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“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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ONE MORE TURN OF THE CYCLE

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“Thou art Man in Name: Why dost thou call thyself of this cast and that clan?

“Thou art Man in Form: Thy Heavenly Self has made thee straight and erect that thou mayst look upwards at the star whose immaculate beam thou art. Why dost thou decline and pry downwards — crawling like a maggot, creeping like a reptile, hunting like the cunning fox?

“Thou hast gained two boons from the Great Mother — She who rides the tiger, She who is the Consort of Naga, the Mistress of moving life. One — thou hast won to Human Form as thy dwelling — hard to win. And the Virgin Fathers have given thee Power to discern the real from the false. There is a third that awaits thee — To free thyself of mortality. The Great Gurus teach that. Seek the Path of Inner Fire, of Wisdom-Sacrifice, of Joy and Peace, on which all anguish subsides, all pain resolves, all suffering ceases.

“Walk thou that Path.”

—*The Mirror of Magic*

ANOTHER YEAR dawns for this magazine. It begins with this issue a new volume. THE THEOSOPHICAL MOVEMENT is the organ of and for the Theosophical student, aspirant and devotee. He not only finds it suitable for the dissemination of the true ideas of the immemorial philosophy recorded in the writings of H. P. Blavatsky, of her illustrious predecessors, and also of her true heirs and genuine beneficiaries — but more,

he finds it a worth-while instructor, which throws light on the inner path of the mind which is learning to purify and elevate itself.

In the task of disseminating the great ideas, all of us at all times need genuine enthusiasm born of the conviction that the good of the human race depends on the race-mind acquiring the perception which Theosophy has to offer. Lukewarm Theosophists suffer from their weak conviction. Their erstwhile enthusiasm has evaporated and a dullness of spirit has ensued because the value of Theosophy as the enlightener of the heart-mind is not accurately perceived. H.P.B.'s *Key to Theosophy* stresses the value of this enthusiasm; she quotes Bulwer-Lytton and Ralph Waldo Emerson and points to the truth that there is nothing "more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrines." But, she asserts, "Conviction breeds enthusiasm." It is necessary to gain a firm knowledge of Theosophy as a preliminary to gaining such conviction.

What hinders our gaining it? She recorded this priceless aid to the promulgator so that, learning, he may infuse enthusiasm in teaching the doctrines to others. If he does not learn he cannot teach. If he is not convinced he cannot pass on enthusiasm. What deters him? Mental indolence.

To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any the better off if such vicarious thought were possible.

Many are the reasons advanced to cover up the mental laziness — the language of humility is used which makes Mr. Uriah Heep spring to our minds. Lack of time is put forward, when even a superficial examination reveals that to be a false excuse. There is none too dull of brain who recognizes at all that there is something in Theosophy. He who sees its value can never be incapable of study and service of the Great Cause. A brain which is capable of understanding the simple truths — of the Soul as the Inner Ruler, of its unfoldment through Reincarnation according to the Law of Karma, and of the Law of Brotherhood which knits all souls into one family — is capable of proceeding from that simple basis; and the Esoteric Philosophy boldly avers that for such a person there is no limit to the possibilities of plumbing the depths of the Ocean of Wisdom.

He who neglects the study of Theosophy very often does so in the

face of his capacity to acquire knowledge and of his ability to find time. He uses his intelligence and spends his time otherwise because he does not exert the will which would show him the way. His sense-living, his personal egotism, or his other blemishes are allowed to overpower him. He plays with Theosophy instead of making it his one business in life.

But — he need not even make Theosophy his sole business in and of life; he need not make Theosophy his one and only friend, in order to benefit in proportion to his efforts. Were he to do even a little of the study and apply the cardinal precepts of Universal Brotherhood he would feel enthusiasm beginning to bubble forth from the hidden springs of his own Inner Divinity. For who is there so obtuse, so wicked, so foolish, as not to possess within himself that gem of gems — the sparkling diamond of the Spirit, Atman? Feeling that to be present, the difficulties are not unsurmountable.

Mental laziness and neglect of the Soul and the Spirit indicate that sensuous activity and its selfish modes are active. Two things cannot occupy at the same time the same brain which is the receiving station of all impresses from the outside world of the senses as well as from the inner world of the Spiritual Soul. If one cannot at all times open himself to the Inner Ruler's benign influence, he can in most cases do so at least now and then, can every day — at least for an hour — study and reflect upon the great ideas. And when he cannot do even so much every day he can prepare himself every alternate day to come to the meetings of the United Lodge of Theosophists. He allows his lower and personal self to fool and beguile him into a life of selfish and ambitious efforts.

THE THEOSOPHICAL MOVEMENT has among its functions that of a reminder. Launched in 1930 on the same date — the 17th of November — on which H.P.B. inaugurated the public Theosophical Movement in 1875 in the city of New York, on the 17th of every month this magazine brings a message to every enquirer, every student, every aspirant, every devotee. It is a Message which but echoes one or another aspect of the grand Message of H.P.B. She came on a Mission of Mercy to deliver that Message — sent by those Holy Ones with whose Light of Knowledge and whose Power of Love that Message is surcharged.

What, then, is the Message of this coming year?

For the individual himself we would say — Enhance your Enthusiasm. If it has grown weak try to remove the causes which obscure it. You have faith — then increase your faith in the True. Learn to see that *you* have a place in the Great Service. For all humanity which is starv-

ing and slaving and dying, the meaning and purpose of life are lost. Theosophists have to endow evolution and growth with a purpose, have to explain the meaning of the struggle for existence from the moral point of view.

For this dual task the student of Theosophy must refresh his memory of the stages of evolution left behind in the past in order to make real that which lies ahead. This is to be glimpsed in the words at the beginning of the article. Are we living up to what we have already acquired? Or are we debasing the gift we have gained? Are we embracing the opportunity created for us by H.P.B. and Those whose spokesman she was?

EVERY THOUGHT of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental — that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence — a creature of the mind's begetting — for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it. Thus, a good thought is perpetuated as an active, beneficent power, an evil one as a maleficent demon. And so man is continually peopling his current in space with a world of his own, crowded with the offsprings of his fancies, desires, impulses and passions; a current which reacts upon any sensitive or nervous organization which comes in contact with it, in proportion to its dynamic intensity. . . .

Nature has linked all parts of her Empire together by subtle threads of magnetic sympathy, and, there is a mutual correlation even between a star and a man; thought runs swifter than the electric fluid, and your thought *will find me* if projected by a pure impulse, as mine will find, has found, and often impressed your mind. We may move in cycles of activity divided — not entirely separated from each other. Like the light in the sombre valley seen by the mountaineer from his peaks, every bright thought in your mind, my Brother, will sparkle and attract the attention of your distant friend and correspondent. If thus we discover our natural Allies in the *Shadow-world* — your world and ours outside the precincts — and it is our law to approach every such an one if even there be but the feeblest glimmer of the true "Tathagata" light within him — then how far easier for you to attract us.

—A MASTER OF WISDOM

THEOSOPHICAL AIMS AND OBJECTS

[The following information for inquirers was circulated by William Q. Judge as General Secretary of the American Section of the Theosophical Society, and appears to have been drawn up in June 1893. The title used is our own.—EDS.]

THE THEOSOPHICAL SOCIETY has been in existence since November 1875, having been then founded in New York with the following objects:

First.—To form the nucleus of a UNIVERSAL BROTHERHOOD OF HUMANITY, without distinction of race, creed, caste, or colour.

Second.—To promote the study of Aryan and other Eastern literatures, religions and sciences, and demonstrate the importance of that study.

Third.—To investigate unexplained laws of nature and the psychical powers latent in man.

The Society appeals for support and encouragement to all who truly love their fellow-men and desire the eradication of the evils caused by the barriers raised by race, creed, or colour, which have so long impeded human progress; to all scholars, to all sincere lovers of TRUTH, *wheresoever it may be found*, and to all philosophers, alike in the East and in the West; and lastly, to all who aspire to higher and better things than the mere pleasures and interests of a worldly life, and are prepared to make the sacrifices by which alone a knowledge of them can be attained.

The Society represents no particular creed, is entirely unsectarian, and includes professors of all faiths. No person's religious beliefs are interfered with, and all that is exacted from each member is the same toleration of the views of others which he desires them to exhibit towards his own.

The Society, as a body, eschews politics and all subjects outside its declared sphere of work, the rules stringently forbidding members to compromise its strict neutrality in these matters.

As a condition precedent to membership, belief in and adherence to the first of the above named objects is required; as to the other two, members may pursue them or not, as they see fit. The act of joining the Society, therefore, carries with it no obligation whatever to profess belief in either the practicability of presently realizing the brotherhood of mankind, or in the superior value of Aryan over modern science, or the existence of occult powers latent in man. It implies only intellectual

sympathy in the attempt to disseminate tolerant and brotherly feelings, to discover as much truth as can be uncovered by diligent study and careful experimentation, and to essay the formation of a nucleus of a universal brotherhood.

The promoters of the Society's objects do not declare that in our time there can be established on earth a living brotherhood of peoples and governments. Nor do they expect or desire to sweep away at one blow the various distinctions which now exist in society and government. They believe that, in the natural order of things, with the progress of enlightenment, whatever is an obstacle and encumbrance to the development of human knowledge and happiness will pass away, as the morning mist before the sun.

What the Society hopes and means to achieve is, the bringing together in a large body of the most reasonable and best educated persons of all extant races and religious groups, all of whom shall accept and put into practice the theory that, by mutual help and a generous tolerance of each other's preconceptions, mankind may be benefited largely and the chances for discovering hidden truth greatly improved.

The Society sows the seed, leaving it to germinate in the fulness of time, for the benefit of future generations. It represents all creeds and every branch of science, for it believes that science and true religion should be one; it is the opponent of bigotry, no matter where, and the foe of vice, together with whatever tends towards its propagation. At the same time, a man whose past has been bad cannot be refused admittance, if he has a sincere desire to improve himself while he endeavours to benefit mankind. Nor in its members does it look for saint-like perfection, insisting only that each shall, as nearly as he can, live up to his best ideal.

The last of the three objects of the Society appeals to many persons, but not to the greater number. There are both exoteric and esoteric activities, or circles, or groups, at work in the Society, and some persons are desirous of seeking, that they may obtain, psychic powers. The rules for such pursuits are laid down with minuteness in the ancient Hindu books, to which all seekers are referred. No sacred teacher can be supplied to aspirants, nor messages sent to or conveyed from the Adepts. Those who are thus seeking for powers should know that within themselves lies the key to unlock the door; that the very first step toward the place where that key may be found is the acquirement, in truth, of the feeling of universal brotherhood, and that the selfish desire to obtain

psychic powers is a bar to such attainment.

At the same time, however, there are many devoted members in various countries who have acquired some information as to ways and means of investigation, and who are so bound up in the work that they consider it their sacred duty to help all inquirers, and, as far as possible, to put all Theosophists who ask them on the same road they themselves are trying to tread.

THE GREAT mass of mankind are of the common people, and it is with them we have chiefly to deal. For our message does not come only for the scholar and the scientific man. . . .

If we believe in our message and in the aim of the Society we ought never to tire telling the people that which they can understand. And the rich as well as the poor are the people to whom I refer. They need the help of Theosophy, for they are wandering very close to the marshes of materialism. They must have a true ethic, a right philosophy. Tell them of our great doctrines of Karma and Reincarnation. Tell of these with confidence, unshaken by opinions of others, and that confidence of yours will beget confidence in the hearer. . . . If you are sure, as so many of us are, that we are immortal pilgrims, then tell the people plainly and practically how they have been here before in other bodies, and will be here again to suffer or enjoy just as they may have decided in their other life, and they will believe it. They will soon come to that belief because these laws are facts in nature, facts in their own real experience. . . .

This Society is a small germ of a nucleus for a real outer Brotherhood. If we work aright the day must come when we shall have accomplished our aim and formed the nucleus. If we had five hundred members in the Society loving one another with true hearts, not criticizing nor condemning, and all bent on one aim with one belief, we could sweep the whole world with our thoughts. And this is our work in the future, the work traced out for us by those Masters in whom so many of us firmly believe.

If we only have patience what a glorious, wide, and noble prospect opens up before us!

—W. Q. JUDGE

THE THEOSOPHICAL SOCIETY: PREDICTION AND WARNING

[This article by W. Q. Judge was first published, towards the end of 1890, in a pamphlet entitled "Suggestions to Branches." The above title is our own.—EDS.]

WHILE IT IS TRUE that the Society was organized in November, 1875, at a meeting in New York at which Col. H. S. Olcott was made presiding officer under the chairmanship of William Q. Judge, and that thereafter Col. Olcott was made President for life with H. P. Blavatsky as Corresponding Secretary, it is also the fact that the impulse and direction for such beginning came, as is asserted by the three persons named, from a body of Adepts or perfected men who have come to be called in Theosophical writings the Mahatmas, the Masters, Initiates, and the like. These, H. P. Blavatsky said, told her to have the Society begun on a broad and free platform and to help Col. Olcott and all others in doing it, to the end that a definite attempt might be made to form the nucleus of a universal brotherhood through which the truth as to Man and Nature might be discovered, and toward which latter end the said Masters promised their help in messages sent to H. P. Blavatsky.

These general facts and assertions were always made from the beginning. But at the same time the Society has not and cannot as a body officially declare those beliefs, and no one is asked to assent to them, nor does dissent disqualify anyone from membership. All that is asked is adherence to Universal Brotherhood. So too, while H. P. Blavatsky, Col. Olcott, and many others firmly believe that the Society is the outer body which for this century represents the great Inner one composed of the Adepts of whom H. P. Blavatsky spoke, members are not obliged to believe it nor debarred from membership or help because they do not believe it. But it is well for all members to know in the beginning what the founder said on the subject; and she also said, claiming to speak for the Adepts, that once in every hundred years an attempt is made by them to bring to the world's attention the great and universal truths taught by all great world-religions in their beginnings; and that this Society represents the attempt made for this century.

By reading the Conclusion of *The Key to Theosophy*, written by H. P. Blavatsky, you will find on pages 304–307¹ what she says on the

¹ Indian edition, pp. 302-305.—EDS., THE THEOSOPHICAL MOVEMENT.

matter of the end and aim of the T.S., of its opportunity, and of what is needed. Certainly all that should be looked into by those who have joined the body in which she was so important a person at its founding.

Before pointing out what would lead to the failure of the real mission of the Society, it is necessary to advert to the fact that in consequence of the success of the T.S. movement a number of so-called occult societies have sprung into existence, all of them bad copies of the original, and our members should be warned against them. These spurious and misleading bodies and teachers have come up since the T.S. was founded, and a very large number of them take a part of what this Society has given out or portions of what has come out of the Eastern Occult methods and use them for their own ends. There could be no objection to promulgation of good ideas, even without any acknowledgement, provided they are correctly given. But there is a distinct objection to the presentation of a mangled and distorted portion of the information merely to back up some wild theories of their own, as many have done. Through most of them some one or other Theosophical doctrine has been partially expressed, the rest of their teachings being platitude or unverifiable, unphilosophical matter, and the trusting student has frequently to pay large sums of money to get but a bad imitation of the teaching which is all given out in Theosophical literature free of charge. It is therefore necessary to point out definitely to all members that before hurrying away from the Theosophical Society to obtain what may seem to them spiritual food from "occult" bodies, they should examine carefully the literature now before the world, to see if all that is or may be taught in these schools does not already exist in print, and if it be not merely a copy of that which has been said hundreds of times before.

The possibility of failure of the Theosophical Society lies in the following:

Dogmatism. That is, the definite statement by the Society as a body that this or that is an absolute teaching or doctrine of the Society. This has been the ruin of every organization of the kind so far formed, and this time it must be carefully guarded against. The Society was formed without distinction of creeds, and for any member to lay down the law to any other member, or to any person, as to what he should or should not accept as a belief of the T.S., is to commit a distinct breach of the contract he made on applying to join the ranks of the body. So, too, members must not abuse their individual rights, asserting that belief in any doctrine or person is necessary in order to be a

member or a Theosophist.

Priesthood. The possibility of forming a priesthood in a Society as free as this one may seem almost to have no existence. Nevertheless, so strongly is superstition grounded in the natures of the present race of men (although freer than their forefathers), and so weak is our race-character, that unless constantly freed from these tendencies and reminded of the necessity of leaning on our own Higher Selves for spiritual guidance, the danger of priestcraft is always present. This can be readily seen in the fact that not a new self-styled instructor turns up without his easily finding some pupils, and nearly every Hindu that visits our shores is run after by and often receives pledges, and also money, from persons who are too weak to think for themselves. This has to be guarded against.

Materialism. By this is meant a forgetfulness, on the part of the members, of their Spiritual Selves. Of course the study of the writings of agnostics and so-called materialists is invaluable in order that the Western ways of viewing life may be known, but it should be recollected that we too easily tend to be drawn away from a study of the causes of things — the spiritual side of Nature — to mere examination of their effects. And one risks losing much of his true perceptive power, and perhaps more than he imagines, unless ever on the alert to avoid crystallization, or falling into ruts or grooves. That is a reason why the study of the ancient occult teaching is recommended.

Non-Cosmopolitanism. Many of the attempts made in the past centuries have failed because they were kept confined to the minority, or to some particular race, or to some selected stratum of society. As far as possible, the work done by each Branch should extend all over the city or locality in which it is placed, the members not failing to recollect the existence of the law in Nature of compensation — the more help given to the race necessitates a greater help in return from Nature.

These are the main causes of possible failure in the Society as a whole and in the Branches as parts. And now another warning:

In the true Spiritual Philosophy there has always been one fixed and unchanging law with regard to spiritual teaching: that it cannot be bought or sold. Hence if any member hears of a society or of a person giving occult instruction for *money* first to be paid, let him be sure that it is “of the earth, earthy.” He will not be aided by it in the long run, but only led astray; and he will form Karmic bonds to it which it may take years for him to sever. Many members who failed to take benefit

by this warning, given out when the Society was first established and repeated at intervals ever since, have found by experience its truth. Besides that, it seems only just and right that members should first help the T.S. before they spend money on self-styled occult guides who wish to be paid.

The Theosophical Society is formed on such a basis that each member can think as he chooses, yet maintain a willingness to learn from and to help others. In it all members are helped to learn, and will receive what aid can be given them through its ranks, and through older members, and through the information periodically given out by the Great Order of which it is a part. Like a great mother, the Spirit of the T.S. constantly keeps watch over the members, her children, permitting them to take what they can from every source of learning—spiritual and otherwise—silently instructing them in the best methods by which to help their fellowmen, but ever watchful lest they should go too far along some of the innumerable side-paths that lead off from that most dangerous and difficult of roads, the road of the Study of the Self.

—WILLIAM Q. JUDGE

WE BASE our devotion and our efforts upon the nature of Those who gave the Message, and accept as safe, good, true and what is necessary, the lines that are to be found laid down in Their writings. Those who think that way, will work that way, and there is a solid basis for united effort in that position; any other position can but lead to differences, to assumptions, to authorities. It is UNITY that the Movement needs among all who are attracted by the Message; that which will best bring it about is the true way, no matter what anyone says. Neither Jesus nor H.P.B. lived and died that a book or books should be swallowed wholesale, nor even that men should become disciples, but that all men should become brothers. So we have to hold to that which eliminates differences, not pander to any form of religion near or far.

—ROBERT CROSBIE

AN ALLEGORY

ONCE three students were asked by their teacher to study the *Bhagavad-Gita* for a year and then come back with the result of their study.

One student opened the book and in the very first chapter came across several names of persons that he was unfamiliar with. Dismayed by his lack of knowledge of all these names, and full of enthusiasm to understand who they were, he felt that he would have to read the *Mahabharata*, of which the *Bhagavad-Gita* is an episode. It took him many months before he had learnt about the persons who took part in the Kurukshetra war.

The second student began reading the *Gita* but took for granted all the unknown names as also Arjuna's despondency and the attitude of Krishna towards this. He read on until he came to the second chapter and found the *Sankhya* doctrine mentioned. "What is this doctrine?" he asked himself. "I must know more of it." And he set out to learn all he could about this system of knowledge. It took him a long time, for he side-tracked to learn about the Vedas also.

Time was passing, and as he read on he came to know of the *Yoga* school. What was this? Again he left the *Gita* and studied this system in detail.

Then he continued with his reading of the *Gita*, but he had no time left to read of "Devotion to the Omnipresent Spirit named as OM."

The third student read right through the book, and then he began to read it again. He found out the underlying teaching Krishna was giving, and the book enthused him to live a life of duty, devotion and sacrifice. He did as he was told — he "pondered" on all he had read, and followed Krishna's advice to act as seemed best to him. He became, by his deep search into Krishna's teachings, free from doubt, firm, and determined to act according to his bidding. He took to heart Krishna's advice:

Place thy heart upon me a I have declared myself to be, serve me, offer unto me alone, and bow down before me alone, and thou shalt come to me; I swear it, for thou art dear to me.

The year came to an end. Cannot each one of us see what knowledge the three had gained? The first one had just gathered *information* — facts about many people. But his knowledge of the *Gita* was nil. He had lost the view of the forest by examining a few individual trees in it.

The second one had learnt more, for he now knew the *Sankhya* and other systems of philosophy. But the philosophy of the *Gita* itself he knew not.

The last one alone knew the *Gita's* message.

To which of these three categories do we belong?

THE PATH OF GROWTH is entered by Three Steps: hear what I say concerning them, and tread them as I direct:

1.—Labour always like one that seeks a Royal Reward for a task well done: but find your reward in work continued, and never in work completed.

2.—Rejoice if your lot be happy, but if it be miserable rejoice also. Joy and Sadness are your twin slaves joined from birth, and they must serve you together, or serve you not at all.

3.—Love Life, for he is the Great Teacher; but love Death also for he is the other Self of Life who alone can teach you nothing. . . .

You travel on an endless road, O Learner, when you walk according to the way of men; for you look back and see that it has no beginning and forward and see that it has no end. Therefore look neither backward, nor forward, but fix your eyes on each Step as you take it: then you will see that the length of the Road is only the length of the Step. Men walk the Way of Time, O Child, and they mourn the Past, and fear the Future: blot out all thought of Past and Future, and Suffering exists no more for you. . . .

Cut off the Past, and shut out the Future, and you lose the Life of the World of Men; yet when the Life of the World fades away, the LIGHT OF ETERNITY will dawn upon your eyes. *Now* is the ETERNAL, O my son! Fear and Suffering have no place there. No mists from the River of Poison obscure the Sun of Eternal DAY.

—From *The Sayings of the Ancient One*

MIND-PAINTED IMAGES

Keep safe that which has been entrusted to you. Turn a deaf ear to empty and worldly chatter, and the contradictions of so-called "knowledge," for many who lay claim to it have shot far wide of the faith.

I. Timothy, vi. 20-21

WHAT makes a man act in a particular manner? What is it that motivates his behaviour? For the average man, it is really the social rules, morals and laws of the land; his likes and dislikes, his family and racial environment; the natural aggressiveness of the animal in him; his biological urges, his aspirations, his religious leanings; his faith or the lack of it in the unknown and the intangible; his bigotry, fanaticism and vanity. The other motives are as varied as are the desires of man. It is these tendencies which, because of their various permutations and combinations, make the man's actions unpredictable sometimes even to himself. At best, unless he takes himself in hand, he remains a focus for a vast conglomeration of varied and opposing forces which he has generated and which he carries about with him in his own make-up. These lie dormant till, on the proper circumstance arising, their stored-up force gets released.

When a person with an average load of sin contacts Theosophy, he brings with him a mixture of opposing forces having varying degrees of intensity. It is these which make his mind sharp or dull, altruistic or intensely personal. In large measure, he displays a mixture where sometimes good prevails and sometimes evil. His intake of knowledge—even of the worldly kind—is therefore conditioned by the prevailing colour of his mind. The bucket of an average man's life is filled with water of more or less turbidity. Into this, he pours drop by drop the waters he distils from an application of the philosophy. When this happens in the early beginnings, the drop is immediately absorbed and lost in the surrounding turbidity. The purity of the drop is thus lost on the instant; but even so, the single drop modifies the turbidness in the measure of its force for purity.

For such men as are conscious of this turbid state and desire to remedy it, the philosophy offers to resolve their problems of sex, pride, anger, covetousness and desires. The cure for these ills exists, is in fact given in such books as the *Yoga Aphorisms of Patanjali*, *The Voice of*

the Silence and Light on the Path. The method consists in the deliberate and planned removing of the mind from the earthly (the bad, the indifferent and even the good) and using it for the discovery of the Real and the True. A dwelling upon principles which in their nature are eternal and not subject to change helps the aspirant along the path of progress. All too often, the beginner wonders why a study of cosmogenesis is necessary during the initial stages of his endeavour. The answer is that for the time that the mind is made to concentrate on metaphysical realities, a conjunction is induced between the student's Buddhi and his Manas. A little of such effort produces good and beneficent results.

However, the taking up of life at low levels and beautifying it does not come easily to men during the present cycle. Mere attendance at lectures and study classes, the reading of the Scriptures and the companionship of like-minded persons are not the only criteria for effecting a cure. Each of these is necessary, yet thoroughly useless if it stands alone. These are valuable aids but are supplementary to the real work which each student has to carry out on himself in the silence and secrecy of his own inner consciousness. To have an inkling of the true meaning of God, Law and Being, to understand theoretically the doctrines of cycles, Karma and Reincarnation is not over-difficult. But to translate this knowledge into one's life-activities is one of the most difficult tasks that any man can set himself.

How should the student start to plan his life over the days and years? Some inkling of the difficulty can be had from the experience of New Year's resolutions which have been easily made and as easily broken. How often has not the man struggled to free himself from a vice, only to succumb to it after some time, saying to himself that it was impossible to withstand its force? And yet, there must be within him an inner conviction that he must some day succeed, for he struggles on, nursing the hope of a final emancipation. There must surely be a reason for the persistent failures in keeping promises made to oneself. A glib answer would attribute them to weakness of will power, the lure of distractions, the changing of environment and all the apparent reasons which are usually put forward by way of excuse. Of the struggling souls, there are only the very few who have the moral courage to admit that what ails them is a weakness of character, a maladjustment, a defect or lacuna in the thinking, reasoning apparatus of the man himself. Indiscipline, unshamed indulgence in sense-life, perversion, a refusal to recognize the

elementary laws of ethics and good behaviour, the practice and encouragement of unbrotherliness and injustice — all stem from a warped character. It therefore follows that if by some means within our reach we can reform and remould our character, we may be able to wash away impurities and plant wholesome seedlings in clean places. The seemingly impossible could thus be achieved, granted the willingness and the effort.

If we try to analyse how we make or unmake character, we must come to the conclusion that it is formed by habits; that is, by the frequent repetition of the same or similar reactions to the same or similar stimuli, whether they be external or wholly internal. By a frequent indulgence in wrong-doing, the good man ends up as a devotee of evil. He has formed the habit of doing wrong. Conversely, by constantly leaning towards the good, the bad man embraces virtue. It is a working knowledge of this that is the basis of the rule: Eschew the evil; embrace the good. This is of course sooner said than done. St. Paul when faced with the difficulty of the task exclaimed: "The good that I would I do not; but the evil which I would not, that I do." (*Romans*, VII. 19)

The greatest obstacles to the formation of good habits are memory and the conjuring up of scenes and images of past misdeeds. Memory depends on several factors for its arousal. The atmosphere of places where elementals of a particular nature or colour throng and the beneficent or vile exhalations which are being constantly emitted by men who touch our lives are two of the several hidden arousers of memory. The haunting effects of certain dreams; the chance striking of a familiar chord which finds its entry into the man through sight, sound, touch, taste or smell; the getting involved in a phantasy of one's own creation; the touching to action, consciously or unconsciously, of the picture-gallery of the astral light; physical and mental irritants which arouse the locked-up memory of the organs — any of these may by association of ideas conjure up memories of scenes enacted recently or long ago. These in turn create a chain of images in the brooding over of which the soul may lose control over its trembling mind. Because of these two actions — the arousing of memory and then the weaving of images round the vortex created by memory — some men become by habit the direct brooders of evil. They deliberately arouse the wrong type of memory and, unleashing their image-making faculty, indulge their pet desire mentally. This in turn generates a force that is bound to find its momentary exhaustion in a physical wrong.

These arousers of undesirable memories, and the germs of moral

contagion that throng the terrain atmosphere and incidiously attack the weak spots of a man bring on a mild or a virulent attack. Once caught in the meshes of memory, the mind ceases to dominate the situation and its grasp on the soul is loosened. Memory pictures then make it captive and fill it full to such an extent that no other thought can find entry. Desire now lashed into activity by memory uses the mind for the creation of fanciful situations, scenes and events which heighten the sense of indulgence. When drop by drop the poison is added to its cup by repetition of wrongs, the mind loses its sanity, and if removed for any length of time from the soul-numbing effects of sense pleasures, yearns and schemes to get back to them like the drunkard to his flagon of wine.

To sum up, the return of the mind to the pleasure-grounds of senses takes place through (1) recalling of the images of past misdeeds; (2) prolongation of sense-pleasures by anticipation and retrospection; (3) wasting away through disuse of the higher knowledge; (4) dabbling with elements and elementals without proper safeguards; (5) placing of attention for prolonged periods on a consideration of the perishable things of life — a study of the sciences which deal with matter is but one example; (6) the refusal to see and reach to the imperishable in all things; (7) the sudden reversal of polarity of the atoms, shifting them away from the spiritual pole.

When for the first time the man yearns to break away from the chain of desires that binds him, he has to remember that memories which have not precipitated for a long time are not necessarily erased. They may lie fallow for years and flare up when circumstances permit their egress. Undesirable memories of a long impress are not killed by the practice of a few months or even years. Self-complacency has been the ruin of many.

How does one worsted in life's battles redeem oneself? With what force may the persistent tenacity of bad or undesirable habits be broken? How does one break up a whirlpool? The answer is — by breaking up the centre and core of its whirl. This breaking up can be effected only by a force which is stronger and which is applied to the whirl vortex at its most vulnerable point. Of all the weapons in the aspirant's armoury, the strongest is that of Devotion, which word when translated in the language of action means the surrender of the lower to the Higher Self. The man of evil can, by a continuity of good actions, become virtuous. When that goodness is imposed by oneself on oneself in the name and for the glory of the Highest, it has the power and the strength of giants.

Theoretically, this becomes easily demonstrable. In practice, it is the hardest task any man can assume. This must always be so because in the ordinary man desire dies hard. If driven from one stronghold, it seeks refuge in another and may lie low and feign death to reappear once again with added virulence.

In such a set-up, the only plank of salvation is the deliberate forming of mind-painted images, of deeds well done, of days passed in holy striving. In fact, the student is required on his own plane and according to his lights to exercise the power of *Kriya Shakti*.

What should be the nature of these images — *scenarios* and sequences if you like? What should be the central, the basic theme? What the action? Since the images have to be pictures of the man in action, the exercise precludes rumination on the abstract. It is of the essence of the exercise that the image drawn in the mind is made to percolate through on to the physical plane. It therefore follows that the images have to be woven round the student's immediate environment and circumstances. Can he envisage the injection of holiness in the discharge of his cumbersome duties? The power of imagination has to be used for constructive and imperishable ends. It is a matter of experience that such images do not come easily to the man even though he be sincere. Long years spent in quenching one appetite after another erase from the mind all images of that which is intrinsically good. To search for that which is real and therefore durable is difficult to minds that gravitate towards the evanescent.

It is therefore futile at least during the initial stages to strive for results which come only as the ultimate culmination of holy living. The initial steps have perforce to be cautious and have to be guided towards the avoiding of that which militates against the True. The craving for perishable things; the desire to appropriate power and position to oneself; the succumbing to bouts of anger — these corrode the Soul of man. It therefore follows that when the foreseeable events of the next day are conjured up and moulded before the mind's eye, the sequences of action (thought-will-feeling) must be fashioned in such a way that these three ambassadors of hell are kept at bay. Shall my eyes pour forth love or hatred; shall my ears react to abuse; shall my mouth send forth its thunderbolts of wrath? If not, what will they send and how? Questions such as these are neither difficult to propound nor yet to answer. But the exercise becomes futile if the preparatory work is left undone.

It will be readily conceded that the same exercise can be gone

through with an eye to worldly advancement by the business man, the socialite and the man hungering for power and possessions. What distinguishes the exercise as religious and spiritual is not only the motive but the grand invocation which must precede it. The student is called upon to summon all his energies and concentrate them into a one-pointed appeal to the Highest, invoking it to watch over and guide his efforts. The invocation becomes his salutation to non-human Presences, his obeisance to the Lord within. Without the unseen help from higher spheres, no light can come, and in forming images the unaided student can at his level only manifest cleverness — a juggling about with the unreal. His creations — fancies, day-dreams — remain uncouth and devoid of the fire that consumes the perishable until the time when his questing Soul furnishes the requisite conditions. These attained, there falls upon his eager listening ears (faintly at first, but none the less unmistakably) the Voice of the Silence. It is a Voice that speaks where there is none to speak. It is by this Voice alone that the student can learn to differentiate between the real and the unreal. It is then and then only that he can endow his creations with the strength, the purposefulness and the benediction which resides in the True. The essence of the exercise will then consist in the weaving of images around the message imparted by the Voice.

A conscious and cautious arousing of this faculty of the imagination preserves a man from great harm. The play of impulsive action is to a large extent eliminated even at the early stages of the endeavour.

Suppose that on the morrow an act of injustice is likely to be visited upon the aspirant. How will he meet it? Will the Soul suffer it in silence and yet harbour recrimination? Will the tremor be allowed to set up soul-oscillations at the moment the wrong is imposed, or will it be allowed to pass over — as weather storms are allowed to pass over — with the Soul calm and secure in its own citadel, safe from the storms and established in its own serenity? When abuses and ridicule, false charges and insinuations are heaped upon the disciple's devoted head, shall he follow the law of the jungle and scratch and tear and maim; or, shall he, closing the doors and windows of his Soul, allow the torrents to exhaust their fury, leaving the Soul dry and undrenched? Good images can thus be evoked and centred round events which are likely to impinge upon the consciousness. When initiating an action, the disciple can ask himself: Does the act sing its Halleluiah, its canticle of devotion to the Highest? Does it exalt both the doer and the deed? Will it

portray harmlessness? Will it evoke a spontaneous spiritual reaction in the person who will be affected by the deed? Images thus woven by the imagination do not fade away, and when the time ripens, they spontaneously move the man to action. For such an exercise, there are certain rules which are axiomatic. They are:

Truthfulness shall prevail whatever the cost.

Purity shall be maintained, however great the temptation.

Brotherhood shall be preserved though strife and war surround the aspirant.

The secret of the link between the incarnated Soul and its divine counterpart is discovered by remaining pure among the impurities of the world. There can be no recrimination, no fighting to avoid circumstances, for the awakened Soul realizes that his life's chariot is guided by immortal hands and he may yet find in the bitter fruit the elixir that gives strength, and in the stinging adversities the balm that will soothe his aches. Can he in his glad imaginings weave the rules of correct conduct into the fabric of his being? Can he discover in his eyes the instruments to sense the boundless Omnipresence of what the Egyptians called the God One? Can he tune his ears to the Soundless Sound? Can he raise his voice in song to chant the praises of the Most High? Can he through his sensitive skin feel the zephyr touch of the Divine Breath? Can he see his mouth as the organ of the Divine Voice and in his creative organs the procreative aspect of the Godhead? If he made images in conformity with the True, he would have transferred his attachments from the unreal to the real, from the transitory to the permanent. In this exercise and in this exercise alone will he be able to hear the whisperings of the Buddhi to his Manas.

By undertaking this exercise, what is it that the Soul seeks to achieve? What possessions does it aspire to own through its practice? Says *Light on the Path*:

Desire possessions above all.

But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united. Hunger for such possessions as can be held by the pure soul, that you may accumulate wealth for that united spirit of life which is your only true self.

THE FALL OF IDEALS

THERE ARE some very important ideas in H.P.B.'s article under the above title, reprinted in *U.L.T. Pamphlet No. 27*. They are important for us today, for in our world there seems to be such a "fall of ideals" that one cannot help wondering whether this presages a fall of what we call "civilization," or whether it is merely the darkest hour before the dawn. Can Theosophy win in the struggle to prevent such a fall?

If we cast our minds back to the beginning of the Christian era, we see a depressing picture, and we wonder if the cycle is being repeated today. In *Isis Unveiled* (II. 249-50), H.P.B. tells us what happened in the early centuries of this era. It is worth quoting:

All was confusion and turmoil during these first centuries. . . . All our philosophers were swept away by the ignorant and superstitious masses. The Philaletheians, the lovers of truth, and their eclectic school, perished; and there, where the young Hypatia had taught the highest philosophical doctrines; and where Ammonius Saccas had explained that "the *whole which Christ had in view* was to reinstate and restore to its primitive integrity the wisdom of the ancients — to reduce within bounds the universally prevailing dominion of superstition . . . and to exterminate the various errors that had found their way into the different popular religions" — there, we say, freely raved the *hoi polloi* of Christianity. No more precepts from the mouth of the "God-taught philosopher," but others expounded by the incarnation of a most cruel, fiendish superstition.

Is this being repeated from a different angle today?

Fortunately, the article "The Fall of Ideals" brings us help. H.P.B. tells us that falls and rises are a part of Nature's great law of evolution, and even in the darkest moments there is still the light of the divine in the lowest, and the very darkness is, for it, a growth. If suffering is the way of progress, then we can see the reason for the fall of ideals.

It is, she tells us, because of the law of evolution that ideals change and humanity's moral nature expands or contracts in accordance as it responds to the highest or the lowest ideals. Our moral code at one time embodies the noblest altruistic and aspirational ideals, while at another the ruling conscience will be the reflection of selfishness, brutality and faithlessness.

We have only to look at the newspapers and magazines the world over to know what ideals humanity, or a large part of it, is following,

and whither it is being led by those who ought to know better.

Protests we are quite familiar with, and often it is only by protests that the old ideas are destroyed to make way for better ones, but this is not always so. Many present-day protests and agitations are for the right to do what each one wants without consideration for others. Many protests are necessary and precede a rising tide of civilization; so we need some gauge for discriminating between protests which are desirable and those which are not, for they are the outcome of the ideals which are being striven for.

H.P.B. makes an important point for us to note:

Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in one common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias and Prejudice shall have disappeared before the elements of Altruism and Justice to all.

She reminds us that freedom, or liberty, is a vague word at present, and is but "a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units."

Rather than despair, we must apply her cure and work for Love of Humanity or altruism, cultivate an ardent aspiration for a universal reign of Justice, and realize the latent desire for light, harmony and goodness. These are words meaning what Plato meant by his Truth, Beauty and Goodness. Without truth there can be no light; without beauty there can be no harmony, and goodness we know is the anti-thesis of selfishness in any and every form.

The ugliness of war and war implements, lack of harmony and beauty in architecture, painting, sculpture and clothes today is appalling if we face the question squarely and do not say, "Oh, it is but a change of style!" H.P.B. warned us against "aping" others, and where is the country that does not ape another? Where is the nation that will set the ideals of beauty, proportion and harmony in all its surroundings? As cycles move on and after reaching the depth begin to rise again, so maybe the coming centuries will bring back some Michelangelo, or Leonardo da Vinci. Perhaps we shall return to Nature and copy her beauty and colour; perhaps we shall burrow underground in the darkness and copy the grotesque. Who knows?

Says H.P.B.:

It is towards the eternal *Esse* that every thing, as every being,

is gravitating, gradually, and almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point . . . the *central Spiritual Sun*.

This does not excuse us from working for the "brighter morrow"!

The "brighter morrow" is in the hands of the parents of the young, especially of the theosophical parents. Yet how many make even the ordinary common-sense application of what has been learnt, for example, of the value of sleep? We are taught to prepare ourselves for sleep by cleanliness of the body, emotions and mind, and to look upon sleep as a spiritual experience — if we would get the full value of that period. How many parents tell their children a story with a basis of fundamental truths, which quietens the emotions and sets the key-note for a truly refreshing sleep? How many help their children to learn, through their own example, how to live as brothers to all beings? How many begin the process of training their children in discrimination and discretion, in strict truthfulness and kindness towards the lower kingdoms? Why lower? Not because they are "inferior," but because they are in a lower standard in the school of life, and one day will reach up to the highest standard. We see what happens when children are allowed to grow untrained, un-*self*-trained, a prey to wants and hankering after independence, unmindful of the world around.

If we are to be left without help, then the future does look grave, very grave. The only bright side to it is the unexpected karmic events which move to good, and which show that the spirit of Truth is still vibrant, and slowly but surely will one day triumph. Each individual's "mite" makes in time the total mass, and if "the last straw breaks the camel's back," the last "mite" of the unknown unit will incline the balance in favour of TRUTH. It is under this sign that we conquer — individual effort on the side of the Law of Evolution and Righteousness.

THERE are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry debris of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome *a race of gods*.

—H. P. BLAVATSKY

THE LESSON OF DIVINE WISDOM

“MY DAUGHTER, I have watched you these many days with growing anxiety. There is a cloud on your brow and the light has vanished from your eyes. Does anything trouble you?”

“My father, a certain problem haunts me. I cannot put it from my mind. It seems sometimes as though my very life depends on solving it. Also, for the past four nights I have had strange dreams.”

The grey-haired scholar and the fair young girl sat together in a book-lined study. Dusk had fallen early. The monsoon rains were drumming on the roof.

“What problem, my dearest child, can so distress you, and why has it been kept from me? You surely did not think the writing of my book could come before your happiness?”

“It — it concerns your book.”

“My Historical Survey of World Religions? You astonish me! How can that possibly present any sort of problem to your young carefree mind?”

“My mind is carefree no longer. It is tortured by uncertainty. Oh, my father, I did not wish to speak of this. I did not mean to criticize your great and noble work.”

“But, Lila, I have at all times invited your criticism. Is not that why I have read it aloud to you, chapter by chapter? You are of the generation for whom my book is intended. I value your judgment.”

“Oh, father, do not say so! You do not know my mental confusion. All these many, many religions, each one claiming that it alone is valid as the blessed voice of Truth! I keep thinking of them constantly, little as I wish to, asking myself ever, Can one alone be that?”

The grey-haired scholar eyed the girl's strained face sombrely.

“Do you reproach me, or feel regret for your upbringing? Would it have been better for you had I guided your young footsteps into some one safe fold?”

“Oh, no, father, no! Like you, I must have spiritual freedom. It is not for my own sake that I find these rival claims distressing,” the girl answered hastily.

“How then, my child?”

“Why, father, they are pitiful — it pains me to think of them. What was meant to unite and uplift has been made a cause of division, wrath

and enmity, even of bloodshed.”

“All too true, daughter. But you spoke of strange dreams. Have they a bearing on this subject? Do they spring also from my book?”

“For three nights in succession, father, I dreamt the same dream. I was in some exposed place — the scene was wild and desolate — wearing only a patchwork garment. When I sought to draw it closer, for more protection, holes appeared in it and it threatened to fall to pieces. I had a terrifying sense of being but a poor helpless waif in a chill, hostile universe.”

“The patchwork garment of man-made systems!” murmured the grey-haired scholar thoughtfully. “A mere visual presentation of what occupied your thoughts, child. Realize that and dismiss it from your memory.”

“I will try,” said the girl obediently. “But on the fourth night — ah, that was beautiful! I could almost suppose it to be more than a dream — a vision. It brought me comfort and peace.”

“What was it?”

“Why, again I wandered waiflike, father, clutching at my wretched patchwork garment, while the wind howled over a vast dark abyss into which I feared to fall. Then lo, there appeared a woman clad in white, with something luminous folded over her arm. This she brought to me and, casting away the patchwork, clothed me amply, so that I was draped from head to foot. It was a fair robe, and seamless, of a substance that I can only compare to light. As she vanished, I awoke. And for the first time in many weeks I felt at peace.”

“Well might you, child, well indeed might you, for that, as you suppose, was no mere dream. It was the revelation of Truth to you. Truth, pure and whole, claimed you as its own. Now let me tell you something which must convince you (if need be) that we are at one, you and I, in the spirit. I, in turn, am reassured that I did right when I led you early to my own creedless temple.

“I have still to transcribe my final chapter. But it exists, complete already, in my mind. And in it you will find that I draw together all these diverse, seemingly competitive religions which have troubled you, showing that, as they sprang from one root, so, in their essential life, they still are one, and that whatsoever sound fruit they bear to nourish souls derives from that root only. In other words, my dearest daughter, I devote that final chapter to THEOSOPHY, our compendium for the pres-

ent age of 'divine knowledge' handed down to us from the WISDOM-RELIGION of antiquity. There your young heart will find that which it yearns for — universality, integrity, unity. There you will find, too, the distinction between *a* religion — which implies the many that have distressed and confused you — and Religion *per se*, which, in its widest meaning, is that which binds all men and all things in the entire Universe into one grand whole.

“Well might the figure in your vision be a woman, since a woman it was who brought us this THEOSOPHY, this restoration of knowledge at once scientific, philosophical and religious, which has to be traced in its origin to those Beings who, led by Karma, have incarnated in our humanity.

“But I will not enlarge upon this at the moment. Time enough tomorrow when I begin to put it on paper. Tell me only, my Lila, have I set your mind at rest? Do your eyes shine again? It has grown too dark for me to see them.”

“No, dear father, in this only are you wrong. It has grown light,” replied his smiling daughter, softly.

She put her hand in his and they sat in the silence of communion. The rain beat upon the roof like drums. But within the book-lined study there was peace.

IN the hearts of all, at some time, there arises the desire for knowledge. He who thinks his desire will be fulfilled, as the little bird in the nest, who has only to open his mouth to be fed, will very truly be disappointed.

—U.L.T. Pamphlet No. 36

THE LIVING POWER OF THEOSOPHY

WHAT does Theosophy mean to students of the philosophy? To live in accordance with its eternal and ethical principles is certainly uphill work for all those who are in earnest. How can Theosophy become a living, vital force in the world of men?

It may appear to some that the impact of the Theosophical Movement upon the affairs of men is hardly noticeable. Is this really true? The object of H.P.B.'s mission was in the first place to make the world aware of the very existence of a body of knowledge which she called Theosophy.

Students are brought to the realization that words of Truth and Wisdom are also words of power, for Truth is life-giving. These words have to be made alive in the innermost recesses of one's being. The teachings of Theosophy were never meant for head-learning; nor were they given for the benefit of a few chosen individuals. They contain the *seeds* of all possible growth. The lack of response shown by superficial enquirers may be due to the fact that they do not realize the significance of the message. It is possible, however, that the mind of the enquirer may be struck by the greatness and beauty of an idea, or the heart moved by the wisdom and compassion of great living beings, and this is enough to start him on an entirely new path. How many have not had their outlook on life completely changed by the sudden realization of a truth, the import of which might be missed by another! Thus a small seed almost inadvertently dropped into the right soil might in time grow and fructify. Theosophy is life-giving because it is so rich in those germs of truth which, if given out generously and bountifully to the world, may result in a rich harvest, in the sense that more hearts and minds may become devoted to the cause of truth and to the living of a purer and more humane life.

The teachings of H.P.B. have a redemptive effect on the mind. The Manas of the race has grown in a curiously misshapen fashion and has to be attended to with care and love. True seed-ideas germinate and thrive only in the soil of compassionate love. This is a fact of the spiritual life. Love is indispensable in the work of creation. The mind shapes into form that which has first been uttered by the heart. As the heart is the vital centre in the physical body, so is true love or compassion the living focus, on the plane of our true inner being, whence radiate life-giving rays. Compassion does not spring up from

weak and diseased hearts and souls; it is the firm and vibrant language of the diamond-hearted ones. It bespeaks absolute purity and perfect light. It is only such hearts that can sustain the mind in its work of creation, destruction and regeneration, the three aspects of life eternal.

It could be said that the perfect assimilation of the spirit of the teachings enables the disciple in time to vibrate in unison and harmony with the spirit of life itself. What, after all, is universal compassion but the true blending of one's soul-mind with the Universal Soul-Mind? Is not that state of consciousness the very essence of awareness? Thus Sages are aware of the life which vibrates round them and in outer space, enabling them to command the spirits of the elements and commune with the immortal essence of all that has life and motion. True life is true immortality, for the path of life and the path to immortality are one and the same.

H.P.B. did not come to start a new religion or even a new philosophy. Hers was a different and rather a unique task. She was the true magician whose words of love and power could stir to new life long-forgotten spiritual truths and aspirations. She made man feel his greatness and power, showing by deeds the extent of his capacity. Her own genius fills one with sheer wonder. She was herself a living example of what she taught.

What is life but spirit in action? It is that which warms and yet scorches not; that which is constantly active, yet remains indefatigable. It knows of no strain, because it abides above pain and pleasure. It knows of no hatred, for it includes all.

If only a few could tap that true life of Theosophy, then indeed would they transform and help men to see and hear from a different angle. The word "action" would take a new meaning. It is because students of Theosophy are not true to themselves and therefore also to the spirit of the message that they do not see their way more clearly. It is obvious that in our world today the word "ethics" needs rethinking, to say the least. For men do great wrongs without knowing it; yet, is it not felt at the same time that the voice of the inner god is not completely smothered? Is not the task, therefore, a most worthy one? Is not the outlook of the spiritual man essentially an optimistic one, always trusting the good in others, in friends and foes alike? Did not the Masters and H.P.B. place great faith in human nature when they struck again the first notes of the ageless wisdom? That wisdom brings the message of faith and trust, whatever the outside circumstances might

appear to be. For the real work is undertaken on that plane of being which is beyond the reach of the wicked and selfish.

The knowledge made available to us comprised also the fact that there exist in the world highly evolved beings whose moral stamina, will and faith would rouse others to listen to the words of wisdom, which are also words of power. Thus the grand plan of man's destiny was being drawn again for all. Can we find a more comforting idea than that of the existence of a living fraternity of perfected human beings who form an unbroken chain round the globe, and that even at his darkest hour no man is left completely without succour or hope?

All those who genuinely deplore the blackness of the age and the depths of misery and ignorance in which so many live, are offered the opportunity to share in the redemptive work. It implies becoming a living and shining centre, a nucleus. For, to serve and help, though in silence and unthanked, is real life, and to live for self alone is death. When the whole of life is seen as a single unit, acts are no longer assessed so much in terms of good and evil as in terms of that which is life-giving or death-dealing. In the last analysis, what counts in that self-redemptive work is not so much rushing out "to do, to do," but the will *to be*. In order *to be*, one has first to live in spirit by conforming one's life to the highest ideals conceived or conceivable at any particular time. Thus the horizon of one's spiritual vision and of one's mental life and concepts becomes more universal and all-embracing. For the true life of the mind has its roots in that Universal Mind which is itself an aspect of the Unknown Eternal Root. "The *Ashwattha*, the eternal sacred tree, grows with its roots above and its branches below. . . ."

Thus the mask of our personality has to mould itself to express the real lines and delicate curvings drawn by our spiritual imagination, and not the reverse; for the light of spirit cannot be made to further our sensual and selfish cravings. Is not such the dream of our inner God? It is said that to be born as a man is not easy. Are we going to miss the wonderful opportunity we have as human beings by not attending to the divine in us?

PREDICAMENTS

DAILY SITUATIONS that we encounter are full of paradoxes. *To do*, or *not to do*, is the constantly recurring question. Where, then, is there any surety?

Involvement with individuals is invariably a bitter-sweet experience, and the decision facing us is, generally, a galling one. Three dimensions of the personal crisis in terms of intensity, and three separate levels of choice lie before every one of us at such times.

Troubles come to all. How shall we meet them? The only way is: *head on*. Unless all factors, physical, emotional, mental, which come into play in our contact with persons, things and events are carefully analysed, confusion in decision and in discrimination results.

What, then, should we do? Let us use the *Bhagavad-Gita* to help impersonalize our motives, by impersonalizing our interest in future events, in future results from present thoughts, words and acts. Discrimination (Buddhic discernment) is the only true key.

Events pass, but leave their impress behind them. Our character and abilities express the impress made upon us by those *lives* which now make up our personalities (body, astral body, life-principle, emotions and intellect).

It is better to be trusted and respected than to be feared. If people do not tell us the straight truth, or make indirect insinuations, then let us ask ourselves what is the matter with *us*.

How can we discharge our responsibilities fairly if we know (and others sense) that we are *self-seekers*?

The first quality or faculty of those who are of a "godlike" character, says Sri Krishna in the Sixteenth Chapter of the *Gita*, is "fearlessness." The second is "sincerity." "Assiduity in devotion, generosity, self-restraint" then follow and are the direct outcome on the plane of action of the first two. What other guides do we need? We need only to remember and *use* them.

There lies the entrance to the Path!

LOVERS OF THE EAST

ANQUETIL DUPERRON

1731-1805

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WHO OPENED the doors of the east to the west? Who brought to the west the light of the east? Who were the ministers of the Indian Renaissance, the messengers of the Eastern Dawn? Earliest among the pioneers of the Eastern Wisdom, and in some sense the most potent in influence of all the early generation, we must record the name of Anquetil Duperron.

Born in Paris, on the 7th of December, 1731, Anquetil Duperron, as soon as years brought him conscious choice, turned his whole energies and hopes to the lands and learning of the east. It was as though a child of the eastern races, whose lips had already long ago tasted the nectar of eastern wisdom, had been brought by the cycle of birth and rebirth to the most stirring centre of the peoples of the west, that reviving memories might renew again the love for the lore of the sunrise, and that he might serve as fitting messenger and intermediary between the old races and the new. Like some wandered sun-worshipper in the lands of mist and snow, his heart thirsted for the sunlit forests and mountains.

After studying such oriental tongues as were then known in Europe, Anquetil's longing for the east possessed him altogether; he would have set out on his pilgrimage as a common soldier for the French armies in India, had not a meagre benefice of the government opened to him an easier path.

At Pondicherry, on the Madras coast, he studied modern Persian, then the language of the Indian courts; then would have learned Sanskrit at Chandranagar in the Ganges Delta, but the struggle for Indian rule between France and England made it impossible for him to remain, and he took refuge at Surat, on the coast to the north of Bombay. Surat was then the home of the Parsis, and Anquetil at once plunged into the study of Zoroaster's religion, translating as well as then was possible the *Zend-Avesta* scriptures of the worshippers of the holy fire. In 1762 he returned to Paris; a few years later, in 1775, he received from his friend Gentil, minister-resident at Faizabad, an old Persian manuscript, the translating of which gave to Anquetil his lasting fame.

This manuscript was a translation of the Upanishads into Persian, carried out under the direction of the gifted, ill-fated Mogul Prince, Mohamed Darashukoh. Darashukoh was a descendant of Akbar, the wisest and greatest of all modern Indian rulers; and from Akbar he inherited the search for the one wisdom that lies hid under all religions. This one wisdom Darashukoh sought in the bibles of all peoples: the Koran, the Laws of Moses, the Psalms, the Gospels. Sought, and found everywhere something precious; but the last word, the oneness of the Self and the Eternal, only in the Upanishads of ancient India. Finding the Upanishads first in "the Paradise-land of Kashmir," as he himself calls that high, sunlit valley, he was eager to give them to the world, and bent all energy on the completion of a Persian translation. Almost immediately he fell victim to the cold bigotry of his brother Aurungzeb, who, under the pretext of ridding the world of a freethinker and infidel, cut his own pathway to the throne of the Moguls.

But Darashukoh's life-work was ended; his Persian translation of the Upanishads complete, and this translation it was that Anquetil Duperron received, in Paris, in 1775.

Thinking French unsuitable, he set himself to render the work in Latin; and, in the midst of his labours, the storm of the French Revolution burst over his native land. Eager to continue his work, Anquetil made himself a silent isolation in a single room. "My food," he said, "is bread, a little milk or cheese, and spring water. With four sous a day I must supply my needs. In winter I have no wood for my fire, my bed has no pillow, no cover. I have neither wife nor children nor servants; almost all the world's good things I lack, and yet how I love all men, and the good above all. Here I wage my hard war with the senses, and disdain the enticements of the world. And, full of longing after the highest being, I await with quiet heart the dissolution of my body."

Anquetil's Latin version brought the wisdom of India to the shrine of western philosophy, yet one cannot but think that, had he rendered it into French, its influence might have been far greater; the wisdom of the east might have found its way, not to the shrine of the philosophers, but to the great heart of his nation. In 1775 the field was ready for the sowing; the minds of the French people were thirsty for new ideals; and, had Anquetil been a man of strong will and eloquent speech, there might have been then, in France, not a revolution for the evangels of Voltaire and Rousseau, but a Renaissance of Indian wisdom. Yet perhaps the hour had not yet struck.

Anquetil's splendid prologue to the Upanishads — "Here, reader, is the key of India's sanctuary"¹ — was quoted a year ago, at the beginning of our Upanishad studies. It remains only to give an insight into the quality of his work, by translating a few lines from his version of the Upanishad "By the Master." He concludes it thus, weaving the commentary into the text:

To the Light-being, the wise cry: O Being that hast the form of Light, lead me on the pure way; make me partaker of the great treasures of blessedness. Thou knowest all my works: forgive my sin. To thee, bowing down, the deepest adoration.

And the wise knows: "that the Spirit in the Sun, and the Light-being that has the form of Light — that am I; and the shining consciousness, that is universal Being — that am I; and the Evolver, the former of all — that am I."

THE ELECT PEOPLE of the future cannot be a nation or a race but an aristocracy of the earth, combining in itself the energy of European action with the serenity of Asiatic thought.

—ANANDA COOMARASWAMI

¹ "Here, reader, is the key of India's sanctuary, somewhat rough with rust. Enter, if thou darest, if thou canst, with pure and clean heart, drawing near to the highest being, and merging in it. Let the outer senses rest; awaken the inner. Let thy body be as dead, and sunk in the ocean of wisdom and unwisdom. Know it — after Indian custom — as a divine law, that thou seest nothing but the Eternal; that nothing is, but the Eternal."

IN THE LIGHT OF THEOSOPHY

The enormity of the nuclear-testing business is only just being discovered. It is not possible to assess the long-term effects of an excessive dose of radiation on human beings for the simple reason that the long term has not yet been reached. The first nuclear test was carried out in 1945, and in a period of 24 years (during which literally hundreds of tests, in the air, on the ground and underground, have been carried out) only the short-term effects can be measured. Professor Ernest Sternglass, an American specialist in radiation physics, claims that even the low doses of fall-out radiation have caused fatal genetic damage to hundreds of thousands of children in the United States. (*The Times of India*, October 2)

This is truly appalling. What has happened in the case of these tests, including the series in the Pacific, is a large-scale ingestion of radioactive strontium-90, through milk, meat or vegetation. Over a period of time this stuff deposited in bones had a lethal action on genetic material. It led to a halt in the decline of the foetal death rate in the United States, an increase in childhood leukaemia and an excess of infant mortality. Professor Sternglass says that he has convincing statistical evidence linking nuclear testing with genetic damage. He even fears that if the testing had gone on or is now resumed many millions of the unborn would have their future imperilled; indeed, we may have already reached a point of no return!

All this sounds like a horror science-fiction tale, but it is apparently coming true. Inasmuch as the full consequences will have to be faced by the future generations, grave is our responsibility, and the sooner this is realized the better for us and for posterity. We are also realizing that what the world needs is not more knowledge, but some guarantee that the knowledge already gained will not be misused. We must no longer look upon the statement "right ethics alone can direct power aright" as a mere truism, but realize it as an essential fact.

According to a Stanford University psychiatric team, some heart transplant patients become psychotic. They suggest that an anti-rejection drug called "prednisone" may cause psychotic behaviour such as delusions, insomnia accompanied by fear of a murder plot and a belief that the patients had received not only a new heart but also a new

personality. Psychiatrists report, too, that there is in general a higher incidence of emotional problems in heart patients than in any other group of surgical patients. (*Science Digest*, July 1969)

This was to be expected. Our medical men, knowing little of the real nature of the organs which go to make up man's body — knowing little, in fact, of the real nature of man himself, as a whole — are so taken up by the technical challenge of transplants that they have ignored some vital issues. If our organs are not merely physical, if they have a psychic-spiritual counterpart, then the really objectionable aspect of transplant operations, their subtle and far-reaching deleterious effect, is not difficult to perceive.

Electricity is considered the anaesthetic of tomorrow. According to a British medical researcher, safe and total oblivion is possible with the use of an electrical current passed through the brain. Before an operation, electrodes are placed in contact with the patient's head; a switch is put on, and the patient immediately and painlessly loses consciousness and is ready for a surgical operation of any duration. As long as the current is flowing the patient will be under anaesthesia. When the operation is over and the current is switched off, he awakens immediately. (*The Times of India*, October 11)

What recommends this new method, which is still at an experimental stage, is the fact that the chemical anaesthetics now in wide use have a measurable toxic effect. Chloroform, one of the oldest anaesthetics, is not widely used these days because of the possibility of nausea and vomiting as a side-effect. Ether, too, has a toxic effect on some people. Even the local and spinal anaesthetics now in use involve some risk. None of these handicaps will be present, according to the researcher, if electric anaesthesia is administered.

Many are the potential uses of electricity which are yet to be discovered, but it is well to remember that what is commonly known as such is not Electricity *per se*, but merely the secondary effect of another Cause. The phenomenon must not be confused with the noumenon.

“In the Light of Theosophy” for September 1969 noted the finding that an identical chemical experiment yielded different results every

time it was carried out, though the quality of the elements remained the same. The September 13-14 issue of the International *Herald Tribune* (Paris edition) has another interesting item which shows that an element that we generally think of as being invariable in its properties and reactions can vary surprisingly. In fact, as science is able to probe deeper into the more minute interactions of substances, it finds more and more individualism — supporting the Theosophical contention that the whole of nature is sentient and its individual components are independently co-operative, with general properties that are similar in the mass, but when dealt with individually there are apparent variations which tend to show individuality, if not in consciousness, then in intelligence.

Scientists now confirm the existence of a new kind of water which has the strange property of boiling only at the high temperature of 1,060° and freezing at 40° below zero. When the water freezes, it assumes a glass-like rather than a crystalline form. Two groups of researchers, from the University of Maryland and the National Bureau of Statistics, reporting the “remarkable properties” of “polywater,” said that it has the same chemical composition as ordinary water, two hydrogen and one oxygen atom, but has a density about 40% greater than ordinary water, and the strength of the chemical bond holding it together is much greater than that of the bond between the molecules in ordinary water.

Polywater has been produced in the laboratories in minute quantities by condensation of ordinary water vapour in capillary tubes. Among the many questions raised by the discovery are: Why has polywater never been found in nature? And if it exists in biological systems, what role does it play in life processes? Scientists do not know the answers yet. The question indeed will soon be: What is “normal” water, or “normal” anything?

According to a study reported by Morton A. Lieberman, an associate professor of psychiatry at the University of Chicago Medical School, most persons who die of natural causes show “a distinct awareness of signs of death more than a year before it occurs.” Professor Lieberman has tested 80 persons between the ages of 70 and 95. Forty have died since his study began. Of these 40, 34 had this awareness, Professor Lieberman said.

He was at pains to point out that "these people were not obviously physically ill when they began to show the signs." The psychological changes included both intellectual and emotional areas. "There was no evidence in the psychological changes that these people had any increased concern or fear, only that they were monitoring signs within themselves that became symbolized as death," he said. (*Fate*, August 1969)

Not only can a person have awareness of his own impending death, but one having clairvoyant perception can even predict the death of another. In *Letters That Have Helped Me* (pp. 124-25, Indian ed.), Mr. Judge discusses the question about the disintegration of the astral body prior to physical death and the length of time beforehand when it could be seen. He states that this process may begin two years before the death of the physical body, and adds:

There are cases — perhaps rare — in which five years before the death of the physical, a clairvoyant has seen the disintegration of the astral beginning. The idea intended to be conveyed is, that regardless of periods of time, if the man is going to die naturally (and that includes by disease), the corruption, disintegrating or breaking up of the astral body may be perceived by those who can see that way. Hence the question of years is not involved. Violent deaths are not included in this, because the astral in such cases does not disintegrate beforehand. And the way of seeing such a death in advance is by another method altogether. Death from old age — which is the natural close of a cycle — is included in the answer as to death by disease, which might be called the disease of inability to fight off the ordinary breaking up of the cohesive forces.

To the long list of causes that are supposed to lie behind the worldwide student unrest of the 'sixties, yet one more has been added. British psychologists have found that university students are more prone to mental illness than the rest of society. According to Dr. Anthony Ryle of Sussex University, nearly one in five British University students needs prolonged mental care. He is of the opinion that the continuous debate on values and the general absence of imposed ideologies at most universities provoke a sense of insecurity and unreality among students. This in turn brings to the fore personality defects and other difficulties which might otherwise have remained latent.

No such survey has so far been attempted in this country. But conditions in India can hardly be better. There are several factors which go to create despair and frustration among students, leading to an equally high rate of mental sickness, though for reasons other than those at work in Britain. This is a problem which calls for immediate attention.

According to Dr. Marshall Orloff of the University of California, alcohol in any form, even a few social martinis over week-ends, produces direct toxic effects on the liver which ultimately lead to cirrhosis. Damage to the liver from social week-end drinking has been demonstrated by a recent New York study. This, Dr. Orloff claims, is the first direct proof of the alcohol's damaging impact on this organ.

The liver has a fantastic capacity for recovery. Between one week-end's drinking and another it usually manages to repair the bio-chemical and structural damage done to it by liquor. But this cycle cannot go on for ever. Ultimately a scar tissue — cirrhosis — forms. This is not all. The study has also exploded the popular belief that if one eats well before drinking, no harm will result. According to Dr. Orloff, "a poor diet can increase damage from alcohol, but a good diet does not protect a drinker at all."

Bad as is the physical harm that can result from alcohol, its effect on one's moral and spiritual growth is still worse; for "alcohol in all its forms has a direct, marked, and very deleterious influence on man's psychic condition." (*The Key to Theosophy*, pp. 259-60)

The Arts and Man, published recently by Unesco, is an art book with a difference. It is aimed at the general public rather than at a limited artistic coterie and, more significantly, it is one of the very first art books to cover *all* the arts. The nine chapters — each written by a world-famous authority — together cover the whole range of artistic disciplines, including drawing, painting, sculpture, crafts, architecture, industrial and graphic design, literature, theatre, dance, cinema and music.

The starting point of the book, as expressed in the introduction by the editor, d'Arcy Hayman, is that "art can and should be an experience

shared by all men every day of their lives." This does not mean that all men should be artists, nor that they should spend all their time in museums, theatres or concert halls; rather, "it means that man's innate sensitivities to the arts . . . by early encouragement and education, must be given opportunity for growth so that the whole man can emerge." Dr. Hayman then goes on to describe the ways in which art functions in the life of man.

One of the most remarkable chapters in the book is "Music and the Nature of its Contribution to Humanity," by Yehudi Menuhin, in which the famous musician describes the mysterious influences exerted by music on man's mind and body, and sees it — and the other arts — as means of overcoming the debasement of human values threatening our civilization. Music, he writes,

creates order out of chaos; for rhythm imposes unanimity upon the divergent, melody imposes continuity upon the disjointed and harmony imposes compatibility upon the incongruous. Thus, as confusion surrenders to order and noise to music, and as we through music attain to that greater universal order which rests upon fundamental relationships of geometrical and mathematical proportion, direction is supplied to mere repetitious time, power to the multiplication of elements and purpose to random association. . . .

It was no coincidence that Einstein played the violin, for "time," as a fourth dimension, is no mere abstraction to a musician, but rather an infinite living, pulsating continuance, varied and mobile, sometimes dense, sometimes weightless, sometimes eruptive, sometimes still, its laws identical with those interacting laws of gravity, speed and weight which govern spatial phenomena. It is no wonder the ancient Greeks found music in the heavenly spheres. I wish I knew enough about science and astronomy to relate accurately, for instance, intervallie proportions and their mutual attractions and repulsions, or overtone progressions, to their spatial counterparts. . . .

Above all, music is a wonderful master and mentor. For one thing, we cannot overshout it: we must listen, as in itself it is a pure exercise, it exercises a sublimating effect on the otherwise cruder urges to concretize. Therein may also be its dangerous side, for it offers a ready escape from reality. I for one believe that the musician should constantly renew and retravel the paths between a full experience of living and his isolated private muse, for otherwise the muse — his inspiration, his driving power — will

wither.

It is the music in the words which actually lends them meaning; it is the music in our intellect, as well as in our hearts, which spells the capital difference between the dead hand of the vacant printed symbol and the living resonant communication of intent, feeling and conception. Far more numerous than the words we write or even read are the words we think and dream, filling our inner ear and mind with an almost continuous babel, that private and privately audible world which memory, thought and dreams inhabit and which to our conscious existence is an unending torrent of words. . . .

As I tried to convey, music is an effort to express through our senses all that is within and beyond their reach. Music is a call, a union — like love — with that which, while within and part of ourselves, is also and by this same token greater than ourselves. This is why music and deep religious feeling have so often been inseparable.

Theosophy abounds in references to the power of music, which is an aspect of the power of sound. The ancients recognized sound as the characteristic of the Ether of Space, and taught that hearing was the first sense developed. Pythagoras had studied Esoteric Science in India and it is therefore not surprising to find the Pythagoreans asserting that “the world had been called forth out of chaos by Sound or Harmony, and constructed according to the principles of musical proportion.” The Hindus hold the influence of melody to be one of the manifestations of the *Mantrika-shakti*, the power of speech or music, one of the primary forces in Nature.

H.P.B., who calls sound “*the most potent and effectual magic agent, and the first of the keys which opens the door of communication between Mortals and Immortals,*” writes:

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