* and *prejudice*, which prevent us from understanding that we and we alone can redeem ourselves, for such is the law of human evolution — can we realize our immortality.

All of us can start here.

Within the rock of my body flows the stream of greediness with precipitate force (in my actions), and loud resounding waves (of my speech). The mind is driven away by foul avarice from one place to another as the dry straw is blown off by wind and as the Chataka bird flies about afflicted by thirst. What all good qualities I have diligently cultivated, all those greediness destroys as the mouse the strings (of a musical instrument). We turn about on the wheel of our cares as do the dry leaves on the water, or the dry straws in the wind, or the autumnal clouds in the sky. We are rendered incapable of reaching self-perfection, entangled as we are in the web of our anxieties, as birds in a snare.

—*Vasishtha Ramayana*

THE CYCLE OF NECESSITY

To a superficial reader *The Secret Doctrine* may well seem lacking in any logical sequence, or in any precise definitions of terms, such as would make it more readily understood by the average reader. Turning to the first Part of Volume I as an example, it is true enough that there is a rough chronological sequence as it comments on the various Stanzas from the *Book of Dzyan*: universal *Pralaya*; the prologue to evolution; the emergence of the "Monads"; the appearance of the septenary hierarchy of conscious Divine Powers, who are ultimately the creators of the manifested universe; the formation of a nebula, a Solar Universe, a planetary system, our earth; and, finally, the development of life on our earth, down to the present time. Nevertheless, not only could any page return to almost any subject, but often in different places the author seems to be using different terms to describe the same thing; but one can never feel certain of synonymy.

We suggest that the unity of the work lies, primarily, not in the method of presentation, but in the ability of the author continually to comprehend the sweep and the detail of evolution in terms of the Three Fundamental Propositions given on pages 14-18 of Volume I. H.P.B.'s position is not unlike that of the artist who tries to convey the unity of his picture or sculpture in words to a listener. Inevitably these must direct his attention to detail, and it is only through the depth and breadth of his own experience that he can find his way to that unity. The kind of knowledge of *The Secret Doctrine* that is required is that described by Krishna in the words: "By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me" (*Gita*, IV. 35), and can be achieved only by the kind of search advised by him.

In the hope that some who still find themselves bewildered by *The Secret Doctrine* may be assisted, we attempt to show, using only Volume I, Part I, that it does in fact centre round the Fundamental Propositions mentioned; but what we have to say must necessarily be inadequate and incomplete.

It describes, this first Part, the great cycle of Incarnation or "Necessity" which begins with the vibration of the unmanifested Logos, outside of space and time, sweeping through infinity and stirring to life the universe which slumbers in that infinitude. It ends with the onset of Pralayaic sleep when all things are gathered into one again as are the separate globules of quicksilver on a plate gathered into one mass. Thus universes disappear in space as, say, sugar disappears when dissolved in water, but reappear as does the sugar when it is made to crystallize again. These cycles repeat themselves endlessly, but not in meaningless succession, as a stream of events. Out of each cycle matures a perfection, and out of that perfection grows the perfection of a succeeding cycle as the perfect flower gives way to the perfect fruit.

The nature of the perfection to be achieved in the cycle of neces-

sity for our earth can be understood only in terms of the threefold line of evolution defined on page 181. There is a Monadic line concerned with the growth and development of the Monad in conjunction with the Intellectual, represented by the Manasa-Dhyanis who give intelligence and consciousness to man; and the Physical, represented by the Chhayas of the Lunar Pitris, round which Nature has concreted the present physical body. "This body serves as the vehicle for the 'growth' (to use a misleading word) and the transformations through Manas and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute." The downward and the upward arcs of the Great Cycle are implicit in these definitions. In the first, the work of preparation, described by W. Q. Judge in Chapter II of *The Ocean of Theosophy* as the building of the Temple, goes forward. At the turning-point of the cycle, Man enters the Temple and begins the worship and sacrifice which constitute the second half of the cycle and which not only sanctify the Temple but make of him a Lord of Compassion-Wisdom.

In describing the birth of the cosmos, frequent use is made of the symbol of the egg — in the Stanzas themselves, for example: " 'Darkness' radiates light, and light drops one solitary ray into the waters, into the mother-deep. The ray shoots through the virgin-egg; the ray causes the eternal egg to thrill, and drop the non-eternal (*periodical*) germ, which condenses into the world egg" (*S.D.*, I. 64). In the commentary, the eternal egg is also defined as being, in one sense, egg-ness or the power of becoming developed through fecundation. That which emerges from and returns to it, the periodical egg, contains, when it emerges, "the promise and potency" of all the Universe. One has only to read any standard description of the outwardly invisible development of the chick within the egg, the amazingly complex organism out of the seemingly simple contents, to appreciate how apt is the symbol. One might be forgiven for believing the whole process to be directed by an intelligence behind the scenes.

The substance of the matrix of the universe bears no relation to ordinary conceptions of matter which have been influenced considerably by scientific ideas of preceding centuries. Probably most of us think subconsciously of matter as something impenetrable and inert pushed and pulled by outside forces. Only by prolonged study and reflection on what may seem at first contradictory statements of the nature of substance will we eradicate these erroneous notions and obtain some kind of unified understanding.

We note here two vital considerations: substance is dual in its potentiality and atomic in its nature. The duality is symbolized in many places by "Father-Mother"; for example, on page 283, where H. P. Blavatsky quotes from Paracelsus to the effect that it manifests both as vital activity, as incomprehensible and indescribable power, and as vital matter, of which the substance of all living beings consists. Its

atomic nature is also expressed by the symbol of the egg or germ, for we have to consider that each atom has infinite capacity to unfold and in its unfoldment embraces all other atoms. The real atom of Occultism is the highest principle of a body while the physical atom of science is the lowest. It has within itself the potentiality of self-consciousness.

The transformation of the Egg or Matrix of the cosmos into objective differentiated matter is described. In the words of Stanza III, *Shloka* 4, the Radiant Essence of the Luminous Egg "becomes seven inside, seven outside," *i.e.*, seven principles on the plane of the manifested and seven on that of the unmanifested. The Radiant Essence then "curdles and spreads in milk-white curds" throughout the depths of Space. This is the Milky Way, the world stuff, or primordial matter in its first form. It is the storehouse of the materials from which the stars, planets and other celestial bodies are produced. It is, of course, matter in quite a different state from that which we know on our earth and must pass through many states of differentiation or inform itself through various planes.

At this point we recall what is said of Fohat on page 16 of Volume I, that "it is the 'bridge' by which the 'Ideas' existing in the 'Divine Thought' are impressed on Cosmic substance as the 'laws of Nature,' " that it is "the 'Thought Divine' transmitted and made manifest through the Dhyān Chohans, the Architects of the visible World." The Atoms of the Radiant Essence spread through space are able to follow magnetically their directing thought as minute particles of iron scattered near a magnet are able to follow the invisible influence of the magnet.

Stanza IV describes the appearance of those Divine Powers, called collectively the "Army of the Voice," by which the Divine Thought comes into action. They are like an army in that each group within the latter has its own responsibilities and freedom of action, has its own kind of individuality which is contained within a larger individuality and contains lesser individualities within itself. The highest group in the "Army of the Voice," the Primordial Seven, "produce in their turn from their holy circumgyrating Breaths the Fiery Whirlwind," which is the first stage in the formation of a nebula. They make of Fohat "the messenger of their will. . . . He is the steed and the Thought is the rider. He passes like lightning through the fiery clouds. . . . He lifts his voice, and calls the innumerable sparks (atoms) and joins them together" (*S.D.*, I. 107-8).

Thus begins a universal process of growth round a central nucleus of rotating radiant substance which ultimately will produce such bodies as our sun and its planetary system. It is a process guided at every stage by Fohat, *i.e.*, impersonal Divine Thought made active by intelligent beings. Fohat is indeed "present in the constructive power that carries out, in the formation of things — from the planetary system down to the glow-worm and simple daisy — the plan in the mind of nature, or in the Divine Thought, with regard to the development and growth of that

special thing" (I. 111). In considering this process, it is vital to remember that, in accordance with the basic principle that contrast is essential to manifestation, each degree of substance is as much a degree of intelligence through which the Monad journeys.

A particular order of beings are those known as the Planetary Spirits, who guide the development of the seven so-called Sacred Planets and at the same time are concerned with the destinies of men on our earth; they are Karmic agencies.

Subsequent to page 151, *The Secret Doctrine* is concerned mainly with the development of our earth during the first four Rounds; the development of the basic elements of fire, air, water, and earth, out of which have developed the different elements or forms of matter we know today; and the work of the Lunar Pitris in preparing the astral form of future man. Concurrently with the development of the different forms of matter went the evolution of the senses capable of experiencing these new forms in these centres of consciousness destined to become the self-conscious men of the future. This brings us down to the turning-point of the Cycle in Round IV on our physical earth, when the three lines of evolution converge in sevenfold Man.

This convergence is described in a long passage beginning on page 247, from which we quote the following:

The Occult doctrine teaches that while the monad is cycling on downward into matter, these very Elohim — or Pitris, the lower Dhyān-Chohans — are evolving *pari passu* with it on a higher and more spiritual plane, descending also relatively into matter on their own plane of consciousness, when, after having reached a certain point, they will meet the incarnating senseless monad, encased in the lowest matter, and blending the two potencies, Spirit and Matter, the union will produce that terrestrial symbol of the "Heavenly Man" in space — PERFECT MAN.

The cycle, instead of being a passage of the impersonal Monad through various forms of matter, endowed at best with instinct and consciousness on a different plane, now becomes a journey of the "pilgrim-soul" through various states of not only matter but Self-consciousness. The pilgrim has descended into matter and identified himself with collective humanity, which he has made in his own image, and now has to struggle upwards again through the martyrdom of self-conscious existence, back to the source. In the words of *The Secret Doctrine* (I. 17), the acquirement of individuality is no longer by natural impulse but by self-induced and self-devised efforts, checked by Karma.

To appreciate the full significance of this last idea one may profitably refer to "Growth Through Self-Effort" in the *Studies in the Secret Doctrine* by B. P. Wadia. He points out that it is essentially a process by which "Manas gains mastery over his [man's] mind and the other lower instruments by the power of Will and the faculty of intelligent

discernment" (p. 100). Will is the energy of Atma and Manas is like the flame which, fed by this energy, "performs the sacrificial action of consuming dust to make it shine in splendour." The culmination of this work is "a Self-Conscious Pure-Buddhi-Being — Wisdom-Incarnate, Lord of Contemplation.

As is to be expected in *The Secret Doctrine*, however, the goal of the cycle of incarnation is restated many times in different terms. For example, Madame Blavatsky reiterates the theme that the soul must rid itself of Maya, or the perceptive faculty that leads it to consider itself a unit separate from, and independent of, the One infinite and eternal Reality, by assimilating the merit of manifold existences devoted to the whole living and sentient Universe. Then, again, on page 280 of the *Summing Up* she writes that "man ought to be ever striving to help the divine evolution of *Ideas*, by becoming to the best of his ability a *co-worker with nature* in the cyclic task." Study closely such statements as these before turning to *The Voice of the Silence*, and the common origin of the two books will at once be recognized.

We shall consider just one more feature of the first part of the book. The essence of things as opposed to their appearance, or the world of noumena as opposed to that of phenomena, is likened to the atoms of gold dispersed through the quartz. They are invisible to the eyes of ordinary mortals, yet they alone give the quartz its value. "Alone the Initiate, rich with the lore acquired by numberless generations of his predecessors, directs the 'Eye of Dangma' towards the essence of things in which no Maya can have any influence" (I. 45). Much of the book is devoted to the existence of the "predecessors" and their vital lore, and we end by quoting from a passage on page 208 which describes the "Root-Base" from which all Initiates may claim spiritual descent.

He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

RELIANCE UPON THE LAW

Finding himself in the midst of an orderly universe, man intuitively trusts the Law of Life. He thinks, rightly enough, that he alone cannot be left out of the Cosmic Harmony. He wonders about the nature of that Law which governs his own destiny and which is one with the Universal Law which rules life everywhere.

This is a burning quest that has kept men restless through the ages. Do the gods intervene in the affairs of our life? Can they be propitiated? The search begins with the mind but ends in the heart of the man of Compassion.

It is easy enough to recognize the operation of Law in the cyclic recurrence of events, in everyday life and in all aspects of manifestation. Far more difficult it is to preserve unshakable faith in Karma and absolute trust in life, no matter how crucial the moment, how painful the experience.

Paradoxically enough it is when man has given up all hope that out of the depths of his own heart springs the dynamic recognition and acceptance of the Law.

In H.P.B.'s article, "Chelas and Lay Chelas," the fourth of the qualifications expected in a Chela is given as: "Truthfulness and unswerving faith in the Law of Karma, independent of any power in nature that could interfere: a Law whose course is not to be obstructed by any agency, not to be caused to deviate by prayer or propitiatory exoteric ceremonies."

Failure is certain to one who, whatever his present degree of achievement, lets doubt take root and grow in his heart. We find striking examples of such defeats in the scriptural and legendary writings of the world. But, in contrast to these failures, we read also of outstanding successes, in the Bible and in other sacred books. The disciple should train himself in such a way that even the shadow of doubt will not be allowed to approach his heart.

Unconsciously to himself the ordinary man trusts the Law of Life and it is only when he finds his efforts checked by his Karma that he rebels and despairs. But soon he will take up the fight again, probably none the wiser, determined to obtain the fulfilment of his wishes. One aspect of that Law of Life is its infinite mercy, for it gives time and time again opportunities to redress the wrong done, to fulfil acts of service and of charity. The wicked may thrive and prosper while the virtuous man may endure poverty and suffer at the hand of others; this, too, is under the just and merciful Law. A deeper understanding of man's nature tells us that there is in each and all the innate capacity to master one's destiny. This means the conquest of the lower self and not the subduing of others. This is the first lesson that the divine Law of Life teaches us.

Therefore to trust the Law is to trust our innate power to overcome

difficulties and subdue our lower tendencies and desires. How can we ever become acquainted with the work of the "gods," who are but the agents of that Law, unless we place our trust and faith in that same Law of Justice and of Compassion of which we are a part? Does this not imply trust and faith, not only in other human beings, but also in all sentient, living creatures? It is a dynamic, positive, spiritual attitude. It demands a strong mind, a faultless heart and an almost infinite capacity to endure pain and suffering for the sake of what is right, fair and good. It is a *state of being* which is beyond the pairs of opposites — heat and cold, pleasure and pain, honour and ignominy. Justice or Karma ultimately encompasses the whole of the Universe, *i.e.*, the good, the bad and the indifferent, or, more exactly, what is thus qualified by us. This has to be kept in mind if we are to arrive at an understanding of the Law and of the actions of those who work with Nature. What sets limits to our comprehension of the Law is not so much the boundary of our mental horizon as the limitations of our hearts.

The heart is the real centre of our being in the same way as the sun is the centre of our solar system. Through the channels of the heart alone can the truth be perceived and heard in the silent peacefulness of the inner recesses. The true nature of Life is then felt, faultlessly and strongly. It is sweet and it is a song. The joy, the sweetness and the gentleness of life and in life have to be sensed, appreciated and treasured. Then only can acts of sacrifice become joyful offerings and our love for all beings and creatures a real pulsative, active response, an act of universal communion. Life then becomes real, serious, something we are able to cope with and live to the full. We begin to trust life in a real spiritual sense. By trusting and relying upon the Law we touch the spiritual realm, and when motive and method are correct we become co-workers with the Divine. There lies the secret of the achievements of great sages and reformers, who, single-handed, have turned chaos into harmony.

As persons we wear masks and are as skilful in deceiving ourselves as we are in deceiving others. Does not the first step, therefore, lie in truthfulness with ourselves and with others? To be true is to be. To be is to live in the light of what we know to be right. Then can this free spiritual force in us be released and fill with joy and mercy those around us. It might be asked: What is then to be done when we feel mournful and depressed? Wait in silence and patience and remember that there is in us another Self, the real one who is luminous, gracious and benevolent. The real Self never deceives and never will he fail us. When this is firmly established in our waking consciousness we shall have taken the first step towards true Self-reliance.

THE BUILDING OF CHARACTER

Every human being has a particular type of character, good, bad, or indifferent, and he is, or rather should be, anxious to improve it and shape and mould it according to the pattern prescribed in one or another of the great Scriptures of the world. Each one of us is becoming something every day and every hour, some deliberately and wisely; others, unconsciously to themselves, drift somehow. Theosophy lays great stress on the building of character because our moral nature belongs to the permanent aspect of our being, which, after death, can be assimilated by the Higher and Divine Triad.

All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past. Selfishness, indifference, and brutality can never be the normal state of the race — to believe so would be to despair of humanity — and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. (*The Key to Theosophy*, pp. 232-33)

This indicates clearly why it is necessary for us to cultivate virtues and build our character. Since human beings alone generate causes because of self-choice, they and they alone are responsible for the present chaos in the world, the abnormal state in which they live their lives from the cradle to the grave, many times worse than animals. Parents and teachers alike seem to be anxious to see the development of noble traits in the young, but they have not succeeded because of the lack of correct knowledge of the Eternal Verities. Madame Blavatsky further points out in the same book:

School training is of the very greatest importance in forming character, especially in its moral bearing. Now, from first to last, your modern system is based on the so-called scientific revelations: "The struggle for existence" and the "survival of the fittest." (*The Key to Theosophy*, p. 264)

It is necessary, therefore, to teach children the basic concepts of life, what it is, how to live it and what the final goal is. Just as it is necessary for a navigator to learn all about longitudes and latitudes, about weather and atmospheric conditions and how to cope with them, about the geography of different countries, etc., to steer his ship safely in stormy waters or calm, so also to cross the ocean of *sansara* and reach the other shore successfully one must have correct knowledge to steer the course of one's life deliberately. Unfortunately, at the present time, both in homes and in schools this knowledge is not taught. Parents and teachers do not themselves set the example and so children fritter away their time and energy in wrong directions.

Character is not endowed by someone but has to be built little by little, beginning on the plane of the mind, because thoughts are the seeds of Karma. Just as the whole technique of music, whether it is vocal or instrumental, rests on the seven notes or seven sounds, so too the character has to be built according to certain rules as given by the great Teachers and not in a haphazard way. It is essential to recognize that each one is born with certain traits and tendencies, desirable or undesirable, full of merit or demerit, in terms of his previous incarnations. So it is the responsibility of each to curb the evil and develop the good in his physical, mental and moral make-up, keeping in mind always the unity and interdependence of all beings and the need for a harmonious development in all aspects of one's own being. Man, the Eternal Pilgrim, has passed through many, many forms of life on different planes; he has lived incarnation after incarnation, was born to different parents, in different countries and climes, under different circumstances; therefore naturally he has developed various characteristics. Each one, now and here, uses them well or misuses them, takes advantage of the opportunities or neglects them, now going through fleeting pleasures and then through passing sorrows, none the wiser.

If children are taught that the purpose of life is to progress towards the goal of perfection in co-operation with our fellow pilgrims, helping and serving them at every turn, understanding the law of our own being, living in harmony with nature, then, naturally, life would become a song, a melody, instead of a cry as it is at present. "Be ye perfect, even as your Father which is in heaven is perfect," said Jesus. The wisdom and compassion of the Father in Heaven have to be expressed and manifested in our daily life, and this can be done by building the character from the spiritual point of view. Good character shows forth in every event, in every contact, in every test and trial, and not only on special occasions. Competition in school and college life, home or business life, should always be replaced by co-operation. Then, and not till then, true unity and harmony can be established in every sphere of life.

We have been given the pattern of good character by all the great Teachers, and each can select for himself according to his requirements what he needs to build within himself and what he has to curb and control. The Teachers can but point the way; the effort has to be put forth by oneself. In this connection, the divine and the demoniac qualities of the Sixteenth Chapter of the *Gita* need to be understood. Character cannot be built in seclusion, by going away from the home and one's friends and kin. It is through human contact that character can be built and beautified. Nor can the character be built overnight. It has to be a constant and continuous process, both on the physical and on the mental plane. Mr. Judge gives valuable advice on the subject:

You can solidify your character by attending to small things. By attacking small faults, and on every small occasion, one by one. This will arouse the inner attitude of attention and caution.

The small faults and small occasions being conquered, the character grows strong. (*Letters That Have Helped Me*, p. 134)

Students of Theosophy are responsible in a more direct way for generating good causes, forming good habits and building a good character. In a general way this will affect all in a beneficial manner, but to carry out Theosophical work the student-practitioner has to become a pure channel for the inflow of the Divine Light, for the reflection of Divine and Archetypal Ideas. Masters need companions to carry out Their Work in this world of ignorance and darkness. The purer and the clearer the channel, the easier for the Waters of Wisdom to flow without obstruction to inspire and instruct other pilgrim-souls.

Moderation should be the underlying thread of the Divine Discipline. As Krishna instructs Arjuna in the Sixth Chapter of the *Bhagavad-Gita*, "The meditation which destroyeth pain is produced in him who is moderate in eating and in recreation, of moderate exertion in his actions, and regulated in sleeping and waking." Thus, the two extremes should be avoided, and, walking the middle path, one can shape and build his character. Ideas rule the world. If ideas and ideals were kept on the highest plane, appropriate actions would naturally follow. Then the body, mind and spirit would be more and more unified. The head, heart and hands would work in unison, and the individual would become more and more an integrated being. Disintegration seems to be the order of the day. What is needed is an entire transformation of the person through right attitude and right behaviour; then and then only can one establish real harmony within oneself and unity in the outside world.

Not only do we have the teachings to help us in building our character but we also have the glorious example of great figures down the ages, the embodiments of unity, harmony and integration, who, through their own efforts, have reached the summit of Enlightenment, who work with one mind, one will, one feeling, and who wait and watch for those who are clear-eyed enough to see their true destiny and noble-hearted enough to serve the great orphan Humanity.

Personal character is the first essential for social usefulness. We tire of the effort to refine and strengthen our own, and seek to justify and dignify our failure. . . . Crisis, as an excuse for not mastering ourselves, is as old as the human race. . . . The way to social usefulness has not changed.

—ARTHUR E. MORGAN

THE "BALMY CALMNESS WHICH IS THE HEART'S EYE"

Theosophy . . . invigorates the mind, expands the intellect . . . removes the heat of lust, and produces a balmy calmness, which is the heart's eye, to penetrate the mysteries of nature.

How often, when sorely pressed by circumstances and surrounded by companions who understand our motives as little, perhaps, as we understand theirs, have we not found consolation in these words of "A Paramahansa of the Himalayas," whose definitions under the title "What Is Theosophy?" were published by Madame Blavatsky in *The Theosophist* for August 1882, and were reprinted in our issues for December 1931 and November 1959!

This is far from being the only reference in our teachings to the importance of calmness, and it is well to remind ourselves of them frequently. It is well to have them in our treasure-store of memory, so that, when we are seeking for the right word of consolation for the distress of another, or when our own mind and heart are troubled, we can turn to our memory cupboard and never find it bare.

Such thoughts should be of value even for Devachanic assimilation, being of the nature of the "treasures in heaven," which, it was advised in the "Sermon on the Mount," should be laid up in preference to "treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal."

Before turning to some of those precious seed-thoughts, let us remember that, if we find ourselves feeling "hurt," "misunderstood," "unfairly treated," we may be sure that our consciousness is for the time being centred in "the personal, the transitory, the evanescent and the perishable," with which *The Voice of the Silence* bids us struggle.

Forced to make to ourselves that humiliating confession and to admit that nothing can, under the just law of Karma, come to us that we have not some time, somewhere, deserved and even desired as offering an opportunity for self-correction and for further growth, we can turn for consolation to the encouraging reminder in that priceless little book that

the Lamp burns bright when wick and oil are clean. To make them clean a cleaner is required. The flame feels not the process of the cleaning. "The branches of a tree are shaken by the wind; the trunk remains unmoved."

That flame and that trunk are symbols of our own real nature; let us identify ourselves with them and, as Souls, ignore as far as possible the vicissitudes which, courageously borne, can strengthen the moral muscles of the Soul's incarnated ray.

Meanwhile we should be ready to remind ourselves, at the first rising

of resentment or a sense of grievance, of Mr. Judge's reminder in *Letters That Have Helped Me* that calmness is "a thing to be had, to be preserved." "No irritation," he warns, "should be let to dwell inside. It is a deadly foe."

He offered us a master-key to escape from bondage to our petty feelings when he wrote in *The Path* of March 1888 of "striving for the calmness which comes from trying to exemplify Brotherhood," which all students of Theosophy are in duty bound to do.

In *The Friendly Philosopher* we find in Mr. Crosbie's letters much that is of direct practical help in the effort to gain and retain calmness, and a few of his suggestions which seem particularly pertinent to our consideration of the "Balmy Calmness Which Is the Heart's Eye" are brought together here. Some of these are almost of *mantram* quality and may appeal to some as helpful additions to their treasure-store of memory. He wrote:

Be steadfast, calm and fearless, as becomes one who doth forevermore endure.

The way to overcome disturbance, of course, is by mental and physical calmness; this should be maintained.

Your studies and your efforts are futile if you are disturbed inwardly. The first thing then is to get calmness, and that can be reached by taking the firm position that nothing can really injure you, and that you are brave enough and strong enough to endure anything; also that all is a necessary part of your training.

If we engage in just a present performance of duty as it comes and to the best of our ability, all strain disappears and we have that calmness which is necessary in the fight.

We have to cultivate Calmness under all circumstances. Calmness is like a rock; waves of irritation may dash at it, but cannot affect it; it can be attained by seeing the necessity for it, and by endeavour which is constant. It comes from "resting in the Real," which is never moved, but moves all things, sees all, without being involved. . . . These things in themselves do not matter; it does matter that we are unshaken.

Thy strength is in thy soul and thy soul's strength is in the calm and not in storm revealed.

In the same strain as these reflections are two injunctions in *Light on the Path*:

Desire peace fervently.

The peace you shall desire is that sacred peace which nothing can disturb, and in which the soul grows as does the holy flower upon the still lagoons.

STUMBLING BLOCKS IN WORDS

[This article, signed "Cadi," was first printed by W. Q. Judge in *The Path*, Vol. V, pp. 143-44, for August 1890.—EDS.]

A fellow student came to me the other day and asked, "What is the relation of 'space' to 'sat'? Is there any difference? In *Secret Doctrine* I find that H.P.B., quoting from the disciples' catechism, says that 'space is that which is and ever was and is not created.'"

There is as much stumbling on mere words by students of Theosophy as on anything else. A simple word will often keep out the truth, and not only cause us to reach wrong conclusions, but frequently to enter upon disputes which sometimes end in quarrels. But in the question asked about "space" and "sat" there is an error in postulating "relation" for things which are without relation. "Sat" means being or *beness*, so it must be indivisible and unrelatable; "space" must be the same as "sat" because it is everywhere, being the one thing or aspect of things from which there is no escape. They cannot be dissociated from each other. So when I met the extract from the disciples' catechism in *The Secret Doctrine*, I at once came to the conclusion that "sat" is the word to metaphysically express the same idea as we have in mind when we think of space, the one being abstract existence and the other abstract locality in which to place the existence.

At one time some Theosophists were discussing the true sort of life and practice for a Theosophist. And one said that he thought that the body ought to be "cultivated." The rest at once entered into a discussion which lasted some time, during which the various arguments and illustrations of each were brought forward, when at the end it was suddenly discovered that there was not, in fact, any disagreement. The whole misunderstanding grew out of the one word "cultivation," which should have been "purification."

We should all be careful not only to use the right word to express the idea intended to be conveyed, but also to accurately understand what is the idea the other person is trying to express, and to do this regardless of what words may have been used. In doing so it is absolutely necessary to remember what aspect the terms are being used in. Take "Jiva" for instance. It means life, and may be made to mean soul or ego. Mr. Sinnett has adopted Jiva to designate the mere life-principle of the human organism. But all through the metaphysical writings of the Hindoos we can find the word used to describe the immortal self. And there is no more confusion in these writings than there is in those of English-speaking nations. Napoleon used to say that he paid attention to find out what idea might be behind anything that was said to him. Words do no more than shadow forth the ideas, and a great deal depends upon the mental touch, taste, and power of smell of the person to whom the words are addressed. Remembering that there are such stumbling blocks as these in the way, the wise Theosophist will not be made to fall.

EXTRACTS FROM UNPUBLISHED LETTERS

In reply to your question re followers of H.P.B. — of course what you say is true. There are blind followers of H.P.B., but they are no better than the blind followers of Mrs. Besant; those who followed H.P.B. later followed Mrs. Besant, Mr. Judge, Mrs. Tingley and others, and some are still following blindly. Let me repeat what I have said to you before: Follow the Immemorial Wisdom-Religion of Theosophy and you will find H.P.B. and her Masters; you will find Jesus Christ; you will find the Buddha and his Sangha; you will find Arjuna and Krishna. From the Teachings to all true Teachers. Reverse the process and you run the great risk of losing yourself in the wilderness of our civilized world. Study the Teachings and serve the Lodge, without following “teachers” and doing the bidding of self-styled “agents of the Lodge.” Live the life according to the Teachings; teach what you have learned; serve, banishing the desire to be served, and you will attain that to which you aspire. The problem of the student of Occultism is to find out what relation his own problems bear to the problems of Eternity and Cosmos — for therein only lies his progress.

In answer to your remark, “Bind us very close, those of us in whom you see any hope of labourers for Their Work”: well, as you know full well, this is being done. People, however, have to learn first that the only true way is that of self-energization. You and your like would fly to the end of the world if I requested thus; but what good would that do? Nothing of good but much of harm would result. The best method is to present the principles, to point out the teachings and leave the rest to the individuals themselves. I know that dozens fall by the wayside under this system and they put the blame on Theosophy and its expounders; but those who go through are worth the effort. Adaptability is a very rare virtue in Occultism; in a subtle way our likes and dislikes work havoc and we fail to practise and to realize that co-disciples, co-workers and co-students *have* to march forward together.

The first test of an earnest aspirant, the first manifestation of descending Karma on his head, is always around this quality — Adaptability. To adapt oneself to one’s teacher means conquest of doubt in the first and of despair in the second instance; further, the accomplishment of throwing away the contents of our consciousness, wherever and whenever necessary, and the reconstructing of our entire nature in conformity with the requirements of the Path and Its Service and not only Its treading for our own sake. Then the person has to learn to be adaptable to his co-learners and co-servers. This is much more difficult than the first step. Each one among us desires to be the nearest to the Teacher and Master, to be the most liked by him. Petty jealousies show themselves and a hundred insidious devices are resorted to. When a fellow has survived these must come the binding together of people by the love of wisdom and devotion to the Teacher thereof. There you have the stages roughly

given. Impersonality, coupled with love and devotion to one's chosen teacher, and therefore sincere affection — also impersonal — among *all* who are in the same position to the teacher, are the necessary steps. It is difficult but *has* been done and therefore *can* be done — and why not by you?

What we want to get at is how many of the followers of self-styled "leaders" have seen through these "leaders," and of these how many will earnestly take up the real work. Leaving dissensions alone, who will follow the path of self-abnegation and devote their time, money and energy in the furtherance of the Sacred Cause of the Masters? Such have to be taught, prepared and trained into the fundamentals of the philosophy of Theosophy; they have to be shown the Lines laid down; they have to be instructed in how to stick to those Lines and how to follow them. Weeks, nay, months, will have to be spent in work that does not show itself but which is real and the only thing that counts, and the only thing that will produce results.

Towards this end perhaps it would be opportune now for you to translate the U.L.T. Declaration and read it *privately* to those who seem to you to be ready as also earnest. We do *not* want to form a U.L.T. yet. We want to find out how many and who are they who accept the principles of our Declaration. Remember, it is one thing for people to be enthusiastic — that is good; but it is altogether another thing to be earnest. Those who are willing and accept the Declaration will have to be trained and weeks of work will show their real nature — earnest and devotional, or lukewarm, or indifferent, and so forth. Only when we have at least seven to ten people who are all afire, ready to sacrifice in different ways, can we plan to form a U.L.T.; not before that. Those who are truly desirous of doing this Work for the Masters have to equip themselves with: (1) a true understanding of the nature of Their Work and the Method by which it has to be done at this time — and this a proper study of our Declaration will afford; (2) a knowledge of the basic tenets of our philosophy, *i.e.*, the Three Fundamental Propositions of *The Secret Doctrine*, Reincarnation, Karma, Masters, the Law of Brotherhood — and this a study of our books will give; this will involve an *un-learning* of false doctrines imbibed in other organizations calling themselves Theosophical, on the part of those who have been members of such organizations; (3) a right attitude towards themselves: are these people willing to devote their time and energies to the Work and are they earnest enough to put their hands in their pockets and find money for rent, advertisements, literature for propaganda, etc., etc.? This will show their sacrifice-attitude, without which work is impossible to achieve.

From all this you will see the need for a group of people who will first prove and not only talk of their earnestness and devotion, and the very first test is their own effort to study together and assimilate each

other. In the past, Masters' work has suffered through two things — lack of Theosophic knowledge and lack of solidarity among students who want to serve the Holy Cause. Therefore, *before* the public work begins, a group of people have to evince their genuineness by studying the philosophy and by assimilating each other as co-students of the Wisdom. When this has been done, more than half of our work is accomplished, and the rest is bound to succeed, in spite of any and all difficulties. So, Theosophic education and solidarity among Theosophists — first and foremost.

If you will study carefully and think over it calmly you will perceive that under our Declaration every U.L.T. is an independent and autonomous body. Each is the creation of self-energized students of Theosophy, who have been self-induced to undertake the responsibility of establishing it and maintain it by self-devised ways and means. It is founded on sacrifice, sustained by sacrifice and commendable offerings in time, money and work have been made. The faith that is in some of us, founded on knowledge and buttressed by reason, that the world is in dire need of the saving grace of H.P.B.'s Message has prompted us to do what we have done.

If there is to be orthodoxy in any Theosophical organization let there be the orthodoxy of H.P.B. and of those whose teachings are in conformity with her Message. The U.L.T. stands for no orthodoxy save the orthodoxy of Truth. We preach, practise and promulgate teachings not because they have been put forward by H.P.B. and Mr. Judge, but because they are true and for which reason show the position of their original advocates and servants.

Truth is not hindered by the passage of time, for truth is not a changing or an evolving factor — its consistency and changelessness are its main features. The Theosophy of H.P.B. is a philosophy consistent in all its parts. Any student who has carefully looked into the matter will know that her books, from first to last, from *Isis* to *The Voice of the Silence*, do not militate against one another. The whole philosophy which she put forward is, I repeat, a consistent philosophy, consistent in all its parts, and it is a consistent whole. Further, the value of that consistency is greatly enhanced when the careful student finds that her philosophy is harmonious and consistent also with the teachings of all great philosophers from ancient China to the time of the Gnostics.

A careful study of the books of certain later writers brings the unmistakable knowledge of the evolution of thoughts in their own books, thereby proving their status from the occult point of view, namely, that they are not giving out an immemorial message, but are trying to interpret the general body of knowledge from the point of view of their evolving soul consciousness. This is the first great difference. This is not to cast a slur on them. For anyone who tries to follow such a line the result would be similar to what they have shown.

The second fact to be noted in studying their books is certainly the difference in many important fundamentals. Their philosophy is very different from that of H.P.B., and anyone who reads their books as against hers will find this out for himself. This difference must be accepted. Of course a student is free to accept those writers and reject H.P.B., but in all honesty and intellectual straightforwardness he cannot possibly accept both.

The third point that emerges in the study of these later-day books is that the corroborative testimony that emerges from early philosophies and schools of occultism, and which H.P.B. always quoted and made use of, is conspicuous by its absence. There is nothing in the writings of H.P.B. for which she did not give the necessary, convincing and inspiring testimony of those who preceded her in the line of spiritual teachership. This is a marked feature of H.P.B.'s writings, which is absent in later-day books. Further, any student who has carefully read the letters from the Masters gets a very clear clue as to the nature of the writings of H.P.B. and the source from which they come.

From the way in which you are writing about this subject, I am afraid you yourself have not carefully studied in a comparative fashion the philosophy of Theosophy as taught by H.P.B. It requires, not any occult powers, but a careful comparison of the teachings contained in the various books, to come to the conclusion that they are different, and all that I can ask you, as a friend, is to read over very carefully Item I of the Summing Up on page 272 of *The Secret Doctrine*, Vol. I, Old Edition, and tell me how "the uninterrupted record covering thousands of generations of Seers" can be improved upon. I could ask you here a dozen questions about differences in the teachings, but what good would that do? There is as great a divergence between the teachings of H.P.B. and those of some later writers as there is between the teachings of Bergson and of Dr. Steiner. I know that any intelligent man, willing to devote time, can find this out for himself if he so chooses. If you want definite items for such an examination, I am perfectly willing to propound to you a dozen.

In answer to your question as to how I know — by studying the philosophy of Theosophy and the history of the Movement. You can do it yourself, if you care to. The very fact that you mention that the phrase "Original Impulse" is curious, shows that you have not studied. "Original Impulse" is not my phrase, but H.P.B.'s. You will find it in the closing chapter on "The Future of the Theosophical Society" in H.P.B.'s book, *The Key to Theosophy*.

By all means try to do what you can for what you regard as truth. We are not seeking followers, but colleagues and co-workers who are willing to sacrifice for and serve the recorded message of the Masters, recorded in black on white, and for which none of us need depend on somebody else's clairvoyant readings of the Akashic records.

IN THE LIGHT OF THEOSOPHY

The Times of India of September 27th notes a "marked" increase in the drinking of alcoholic beverages in India between 1958 and 1962, the years for which statistics are available. Despite what supporters of prohibition may claim, liquor consumption has increased in all States except Maharashtra, Mysore and Manipur, and in some States it has more than doubled.

Liquor consumption in the whole country was placed around 14,985,605 gallons in 1957-58. It rose to 20,772,487 gallons in 1961-62. Revenue from this source has also increased from Rs. 34.18 crores to Rs. 44.91 crores.

The deleterious physical effects of alcohol are well known. It has, besides, a direct, marked and destructive influence on man's psychic condition. Wine and spirits, H.P.B. explains, contain and preserve the bad magnetism of all the men who helped in their fabrication. Yet, human nature being what it is, prohibition has failed, also elsewhere than in India. It has been proved that forceful prohibitions of all kinds serve only to intensify the evils which are sought to be cured. Men cannot be made good by rules and regulations imposed from without. The work of leavening the race-mind and of impressing upon it the idea of individual responsibility by an appeal to the moral nature might seem slow and tedious, yet it is the only sure way in which men can gain the stability necessary for the beginning of self-discipline. All weaknesses of character, however manifested, are the result of self-indulgence, and when this is recognized then all subsidiary helps and aids will fall into their right relation to the fundamental objective of self-control.

Statistics also show an almost 30 per cent increase in cigarette smoking in the country during the last five years. The total consumption of cigarettes went up from 30,000 million in 1958 to 41,000 million in 1962. *Hookah*, cigars and cheroots are less in demand now, but the demand for *bidis* has increased. The total amount of raw tobacco smoked away in different forms in 1957-58 was 163.8 million kg. This figure rose to 180 million kg. in 1961-62.

This in spite of the consensus of medical opinion that an association unquestionably exists between smoking and lung cancer! According to a report on Smoking and Health which was published in Britain last year by the Royal College of Physicians, the case against prolonged and heavy smoking of cigarettes has been proved beyond all reasonable doubt. Yet, such is human nature in general that it is prepared to risk even health and life-expectancy in preference to making an effective stand against *Kama*, "the enemy of man on earth." Smoking, like alcohol drinking, is but a symptom of the underlying materialism and false values of our age. It is clear that without the doctrines of Karma and Reincarnation there can be little hope for an intelligent approach to these problems.

Grave concern is shown these days over the growing populations of so-called "underdeveloped" countries. It is predicted that if nothing or not enough is done fast enough, the population will keep on increasing till a devastating famine will break out. Natural resources will be exhausted, it is said. Poverty will increase because more members in a family are considered as a drain on the economy. The suggested remedy is — artificial means of birth control. All those who adopt this line of reasoning, especially in this country of India, should pause and consider the following, which is extracted from a talk on "The Population Dilemma" delivered by Karl Brandt, Director, Food Research Institute, Stanford University, California. It is printed in *Vital Speeches* for August 1st:

Some people seem to have already at hand quick remedies against poverty and misery and the belief that they can change life in poor countries from rags to riches with nothing but contraceptives. The sad truth is that this enormously complex set of economic, social, political, moral and ethical problems of nations and ethnic groups requires far more study, research and comprehension than is at present available. . . .

World food production has outpaced population increase so much — according to FAO estimates — that in reality the U.S. does succeed in getting rid of its surpluses despite an enormous give-away with payment of even the costs of delivery in the recipient countries. The fact is that all countries that make the effort can produce all the food they need. . . .

I have convinced myself on the spot that India can produce enough food for certainly twice, or even a larger population, with the same means applied elsewhere. . . .

How can there be any truth in the claim that the world will in a few decades be overpopulated? Africa, Latin America, New Guinea, Australia, most of the islands of the West Pacific, except Java, are half empty. From many of my trips to distant parts of the world I have come back with the impression: this underpopulated world of ours. There is overabundant space and opportunity to civilize and utilize the wilderness.

John W. Gardner, President of the Carnegie Corporation of New York, writes on "Renewal in Societies and Men" in the 1962 Annual Report of the Corporation. As archæologists unearth every few years ancient civilizations that flourished for a time and died, the question that is often asked is: "When will it be the turn of our civilization?" Dr. Gardner, however, asks another kind of question: "What are the ingredients that would make a society relatively immune to decay?"

Among the factors that prevent the renewal or the revitalizing of a society the first that Dr. Gardnes names is the crusty rigidity or

stubborn complacency of the *status quo* that makes for resistance to new ideas. The body of custom, convention and "reputable" standards makes new developments well-nigh impossible.

Another problem is that in any society many established ways of doing things are held in place, not by logic or even by habit, but by the restraining force of vested interests. Certain things remain unchanged because changing them would jeopardize the rights, privileges and advantages of specific individuals.

Dr. Gardner attaches great importance to self-renewal in men. The momentum in a society: a lowered level of motivation. There are many reasons why motivation deteriorates.

The ever-renewing society has matured a system or framework within which continuous innovation, renewal and rebirth can take place. It is pluralistic: there is a willingness to entertain diverse views; there are many sources of initiative and multiple channels through which the individual may gain information and express his views. Such a society must welcome vigorous criticism. It must have the capacity to resolve conflicts, both internal and external. Finally, the continuously renewing society needs innovative men and men with the capacity for self-renewal.

Dr. Gardner attaches great importance to self-renewal in men. The self-renewing man is versatile and adaptive. He is not the victim of fixed habits and attitudes. He is not circumscribed by extreme specialization. He has developed skills, attitudes, habits of mind and the kinds of knowledge and understanding that will be the instruments of continuous change and growth.

The self-renewing man is, moreover, highly motivated. Drive, conviction and enthusiasm for the task to be accomplished lift him out of the ruts of habit and customary procedure.

For him the development of his own potentialities and the process of self-discovery never end. To encourage self-development, says Dr. Gardner, our society needs to "drop the increasingly silly fiction that education is for youngsters, and to devise many more arrangements for lifelong learning." Development of one's own talents and the gaining of self-knowledge are the two parts of self-development. Man must know himself, must gain insight into his own being. This process of self-discovery is a continuous one, and formal education will help us only a part of the way. It is only such self-renewing men who can contribute to the continued vitality of the society.

Ordinary laughter which gives expression to good humour, content, happiness, has long been considered the best medicine; but for the kind of laughter that has for the past several months been ravaging some villages in Tanganyika there apparently is no medicine at all. First noticed in a girls' school in a village on the western shores of Lake Victoria, the laughing epidemic, given the name of *endwara yokusheka*,

has been spreading from village to village. The uncontrollable hour-long fits of laughter last about 16 days; the patient has no fever but his eyes are dilated, and he becomes so weak that he is unable to do any work for weeks. (*The Times of India*, September 20th)

A medical team was sent out to investigate. Blood tests and examination of the food consumed indicated no cause for this laughing disease. The pattern of its spreading proved that it was not caused by any kind of poisoning. The doctors have now sent an interim report suggesting that it is an extremely strange case of mass hysteria, but the matter is still being investigated.

It needs to be understood that all epidemics have their roots in the invisible psychic atmosphere. The roots of the laughing epidemic, therefore, need to be sought on planes other than the physical. Robert Crosbie has something highly valuable to say which medical men may ignore but which every student of Theosophy should take note of and apply:

Theosophy shows that there is a state of subtle substance that surrounds our earth, as it does every other, an envelope as it were, which is the receiver and container of the moral and physical emanations of the earth and its inhabitants; these are all converted into their subtlest essence, and radiated back intensified, thus becoming *epidemics* — moral, psychic and physical. Persons subject to epidemics, or any disease, are the very people who had a hand in producing them, either in this or a previous life.

What but an aptitude cultivated in a previous life can explain the case, reported in the *Deccan Herald* of September 22nd, of Rita Reichman of Melbourne, Australia? This five-year-old girl not only plays the piano but composes her own music. Her teacher, Jascha Spivakovsky, one of Australia's most distinguished music teachers, describes his youngest pupil as "brilliant, a true prodigy who could well become a world figure in music."

At the age of six months, Rita was keeping time to music. At two years, she was playing the piano by ear. When three, she was reading music after one month's tuition, and she composed her first piece at that time. Rita cannot read or write yet, but her poise and composure at the piano are said to be remarkable.

Juvenile prodigies remain an unanswerable enigma to those who reject the explanation which reincarnation offers, but a little thought and study are required to understand this.

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations. (*The Secret Doctrine*, I. 17)
