



THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

FOR NEW VOLUME	1
FROM DARKNESS TO LIGHT	4
SICRUCIAN LETTERS	10
MENTAL SERENITY	19
WORDS (POEM)	20
YOGA-DISCIPLINES	21
THE GREAT HUNGER	25
JUDGE'S PREFACES	29
THE AND ITS SYMBOLS	33
THE LIGHT OF THEOSOPHY	35

Publisher's Announcements

THE THEOSOPHICAL MOVEMENT: Established November, 1930. Published monthly by Theosophy Company (India) Private Ltd., 40 New Marine Lines, Bombay 400 020, India.

This Magazine is an Independent Journal, unconnected with any theosophical society or other organization. The Publishers assume full responsibility for all unsigned articles herein.

SUBSCRIPTIONS: No subscriptions are accepted for less than one year of 12 numbers, each beginning with the November issue. All subscriptions should be accompanied by the necessary remittance. Price, Rs. 18.00, £2.00, \$7.00 per annum, post free.

COMMUNICATIONS: Contributions submitted for publication should be typewritten, on one side of the paper only, with wide margins, and addressed to the Editors. Copies should in all cases be retained by the writers, as no manuscripts are returned.

CORRESPONDENCE: Letters from subscribers and readers are welcomed, with criticisms, comments or questions on any subject treated in the Magazine. Questions on Theosophical philosophy and history will be replied to direct, or, if of sufficient general interest, in the pages of the Magazine.

BEQUESTS AND DONATIONS: Gifts and legacies will be gladly received from those in sympathy with the objects of this Magazine, when such benefactions are unencumbered and unrestricted. Donors should make their gifts direct to **THEOSOPHY COMPANY (INDIA) PRIVATE LTD.**, which is an incorporated association legally empowered to receive such donations and bequests in furtherance of its objects. These objects are:

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

Vol. 54, No. 1

17th November 1983

OUR NEW VOLUME

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1946.—Eds.]

SELF-ENERGIZATION unfolds the human sense of Responsibility. Self-assumed responsibility weakens the lower self which ever talks of rights and claims privileges. The Inner Ruler minds the heart, which, in mortal man, is the link between itself and its shadow—personal man. Minding the heart naturally leads to the right performance of duties—our duties—and leaves no time and encounters no inclinations to meddle in the lives and labours of others, which is the way of the devil who ever finds mischief for idle minds to do. Idle minds neglect their own duty to themselves and prattle about their rights to right other people and the world at large. Every duty casts its shadow on the screen of time and these shadows severed from their originals assume the shape of rights. The shadow of liberty is license and is named the right of self-determination; of free-speech, libellous and offensive words labelled frank talk; of love, lust, which is described as making desires free; of patience, lethargy named calmness; of thrift, greed, which is described as accumulation for future charity; of the desire to advise, fault-finding miscalled brotherliness; of endurance, passivity misnamed resignation. The doctrine of *Maya-Moha* explains how *Rajas*, the constant enemy of man, appears as *Sattva*, the friend to him who is enveloped by the small self born of the sensorium.

The Duty of the Theosophical Movement is to give Light to the hearts of mortal men. From the dawn of Self-consciousness which brought into being the sense of responsibility to the human kingdom, that Grand Movement has offered Light, and ready hearts have availed themselves of it—in the past as in the present. This magazine has assumed the responsibility of reproducing in a small and humble way the duty of offering the Light of Theosophy. Naturally what is contained in its volumes and pages is for the human heart, which has a double function to perform—to purify the lower mind so that the Light of the heart can be absorbed by it; and, secondly, to be the focus necessary for the direct absorption of the Wisdom-Light which is radiated by the Lodge of Adepts and Masters, Magi and Mahatmas. So in the pages of THE THEOSOPHICAL MOVEMENT a serious and sincere attempt has been made to discharge the twofold duty. True to the Lines laid down by H.P.B., W. Q. Judge and Robert Crosbie, it has given pure unadulterated Theosophy; and the performance of that duty will be continued. What is offered is either a purifier of the argumentative and faultfinding egotistic mentality or an enlightener of the heart-perception which alone can penetrate the thick veil of *maya* and the gossamer web of *moha*, and see that Interdependence of all units is a truth as basic as it is stupendous. Month by month this periodical has kept up its task, and perhaps some have been awakened to, others have been raised in, heart perception. To err is human and all students of Theosophy slip away from their noblest visions of Light and Love and Joy; this magazine endeavours to bring them back to the glorious memory of past visions as also to enable them to secure new visions of splendour and serenity.

This task will be continued and we request co-operation in the performance of our duties from writers and readers alike, from companions and associates, from friends known and unknown, from sincere enquirers and even critics, though they be strangers—from each and all save the carping faultfinder who opines that he is ever in the right and what is not approved by him cannot but be wrong.

THE THEOSOPHICAL MOVEMENT has accepted the woes of

birth, and its promoters and editors are determined to bear the brunt of human Karma, fearing no failure, courting no success, with their Soul-gaze fixed upon those Stars of the first magnitude whose rays are the solace and the inspiration of all nights and days.

THAT, notwithstanding our clear confession of faith, the average public will still sneer at the Theosophical Society, and will still go on misrepresenting it, as it did before, is as sure as the axiom which teaches us that this world of ours is the natural enemy of every new truth that unsettles its previous ideas, however erroneous these may be proved. As long as Society exists, it will have its party spirit, hence—its scapegoats and martyrs. But the Theosophical Society can bide its time and wait. No laugh can hurt it, and truth must prevail at last. In the civilized city of Boston, in 1835, Wm. Lloyd Garrison was dragged by the mob, with a rope around his neck, through the streets to the City Hall; and, less than thirty years after that event, he was proclaimed as one of the benefactors of his free country who had, at last, abolished slavery. As Lloyd Garrison fought against physical slavery, chiefly supported by the clergy, so the Theosophical Society fights against mental slavery, solely advocated by the same priestcraft of whatever religion. Themis in her guise of human justice may be represented blindfolded; and satire more blind and cruel even than Themis herself—kills sometimes. Yet even in its blindness it is discriminating and forced to do justice, however tardy. In Lucian's famous *Sale of the Philosophers*, where all the Greek celebrities are sold at auction, the great and pure Pythagoras is made to elbow the cynical Diogenes with his rags and filth. Yet while the Samian Sage brings ten gold minae, the Athenian Cynic is knocked down only for two oboli.

The Theosophical Society can hardly be judged and appreciated during the present generation; it is but in the future that it may expect—fair bidders.

—H. P. BLAVATSKY

FROM DARKNESS TO LIGHT

He who would hear the voice of Nada, the "Soundless Sound," and comprehend it, he has to learn the nature of Dharana.

—*The Voice of the Silence*

The way and the truth come first, then follows the life.

—*Light on the Path*

You are the free volunteer workers on the fields of Truth, and as such must leave no obstruction on the paths leading to that field.

—*A Master of Wisdom*

To every student of Theosophy there comes a time when he realizes that he is not doing enough for the Cause. He finds that the benefits he has received from the Philosophy far outweigh his efforts at promulgation or at furthering the objects of the Movement. He casts about for ways by which he can enlarge his participation in the noble efforts of the few. His studies have brought to him the realization that concentration and meditation are the disciplines best suited to take him further, and so he sets apart a certain period of the day or night for the diligent practice of what the world calls meditation. He, however, realizes soon enough that concentration to be efficacious must have that singleness of aim, purpose and teaching which alone is acceptable to the Highest—the *Ishwara* within—and that unless these are well defined and strictly adhered to, no real advance is possible.

If this is so, and it undoubtedly is, then what exactly is the meditation that Theosophy advocates? Madame Blavatsky clarifies what Theosophy has to say on the point. In her *Key to Theosophy* she says:

Meditation is silent and *unuttered* prayer, or, Plato expressed it, "the ardent turning of the soul toward the divine; not to ask any particular good (as in the common meaning of prayer), but for good itself—for the universal Supreme Good" of which we are a part on earth, and out of the essence of which we have all emerged.¹

¹*The Key to Theosophy*, Indian Edition, p. 10.

In other words, as Damodar K. Mavalankar expressed it, meditation "is the inexpressible yearning of the inner man to 'go out towards the infinite,' which in the olden time was the real meaning of adoration."² Once it is understood what meditation truly is, it requires no great intelligence to come to the conclusion that if a person sets apart only a fraction of the twenty-four hours of the day for his efforts at "going out towards the Divine," and for the remaining hours associates with those whose pleasure it is to glory in the material aspects of life, he is bound to fail. Can he continue to indulge in sense-titillating sounds, enjoy ignoble sights, delight in unholy desires, relish food and drink that do the wit abuse, and still expect to succeed in his aspiration to turn his face to the Divine? For such as he was the advice given: "The Self of Matter and the SELF of Spirit can never meet. One of the twain must disappear; there is no place for both."³

It is therefore necessary that the aspirant to wisdom develop that strength of will which can enable him at all times to remain in the proper mental atmosphere, and patiently await the hour at which the lotus of his soul will open itself up to the Divine. It is of paramount importance for the student to understand that these disciplines are not like study routines in some schools where, once the annual examinations are over, the strain of imbibing the teachings is for the time being relaxed and the student lays down pen and paper and books at the start of the long vacation. To succeed in Occultism, the determination to remain true to the original resolve must not be allowed to dissipate itself in a passing flash—a single fierce desire of a short duration. That act of the initial determination has to be preserved, tended and continued throughout each livelong day and night.

It does not require any great degree of perception to realize that good thoughts, good words and good deeds cannot emanate from the man of wrath, or the man of ambition, or the man of greed. The hallmarks of an awakened spirituality appear only after the soul has made its profound obeisance to the Inner Lord and entered upon the laborious task of giving a new orientation to each cell and atom of the body and of its ethereal counterpart.

² *U.L.T. Pamphlet No. 12*, pp. 2-3.

³ *The Voice of the Silence*, p. 13.

It is not pertinent to ask whether a person can do this. He *has* to do it lest in the coming cycles he find himself denuded of all power and at the mercy of the great tidal waves in life which will rush him into one or another of the all-swallowing vortices.

To rise to concentration and meditation, the consciousness which in the average person is limited to the material aspect of things has to be enlarged to enter upon the Divine and the Eternal. These higher states cannot be reached until one has fabricated the vehicles appropriate to their refined natures. But long before these can be fashioned, the stranglehold of the body and the senses has to be broken. The snake has not only to be scotched; it has to be killed. For this, the presently existing life-atoms of the body have to be eliminated and replaced by such life particles as would be more amenable to the touch of the higher and sublimer states of consciousness. The person has to hatch himself out of his present gross body by the process of attracting new and refined life-atoms to fill the vacancy caused by the outgoing atoms so that no chance is given to a new set of gross atoms to rush in and solidify. This is made possible if he uses his mental and moral nature in such sustained fashion that no atom carrying a wrong type of impress can enter. It is of course necessary that his prevailing moral fibre is kept free of all images that are not pleasing to the highest within him, and this he can do if his resolve to move further along the path is backed by an adamant will.

This deliberate and calculated change in the life-atoms has to be engineered and sustained with an unbroken continuity over a long period of years until through habit the process becomes semi-automatic. This continuity of effort is necessitated by a law inherent in the lives which make up the body. It is now generally admitted that every seven years we change skin as effectively as any serpent, and this so gradually and imperceptibly that, had not science after years of unremitting study and observation assured us of it, no one would have had the slightest suspicion of the fact.⁴ It is this very cycle of seven years that has now to be used intelligently for planning an intake of new refined lives that will re-

⁴ *Five Years of Theosophy*, p. 7.

place the old ones and so fabricate a body more congenial to soul-growth during the next seven-year cycle. There is one more consideration to be kept in mind when programming such a change of the body-atoms. If by processes of the mind one can bring about startling results in the body and its organs, it is equally true that there are certain physical habits which conduce to certain moral and intellectual results.⁵ If habits uncongenial to the soul have been allowed to strike deep roots over several preceding seven-year cycles, then these habits will require correspondingly strong and drastic remedies for their eradication. Yet, if the will is sufficiently aroused, it can carry all before it because that will borrows its strength and power from the higher planes and strata of consciousness.

The shedding of his coat of skin and replacing it with more refined particles leads the disciple on to the next step—that of building within himself a temple worthy of his inner Lord and Master. Without this temple, which is to be built with no sound of hammer or chisel being heard, the disciple cannot expect to have instant access to that which is desired to be known. That there is a power by which a man can reach out to the knowledge of things as they are, not as they appear to be, is affirmed by teachers of Occultism down the ages, and they have also shown that the way to acquire such a power is by cultivating concentration.⁶ This power is not readily available to ordinary people because they doubt its existence and because the inner man, who is the one to have these powers, has, like any new-born child, to grow to maturity. Unless he is provided the conditions under which he can function, this inner person remains enmeshed within the body. Therefore as a first step towards his liberation, the aspirant has to extricate him fibre by fibre from the surrounding mass of flesh, blood, lymph, etc. This is not easy but is possible of achievement. Concentration has the potency to enable this inner man to cohere and shape himself into a body with a set of organs distinct and separate from the physical. Once these organs are formed, it is possible to develop them and make them start func-

⁵ *Five Years of Theosophy*, p. 15.

⁶ *U.L.T. Pamphlet No. 18*, p. 8 et seq.

tioning on a plane of nature which is particularly theirs, and it is through practice and experimentation that their use can be perfected. It is at this stage of his development that the disciple can come across demonstrable proofs that the virtues are important and relevant aspects of life. For, the slightest manifestation of anger, jealousy, greed or any other passion can make the newly fabricated vesture disintegrate or shrivel up or rush back and mingle fibre by fibre with the body. Avoiding this danger to its existence, this newly fabricated body or vesture has to be used by the soul to traverse immense fields of investigation and experiment and in that process to face and overcome hitherto unknown dangers. In this attempt at a mastery of the self, there is no going back; the brave man wins his reward, the coward perishes.

The journey, or rather the pilgrimage, to the temple of Divine Wisdom, once started, cannot be abandoned, because with each step forward a chasm opens up behind. At each pause on the long and arduous journey, the pilgrim is advised to examine his motive, for it is the motive that colours the will and makes it noble or ignoble. "Restrain by thy Divine thy lower Self. Restrain by the Eternal the Divine."⁷ This conveys a message that cannot be ignored except at great peril to oneself.

It is part of the plan of manifested life that after the many have emerged from the One, they are expected, before being finally reabsorbed in the One, to gravitate by gradual stages towards that homogeneity which the great divine Hierarchies represent—a united body which is thus described in *The Secret Doctrine*: "Individuality is the characteristic of their respective hierarchies, not of their units."⁸ Earlier, in the same volume, these Hierarchies are compared to the divisions of an army made up of brigades, regiments, etc., each with its separate individuality, its limited freedom of action and limited responsibilities, each contained in a large individuality to which its own interests are subservient, each containing lesser individualities in itself.⁹

What then should be the goal to which the pilgrim aspires

⁷ *The Voice of the Silence*, p. 41.

⁸ *The Secret Doctrine*, I. 275.

⁹ *Ibid.*, I. 38.

by undertaking the disciplines of concentration and meditation? This is what the Great Master wrote during the early years of the Movement:

Among the few glimpses obtained by Europeans of Tibet and its mystical hierarchy of perfect Lamas there was one which was correctly understood and described. The incarnations of the Bodhisattva Padmapani or Avalokiteshvara, of Tsongkhapa, and that of Amitabha, relinquished at their death the attainment of Buddhahood, *i.e.*, the *summum bonum* of bliss, and of individual personal felicity, that they might be born again and again for the benefit of mankind. In other words, that they might be again and again subjected to misery, imprisonment in flesh, and all the sorrows of life provided that they, by such a self-sacrifice, repeated throughout long and weary centuries, might become the means of securing salvation and bliss in the hereafter for a handful of men chosen among but one of the many planetary races of mankind.¹⁰

THERE is a road, steep and thorny, beset with perils of every kind, but yet a road, and it leads to the very heart of the Universe: I can tell you how to find those who will show you the secret gateway that opens inward only, and closes fast behind the neophyte for evermore. There is no danger that dauntless courage cannot conquer; there is no trial that spotless purity cannot pass through; there is no difficulty that strong intellect cannot surmount. For those who win onwards there is reward past all telling—the power to bless and save humanity; for those who fail, there are other lives in which success may come.

—*Lucifer*, September 1891

¹⁰ U.L.T. Pamphlet No. 33, pp. 4-5.

ROSIKRUCIAN LETTERS

(Translated from the German)

I

DIVINE WISDOM

[Reprinted from *The Theosophist*, July 1887.—EDS.]

DO NOT ATTEMPT to study the highest of all sciences, unless you are resolved to walk in the way of holiness; for those who are not capable of feeling the truth will not understand my words. Only those who enter the kingdom of God will understand the divine mysteries, and each one can learn wisdom and truth only to the extent of his ability to receive the divine light of truth in his heart. Those who live merely in the light of their intellect will not understand the divine mysteries of nature, for the *words* which the light speaks, are not audible to their souls; only he who deserts his own self can know the truth; because the truth is to be known only in the region of (absolute) good.

Everything that exists is a product of the activity of spirit; the highest science is the one by which man learns to know the link which connects spiritual intelligence with corporeal forms; there are no hard lines between spirit and matter, but there are all possible shades and gradations existing between these two extremes.

God is Fire, emitting the purest Light. This Light is Life, and the gradations existing between the Light and the Darkness are beyond human conception. The more we approach the centre of Light, the more strength do we receive, the more power and activity is the result. Man's destiny is to rise up to that spiritual centre of light. Primordial man was a child of that Light. He was in a far higher spiritual state of perfection than his present one, he descended to a more material state and assumed a gross corporeal form. To rise up to his former altitude he must retrace his steps on the path on which he descended.

Every animate object in this world obtains its life and activity through the power of the spirit; the gross elements are ruled by the more refined ones, they again by still more refined ones, up

to the purely spiritual and divine power, and thus God influences and governs all. There is a germ of divine power in man, which may become developed into a tree, bearing wonderful fruits; but this germ can only be developed by the influence of the heat radiating from the fiery centre of the great spiritual sun and the degree of this heat is felt in proportion as we approach the light.

From the supreme and aboriginal centre or cause are continually radiating active powers, streaming into the forms which its eternal activity has produced, and from those forms they radiate back again to the first cause, thus producing a continual chain, wherein everything is activity, life and light. Man, having left the radiant sphere of light, has become incapable of contemplating the thought, will and activity of the infinite One in its unity; he only sees now the image of God in a multiplicity of various images. Thus he sees God in an almost infinite number of aspects, but God itself remains only one. These images should remind him of the exalted station which he formerly occupied, and to regain which he must use his efforts. Unless he uses his efforts to rise to a higher spiritual altitude, he will sink still deeper into sensuality, and it will then be far more difficult for him to return to his former state.

In our present terrestrial life we are surrounded by dangers and endowed with little power for our defence. Our material bodies chain us to the realm of the sensual, and we are daily tempted by a thousand attractions. In fact, without the reaction of the spirit, the action of the animal principle in man would draw him quickly down into the mire of sensuality, where his manhood would ultimately be lost. Nevertheless this contact with the sensual is necessary for man, because it furnishes him with strength, and without that strength he would be incapable of rising. Man is enabled to rise by the power of the will, and whose will has attained such a state of purity as to be one and identical with the will of God, may even during his life upon the earth become so spiritual as to behold and understand the realm of intelligence in its unity. Such a man may accomplish everything; because, being one with the universal God, all the

powers of nature are his own powers, and in him will the harmony and unity of the whole become manifest. Living in the eternal, he is not subject to the conditions of space and time, for he partakes of the power of God over all the elements and powers in the visible and invisible world, and shares and enjoys the glory (consciousness) of the eternal.

Let all your efforts be directed to nourish the tender plant of virtue within yourself. To enable it to grow, purify your Will and let not the illusions of time and sensuality tempt and cheat you; and with each step which you advance on the path to eternal life you will obtain a purer air, a new life, a clearer light, and your mental horizon will expand in proportion as you rise upwards.

The intellect alone does not lead to wisdom. The spirit knows all, and yet it is known by no man. The intellect without god becomes insane, it begins to adore itself and repulses the influence of the Holy Ghost. Oh, how unsatisfactory and misleading is such an intellect without spirituality! How soon will it perish! Is not the spirit the cause of all, and how soon will the light of even the brightest intellect cease to shine, when bereft of the life-giving rays of the sun of spirit!

To understand the secrets of wisdom it is not sufficient to speculate and to invent theories about them; the foremost requirement of all is wisdom. Only he who acts wisely is really wise, even if he has never received any intellectual instruction. To enable us to see we must have eyes, to enable us to hear we must have ears; to enable us to perceive the things of the spirit we must have the power of spiritual perception. It is the spirit and not the intellect which gives life to everything, from the planetary angel down to the mollusc in the ocean-bed. That spiritual influence always descends from above downwards, but never rises from below upwards; in other words, it always radiates from the centre to the periphery, but never from the periphery to the centre. This explains why the intellect of man, being the product of the light of the spirit which shines into matter, can never rise above its own sphere, or penetrate with its light into the sphere of the light coming from the spirit; only if man's

consciousness enters the realm of the spiritual light will his intellect become capable of grasping spiritual truths. This is a truth which the great majority of the learned and scientific will not comprehend; they cannot rise above their own self-created intellectual spheres, and they consider all things beyond as vagaries and idle dreams. Therefore their understanding is dark, in their hearts reside passions, and they are not permitted to see the light of the truth. He whose judgment is determined by what he perceives with his external senses, cannot grasp spiritual truths; a sensual man clings to his individual self, which is an illusion, and he naturally hates the truth, because the knowledge of the truth destroys his own individual self-hood. The natural instinct of the lower self of man impels him to consider himself as an isolated being, distinct from the universal God; the knowledge of the truth destroys that illusion, and therefore sensual man hates the truth.

Spiritual man is a child of Light. The regeneration of man and his restoration to his former state of perfection, in which he surpasses all other beings in the universe, depend on the destruction and removal of everything which clouds or obscures his true inner nature. Man is, so to say, a concentrated Fire within a gross material shell: his destiny is to dissolve in this fire the gross material parts (of the soul) and to unite himself again with the fiery centre, of which he exists as an isolated spark during his terrestrial life. If man's consciousness and activity are continually centred upon external things, the light radiating from the divine spark within the heart becomes weaker and weaker, and finally disappears; but if the internal fire is cultivated and nourished, it destroys the gross elements, attracts other refined principles, renders man more and more spiritual and endows him with divine powers. It changes not only the state of the soul (the internal activity), but also the state of the body, makes the latter more receptive for pure and divine influences, and nobles the whole constitution of man, until he becomes actually the Lord of creation.

NOTE.—Divine Wisdom or "Theosophia" does not consist in intellectually knowing a great many things, but in *being wise* in thoughts, words and

actions. There can be no "Indian" or "Christian" or any other *qualified* Theosophy. Wisdom in the absolute (Divine Wisdom) has no qualifications. It is the practical recognition of absolute truth, and this truth is only *one*.—H.

II

THE PRACTICAL WAY TO APPROACH THE LIGHT

He who by the gratification of sensual desires attempts to fill the void existing within his soul, will ever be disappointed, nor can the cravings of the heart after the truth be satisfied by intellectual pursuits in regard to external things. Man cannot enter the harbour of peace, as long as he has not conquered within himself everything which is incompatible with his divine self and its aspirations.

To obtain this victory man must seek to approach the Light by obeying the law of the Light. He must cease to care for external and sensual things, direct his spiritual sight towards the Light, and try to dispel the clouds which separate him from the latter. The first step necessary is to become conscious of the existence of the divine germ within oneself, to direct the power of Will towards that centre, to lead an internal life, and to attend strictly to all internal and external duties.

There is an occult law, which has often been mentioned in occult writings but is still understood only by a few, which says that "everything *below* has its counterpart *above*, and there is nothing, however insignificant it may appear, which is not depending on a corresponding higher thing; so that if the lower one acts, the higher one will react upon it." According to this law, every good or evil desire, thought, or aspiration, is immediately followed by a corresponding reaction from above. The more man's will is pure and unadulterated by selfish desires, the stronger will be the divine reaction.

Man is by no means dependent on his own exertions for the purpose of progressing spiritually; on the contrary, the less he attempts to establish laws of his own, and the more he submits to the universal law, the faster will be his progress. Man can exercise no Will of his own in any way different from the Uni-

versal Will of God; his will, if not identical with the divine will, is merely a perversion of the latter and becomes ineffective. Only when man's individual will is in entire harmony and co-operation with the will of God, will it become powerful and effective.

Moreover, there have been at all times celestial or spiritual agencies, which have entered into communication with man to impart to him a knowledge of spiritual truths, or to refresh his memory when such truths were about to be forgotten, and thus to establish a strong link between the intellectual and the divine man. Men who are sufficiently pure may, even while in this life, enter into communication with and know these celestial messengers, but there are few who are sufficiently pure and spiritual to be able to do so. It is, however, the *Will* and not the Intellect which must become purified and regenerated, and therefore the best of instructions are useless unless one has the Will to carry them out; and as nobody can be saved against his Will, it must be the innermost desire of the heart to know and to practise the truth.

He whose *Will* is thus good will obtain knowledge and the power of the true Faith, without needing any external signs or logical reasons to convince him of the truth of what he knows to be true; only the would-be-wise of the world ask for such proofs; for, their hearts are full of conceit, and their will is evil, and therefore they possess no spiritual knowledge and Faith, and have not the power to know anything unless it comes through external channels; while those whose minds are pure and without duplicity in course of time become conscious of those truths in which they intuitively believed.

All sciences culminate in one point. He who knows the One, knows All; he who believes he knows many things, believes in illusions. The nearer you arrive at this point—in other words, the closer your union with God—the clearer will be your perception of the truth. If you arrive at that point, you will find that there are things in nature which transcend the most exalted imagination of our philosophers, and of which our scientists do not yet dare to dream.

All life is in God, and there is no life without God, and that which seems to live without God is merely an illusion. If we desire to know the truth, we must look at it in the light of God and not in the false and deceptive light of our intellectual speculation. There is no other way to arrive at a perfect knowledge of the truth except the union with the truth, and yet this way is known only to a few. Those who follow this path are ridiculed and laughed at by the world; but that world does not know the truth, for it is a world of illusions, filled with cripples who are blind to the truth.

To learn to be silent and tranquil, to remain unaffected by the laugh of the fool, the scorn of the ignorant and the contempt of the conceited, is the first sign of the dawning of the light of wisdom. Nevertheless the truth, when it is once fully understood, is able to bear even the most severe intellectual scrutiny and the aggressions of the most powerful logic. It is only those who feel, but do not yet fully perceive the truth, whose minds may be shaken. Those who know and understand the truth stand as firm as a rock.

As long as we seek for the gratification of our senses, or wish to satisfy our curiosity, we do not seek for the truth. To find the truth we must enter the kingdom of God, then will the truth come to our understanding. To do this, it is not necessary that we should torture our body or ruin our nerves, but it is necessary that we should believe certain fundamental truths, which are intuitively perceived by all whose intellects are not perverted. These fundamental truths are the existence of a universal God (*i.e.*, cause of all good) and the possibility of the immortality of the human soul. Man has a reasoning intellect, and has therefore the right and the power to use it; but he has not the right to misuse it, that is to say, to employ it for purposes which are opposed to the law of good, which is the Law of divine Love and Order or Harmony. He should not desecrate the gifts given to him by God through the instrumentality of nature; he should consider everything as being a divine gift, and himself as being a living temple of God and an instrument through which the divine power may become manifest.

A man without God is unthinkable and could not exist; for, all nature, man included, is merely a manifestation of God. If light enters our interior, that light is not of our making but is given to us by the sun, and if we recede from the sun, the light disappears. God is the sun of the spirit: our duty is to remain in its light, to enjoy it and to call others to enter the light. There is no wrong in seeking to know this light intellectually, if our Will is directed towards it; but, if the Will is attracted by a false light which we mistake for the sun, we necessarily fall into error.

There is a definite and exact relation existing between the cause of all things and the things which that cause created (produced). Man may even in this life arrive at a knowledge of these relations by learning to know himself. The world in which we live is a world of phenomena (*i.e.*, illusions); for that which is usually called "real," appears only to be real as long as certain conditions or relations exist between the perceiver and the object of his perception. What we perceive does not depend so much on the quality of the things which are the objects of our perception, as on the condition of our own organism. If our organization were different, everything would appear different to us.

If we have once fully learned to realize this truth, and to discriminate between that which is real and that which is merely illusive, then may we enter the realm of that higher science, assisted by the light of the divine spirit. The mysteries with which this higher science deals are:

1. The interior realm of nature.
2. The link which connects the internal spiritual world with the external corporeal forms.
3. The relations existing between man and invisible beings.
4. The occult powers in man by which he may act upon the interior of nature.

In this science are contained all the mysteries of nature. If you desire the truth with a pure heart, you will find it; but if your intentions are selfish, lay these letters aside, for you will not be able to understand their meaning, nor will you in such a case be benefited by them.

The mysteries of nature are sacred, and he whose will is evil will not comprehend them. But, if the evilly disposed should succeed in prying into the mysteries of nature, her light would become a consuming fire within his soul, which would destroy him, and he would cease to exist.

—F.H.

(To be continued)

THE KIND OF PEOPLE with whom one associates and the nature of one's relationship to them are among the most basic of factors which anyone who wishes to develop must consider. The cultivation of deep friendship and true communication is a crucial method of personal development. If friendships are neglected and relationships are not transformed then meditation, devotion, the precepts, work, study, avail one nothing....

True friendship is not need-based, includes no emotional dependence, and is characterized by mutual awareness. Powerful though feelings of friendship can be, they are never exclusive. Genuine friendliness has, in fact, a natural tendency to expand and to encompass more and more people....

The process of stretching beyond oneself is particularly experienced in communication with those who are, to some degree, more developed than oneself. When one comes in contact with such individuals, *and if one is open to them*, then one shares for a while something of their experience. In this way one's own perspectives are broadened, one discovers new areas of one's own being, and new qualities are awakened in one. It is as though, in coming in contact with the qualities which one's friend embodies, those qualities are stimulated in oneself. Through one's friendship one is put in contact with a higher level of consciousness, which is actualized in one's friend and latent within oneself.

—SUBHUTI (*Buddhism for Today*)

MENTAL SERENITY

It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world.

—MAHATMA K.H.

THIS STATEMENT came to an aspirant in the early days of the Theosophical Movement as a practical suggestion for attaining better grasp of the obscure and at first incomprehensible theories of the esoteric sciences. It was coupled with the warning that it is necessary to guard the mind with jealous care from all the adverse influences which arise every hour.

There must be some way whereby to insulate the mind against the influences that threaten its serenity. The obvious first step is to determine what those influences are. If we analyse, we find that it is not the objects of sense that distract us, but our reactions to those objects. It is not the registering of the phenomena reported by the senses, but attending to the inclinations of the senses that leads by logical stages to loss of memory and of discrimination.

The influences that throw thought into confusion will be found rooted, almost without exception, in personal desires, in selfish likes and dislikes. I see, I like, I want; or, I see, I do not like, I want to avoid this, that, or the other object or circumstance. And the personal nature, which should be the servant of the mind, enlists instead the help of its too indulgent master to get this or avert that. The great majority of our thoughts arise out of the multiplicity of personal desires and are concerned with petty interests quite foreign to the permanent aspect of human nature. What wonder that in most men the sea of thought is choppy, the mind ruffled?

There is nothing distracting to the mind in the higher desires. In dwelling on the great metaphysical concepts in which are rooted the precepts of all the world's great Teachers, the mind becomes a deep and quiet pool.

The reflecting surface may be limited or vast, depending on each man's stage of evolution, his education and experience, but

the smallest puddle, placid and unruffled, can mirror faithfully the very stars in heaven! Precipitation of all mud, all sediment and foreign matter will take place shortly in a quiet pool. All that is not of the nature of the water will fall away, as faults from the poised and steady mind, letting its true character shine forth.

It is selfishness, then, that agitates the surface of the mind and causes an unrest in which the glorious reflection of the sun itself is shattered to a thousand twinkling fragments. It is unselfishness, the thoughts and aspirations that transcend the petty concerns of the personality, that quiet the waters and make the mind a clear reflecting pool, small or great. It is Selflessness that characterizes the Perfected Man, whose mind, "like a becalmed and boundless ocean, spreadeth out in boundless space."

WORDS

The giving and receiving
 Of words that come unsought
 Is strange beyond believing—
 A mystery of Thought.
 As 'tis with birds awinging
 From sunlit lands afar,
 We only hear them singing,
 Yet know not whence they are.

What purpose lies behind them,
 That too we may not know,
 But good it is to find them
 Whose coming seems to show
 That, in our humble measure,
 Unsought for, undesigned,
 We share the boundless treasure
 Of Universal Mind.

SOUL – DISCIPLINE

If we could read the pulse beneath the bark
And catch the stirs and tremors of the wood,
Would we not find a something known, and mark
How man and maple merge in brotherhood,
And note a sameness, dimly understood,
Which fires the oak and Homer with one spark?

—STANTON A. COBLENTZ

OUR GREAT OBSTACLE in self-discipline is forgetfulness. We are not so much evil as thoughtless. It is not that we do not know better but that we do not remember most of the time what we do know.

Spiritual discipline has for its pivot the virtue of remembering the Self; every time our consciousness and memory stray away from the fact that the soul is the real centre of life, we fall away from our spiritual discipline.

There may be differences of opinion as to how we should discipline ourselves, but there is no question as to the fact that we should do so; also, among all the divergencies of various systems of discipline, the one common factor is that we should remember the rules of such discipline, and that whenever we forget we should withdraw into the harbour of our souls and try to collect ourselves. Through thoughts, feelings, words and deeds, soul-energies stream forth into the various constituents of man's being. Thus soul-energy becomes mind-force or emotion-power or word-strength or deed-potency. If in this process of transference the centre of emanation, which is the soul, is forgotten, our minds, feelings or bodies usurp the place of the soul. Through such usurpation their powers of independence fructify. We have always to remember, not that the mind thinks, but that the soul thinks through the mind. Make a division between mind and soul, and spiritual discipline is broken; similarly, forget the soul in the process of feeling, and spiritual discipline is violated; remember that words are living messengers of the soul, and our spiritual discipline remains intact. Do whatever we have to do with all

our soul, and we do nothing wrong—and every act becomes sacramental.

To remember the Soul or the Self is of the essence of spiritual training. Twofold is the task we are called upon to perform—to remember in as unbroken a continuity as possible the nature and character of the Soul; and every time we forget, to recollect the forgotten fact as quickly as possible.

While the above is a continuous operation, every system of discipline lays down certain fundamental fixed practices of meditation, prayer or inner communion, study, self-examination, and the like as aids for that basic realization. Some systems are extra-rigorous—more physical than spiritual; while others tend in the opposite direction of a do-what-you-like existence—more psychic than spiritual.

Real self-discipline gives its proper place to every constituent of man. Just as right bodily exercise takes cognizance of its seven-fold nature—brain, senses and their organs, nerves, blood, bones, lymph and muscles, so also correct soul-discipline takes into account all the functions and organs of the soul. We need not go into details, but let us briefly consider the most important factors of soul-discipline.

Self-Examination necessarily comes first. Unless a man considers his disposition, including his weaknesses, there is no meaning to spiritual discipline. As each is a twofold self, that examination implies the higher Self reviewing and passing judgment on the lower. This review uncovers the hidden vices, forces on our attention the existence of petty-mindedness and small selfishnesses unsuspected by us. The consideration whence these come and why, and above all, how they shall be overcome, compels us to take the next step—

Study of what the soul or the self is; why and how we forget it, and by what method we can keep it in mind. The laws of man's being—bodily, mental and spiritual—have been investigated, and the knowledge of the Ancients is more thorough in detail and more complete than any modern attempts. There, however, exists the correct fusion of ancient and modern knowledge to be found in the writings of H. P. Blavatsky. Our study of the Wis-

dom-Religion of the Ancients reveals the important method advocated, which becomes the third factor of soul-life—

Meditation upon the nature of the Higher Self, the Divine in us, which that study has revealed to be identical with the Supreme Universal Self. Knowledge tells us—and we assent because of the inherent reasonableness—that the universe is boundless, that matter is indestructible, and that the consciousness of man is immortal. The man of matter and the man of spirit in us are fused in an inextinguishable light, which seems as darkness to the senses and mind but which has to be experienced, and contemplation is the only way to it. Even a first slight vision of the boundless and omnipotent Soul within us unmistakably reveals that we are linked with all in nature, and that brotherhood in the human kingdom is a fact. This vision compels us to tell this truth to our brothers, and to do certain deeds in order to fulfil our obligation to nature.

Speech (purified by the previous practices) has to be used in the proclamation of the facts of soul-life which we have learnt by study and otherwise. Soul-force follows such correct proclamation, and constantly speaking of the omnipotent divinity within us, we bring to others joy and bliss and the power to move spiritwards. Control of speech demands silence—a very essential step on the inner path; but equally important is the step of right utterance, born of right knowledge. If to the listening mind our speech proclaims the truth, our obligation to the mentally deaf and dumb is discharged by the method of—

Sacrifice. Sacramental deeds, *i.e.*, actions which are the outward and visible sign of an inward and spiritual grace, are the real deeds of sacrifice. Such deeds, one or two even every day deliberately performed, bring forth hidden soul-power, and unveil the vision of unity and harmony subsisting between ourselves and the whole of nature. The blue sky, the running waters, the towering peaks, the feast of colour that flowers and shrubs spread, are in our soul. The life within us and within them is the same life. Life moves in our thoughts and makes us speak and act; also it whirls in the breeze, blows with the hurricane, sets the air in motion, attracts and repels the waves. Our senses

but contact their appearances, our soul knows their reality. Our deeds of sacrifice show to us the kinship which exists between our ideation and divine thought; our compassion and eternal harmony; our words and sound in space; our deeds and the perpetual motion of life in nature. Such deeds of sacrifice alone teach us the lessons which we never, never, want to forget.

A MAN is literally *what he thinks*, his character being the complete sum of all his thoughts.

As the plant springs from, and could not be without, the seed, so every act of a man springs from the hidden seeds of thought, and could not have appeared without them. . . . Act is the blossom of thought, and joy and suffering are its fruits; thus does a man garner in the sweet and bitter fruitage of his own husbandry. . . .

A man's mind may be likened to a garden, which may be intelligently cultivated or allowed to run wild; but whether cultivated or neglected, it must, and will, *bring forth*. If no useful seeds are put into it, then an abundance of useless weed-seeds will *fall* therein; and will continue to produce their kind.

Just as the gardener cultivates his plot, keeping it free from weeds, and growing the flowers and fruits which he requires, so may a man tend the garden of his mind, weeding out all the wrong, useless, and impure thoughts, and cultivating toward perfection the flowers and fruits of right, useful, and pure thoughts. By pursuing this process, a man sooner or later discovers that he is the master-gardener of his soul, the director of his life. He also reveals, within himself, the laws of thought, and understands, with ever-increasing accuracy, how the thought forces operate in the shaping of his character and destiny.

—JAMES LANE ALLEN

THE GREAT HUNGER

[H.P.B.'s arrival in India in 1879 attracted to the Theosophical Movement some young men of exceptional capacity. Among them was Bhavani Shankar Mullapoercar, then a youth of 20, who put himself under H.P.B.'s guidance and gave himself to the Cause of Theosophy. His consecrated life of a *bhakta* or devotee made him deserving of Master's guidance, and in one place Mahatma K.H. said of him: "Bhavani Shankar has seen me in my own physical body and he can point out the way to others. He has been working unselfishly for his fellowmen through the Theosophical Society and he is having his reward though he may not always notice it." And on another occasion Master stated that "Bhavani Shankar is stronger and fitter in many a way" than other prominent workers for the Cause.

When attacks were made against H.P.B. and some sceptics denied the existence of the "Himalayan Brothers," Bhavani Shankar made a public declaration in which he stated:

"I am provoked by a sense of duty to declare solemnly that such assertions are false. For, I have seen the Brothers not once, but numerous times in and near the headquarters. . . . They are not disembodied spirits, as the Spiritualists would force us to believe, but living men. . . . And this once for all, is the answer that I, as a Theosophist and Hindu Brahmin, give to disbelievers, *viz.*, that these Brothers are not mere fictions of our respectable Madame Blavatsky's imagination, but real personages, whose existence to us is not a matter of mere belief, but of actual knowledge."

After the departure of H.P.B. from India in 1885, he took earnestly to the study of the *Bhagavad-Gita* which became his textbook for Theosophical exposition. For many years he travelled up and down the vast Indian peninsula, preaching the gospel of the *Gita*. After the formation of the Bombay U.L.T., he gave a series of talks under its auspices in October 1931, September 1932 and September 1933, and participated in its White Lotus Day meetings. On July 4, 1936, Pandit Bhavani Shankar abandoned the body he had used for 77 years.

The Aryan Path, beginning with the very first issue of its first volume, printed several of his talks under his initials, "B.M." The introductory editorial note states:

"B.M. is an old-world man living by his old-world methods in our era. We are fortunate in having secured a few reports of his talks to his intimate friends. The *Bhagavad-Gita* is the

book he has mastered through long years of study and meditation; but further, having lived according to its tenets more successfully than is generally possible, his thoughts breathe a peculiar fragrance. The papers have been translated from the vernacular; it should be understood that they are not literal translations, and the translator has adhered more to ideas and principles than to words. Although B.M. knows English, his inspiration becomes impeded in employing that medium of expression, and so he prefers not to use it. We think our readers will find real inspiration in this series."

We reprint here the first of these talks from *The Aryan Path*, Vol. I, No. 1, for January 1930. The series will be continued in our subsequent issues.—EDS.]

The hungry man loseth sight of every other object but the gratification of his appetite. and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind.

—*Bhagavad-Gita*, II, 59

TO HUNGER and thirst after righteousness, which our Christian brethren ought to do, following the advice of their teacher, was advocated many centuries earlier by the *Gita*. Food, either for the body, mind, or soul, is the necessary basis—*upadhi*—for experience, and the relish of food is dependent upon hunger and thirst. Overeating is the order of the day and the purpose and utility of hunger are unknown among the well-to-do. It looks as if in former Yugas, when Plenty blessed this land, our own ancestors forgot to practise the rules of fasting; so Karma has overtaken the people and today Poverty stalks the land. Our future would be more glorious than our past if our millions were taught the beneficent influence of adversity; and who can do this save our well-to-do and educated leaders? But most of them are educated in western ways and have forgotten the wisdom of their fathers, and their physical wealth increases their moral and spiritual poverty. Our India is trampled under foot by her own sons, and in our daily personal lives we degrade her almost every hour. Not until we take to high thinking which purifies us from our petty meannesses, small selfishnesses, constant immoralities, will India be really free. Our educated men and women, our natural leaders, err in administration and in advice because

they are beset with blemishes which result from false views of life, of state, of progress.

It is the individual who reforms himself who will be able to reform others; he who rules himself, and he alone, is fit to govern the destinies of the masses. The blind are leading the blind in most countries. The very measure of physical wealth and economic prosperity whereby countries are regarded as advanced or backward is false. If India does not get away from that basis of thought she will suffer, as rich and influential western states are suffering.

Just as food is the basis of life on the economic plane, so Knowledge is the basis on the plane of soul. There are poisons which kill the soul, there are intoxicants which madden the soul, there are foods which nourish the soul. There are systems of thought which produce actions that kill the soul, and living men become dead units. There are millions in this land who are soulless. Lust produces perversions (birth-control is one of them), anger produces hatred (communalism is a species of it), greed produces selfishness (family lawsuits are an example), and these tend to poison the soul. All intoxicants are poisonous and slowly lessen the power of the soul in the body.

Soul-nourishment must be sought and we must hunger and thirst after it. Soul-knowledge is desired when lust and anger and greed do not distract. Most men are not aware of the joys and sublime satisfaction of soul-knowledge, as the eater of the flesh of dogs who never tasted fruit knows not its lusciousness. Once the fruit is tasted and its juice currents mingle in our blood, the hunger for it begins. Intuitively all men long for soul-contentment and soul-growth, because in golden ages of the past the impress of wisdom was burnt into us by the Compassionate Ones. Now, darkness envelops us, for this is the dark age, Kali Yuga; and soul-knowledge changes decade by decade—candle-light, oil-light, gas-light, electric light, because there is no Sun.

This innate desire for spiritual life leads people to wrong paths, because they mistake the part for the whole and the semblance for the reality. But in this verse Master Krishna tells us in one word what the hungry soul needs—the Supreme. The

most objectionable feature of orthodox religions is the false and unspiritual view of Deity. Spirit is materialized, God is carnalized and egotism enlarges the shadow of the cruel taskmaster which it fears. Such is the magic of Maya!

The Supreme, *Param*, is described at length in this chapter—the one impartite, omnipresent Self, which is the Source and Soul of every creature. The Inner Ruler in the heart of each is the King of Kings, and it is the knowledge about It, the science of Its emanations, the philosophy of Its permeation, for which we must hunger and thirst.

In a famine-stricken land people eat whatever comes; so it is now. Carrion, strewn all around, is near at hand and people devour it. Rather that we die than pollute the shrine of the Soul! False ways which look like short cuts are impulsively taken. Dangerous practices which sound easy are ignorantly adopted. False knowledge is accepted because it sounds plausible—for example, the craze for worship of the dead called Spiritualism.

The effort to know what the soul is, as taught by the Knowers of the Self—that is the first step. There are hungers and hungers, but we must hunger after the Self within and It will guide us to the food It verily needs. The *Gita* answers both questions—What is the soul? What is soul-nourishment?—and as we shall see later, it expounds in detail how that nourishment should be absorbed and assimilated.

First, then, let us hunger and thirst after the Soul within.

—B.M.

THE GRAND ESSENTIALS to happiness in this life are something to do, something to love, and something to hope for.

—JOSEPH ADDISON

MR. JUDGE'S PREFACES

INVALUABLE beyond measure as is all that has come to us from the pen of Mr. Judge, his articles, his letters, his answers to inquirers, there is a little group of his writings closely linked to these which should never be passed over, namely, the Prefaces which are his own introduction to the subject upon which he is about to enlarge. Two only are lengthy, but for those who revere Mr. Judge as their wise teacher *all* that comes from his mind is too valuable to be passed over lightly. So often, in but a very few words—this applying, of course, to all his writing—he gives a new direction to our thought, casts light on what has been obscure to us hitherto, informs, reassures, or grounds us in the Theosophy we profess with a greater understanding and sense of security than our own solitary study has been able to evoke.

Consider his Preface to *The Ocean of Theosophy*. There the note is one of absolute confidence, as he himself is aware, for he refers to it, but he does not try, as it were, to enforce that confidence upon others. He says instead: "The tone of settled conviction which may be thought to pervade the chapters is not the result of dogmatism or conceit, but flows from knowledge based upon evidence and experience." What more reasonable grounds could be given? Now it lies to the student or inquirer to think it over.

Far from entering upon argument, Mr. Judge concludes with another quiet statement, namely, that he has simply written that which he has been taught and which has been proved to him. It therefore is only a handing on of what has been known before.

As a Preface to so great a theme it is, admittedly, short, and of course for *Vernal Blooms* and *The Heart Doctrine* there are none, both being memorial volumes consisting of Mr. Judge's most memorable articles. The first was published fifty years after his death, and the second in honour of the Centenary of his birth. Another exceedingly valuable work of his, *An Epitome of Theosophy*, reissued and circulated by various Theosophical bodies, also does not have introductory words from Mr. Judge's own pen.

There is, however, an interesting, though very short one, for *Echoes from the Orient*, subtitled *A Broad Outline of Theosophical Doctrines*, which was published anonymously as successive articles in the periodical *Kate Field's Washington*, beginning in January 1890, and subsequently published as a booklet. Some antecedent words from Mr. Judge warn the reader that "the restrictions upon the treatment of the subject growing out of the popular character of the paper in which they were published precluded the detail and elaboration that would have been possible in a philosophical or religious periodical." The little book, however, was honoured by being "dedicated to Helena Petrovna Blavatsky, with love and gratitude by the author." So it at least has both some "Antecedent Words" and the Dedication to give it a personal touch.

On a level and of a nature apart from all the above there is Mr. Judge's Preface to his interpretation to *The Yoga Aphorisms of Patanjali*. Interpretation is his own chosen word, but he adds the assurance that "no liberties have been taken with the system of the great Sage." It makes invaluable reading. But it must be more than *read*—close study is required of us if we would make even a moiety of its profound truths and infallible wisdom our own. Note, reader, this refers solely to the Preface. We are not looking beyond to the ancient teachings themselves.

Quite simply, on opening the little volume, the words "Preface to the First Edition" confront us, but throughout that same Preface Mr. Judge distils such wisdom as should suffice us for our present lifetime, wisdom the most ancient but blessedly to be found by us today "in the doctrines again brought forward" by Theosophy. In saying this Mr. Judge throws open, as it were, a door for us, through which to enter freely and mingle profitably with our fellow students the world over. Or, to change the metaphor, he points to where we may find light cast upon the deep waters, for our modern minds might well be taxed by the profound teaching of the Ancient Sage.

Lesser in length but perhaps of greater import to generations of students than the above come the Antecedent Words which are Mr. Judge's Preface to his rendering of the *Bhagavad-Gita*,

the Book of Devotion. We can sense the profundity of his feeling when, writing in New York in October 1890, he was able to say that "it has been translated into many languages, both Asiatic and European" and "is being read by hundreds of sincere Theosophists in every part of the world." Follows the dedication itself: "To those and to all others who truly love their fellowmen, and who aspire to learn and teach the science of devotion, this edition of the *Bhagavad-Gita* is offered." (p. xviii)

Mr. Judge himself pursued that science. Granted, his Preface is wholly factual—that is to say, he does not make use of it to draw attention to the teachings or to comment thereon, though he does state clearly his own view of the ancient Book. "If," he writes, "the story of the *Mahabharata* be taken as that of Man in his evolutionary development, as I think it ought to be, the whole can be raised from the plane of fable, and the student will then have before him an account, to some extent, of that evolution" (pp. xii-xiii). This indeed is the great potentiality of the *Gita*.

Mr. Judge's own view of the stupendous task he had set himself is stated simply. "The making of a commentary has not been essayed, because it is believed that the *Bhagavad-Gita* should stand on its own merits without comments, each student being left to himself to see deeper as he advances" (p. xvi). Wise words from the wise writer, since we all have our own reaction to works that scale the heights and sound the depths, and moreover we need a kind of mental quiet in order truly to absorb what we read.

Still, to know something of its origin is a welcome gain. It—the translation—was produced to meet "an imperative demand" for a correct edition, which had so far been lacking and was, as stated by Mr. Judge, "the result of a careful comparison of all the English editions and of a complete retranslation from the original wherever any obscurity or omission was evident in the various renderings consulted" (p. xvi). These are what we might call the material details of the coming into being of this particular rendition of a great spiritual classic, and we welcome them, not least because they give us a glimpse into Mr. Judge's mind, the mind of our own chosen guide and teacher.

All this, as already remarked, is factual. But a writer's *object* in writing is a fact of very great interest and value. That of the original author, or authors, of the *Gita* we can never know, but let us gratefully accept what Mr. Judge transmits to us as its message. He sees it as impressing upon the individual two things: "first, selflessness, and second, action; the studying of and living by it will arouse the belief that there is but one Spirit and not several; that we cannot live for ourselves alone, but must come to realize that there is no such thing as separateness, and no possibility of escaping from the collective Karma of the race to which one belongs, and then, that we must think and act in accordance with such belief." (p. xvii)

If Mr. Judge had written no more than that, it would have expressed his own full belief and fully transmitted the very essence of his teaching.

ONE watches people starting out in life quite adequately, handling life with active vigour, as they run, one after another, into experiences where something deeper than vigour is needed. Serious failure, for example. Some night in his lifetime everyone comes home to find a new guest there—disappointment. What he had set his heart on has gone If one is to come through difficult experiences unembittered, unspoiled, still a real person, one needs deep resources Not alone in such experiences as sorrow and failure does this need arise but in man's search for the indispensable spiritual requirements of a satisfying life—inner peace, for example, some serenity in the soul to come home to at night and go out from in the morning. Who does not need that? But no one can get inner peace by pouncing on it, by vigorously willing to have it. Peace is a margin of power around our daily need. Peace is a consciousness of springs too deep for earthly droughts to dry up. Peace is an awareness of reserves from beyond ourselves, so that our power is not so much in us as through us.

—HARRY EMERSON FOSDICK

LIFE AND ITS SYMBOLS

It is a great word, this word Life; it is so very commonly used that people do not stop to ask: "But what is Life?" Biologists use the word in one sense, physicists and chemists in another; poets sing of it, moralists preach about it, philosophers expound it. Theosophy defines Life as a principle. But what is a principle? A principle is the fundamental source of anything; in this case, of everything without exception. In discussions and debates we speak of the underlying principle, by which we mean the fundamental truth on which all our reasoning is based and from which all our arguments proceed. We speak of first principles of science or of philosophy, and even of morals. In that sense, then, Life is *the* Principle of the Universe, the source, the basis, the fundamental of the Universe. All creatures and things spring from Life, Life is the Source; all things and beings are rooted in Life, Life is the Basis, *Upadhi*. All objects and subjects are full of Life; Life is Fundamental, first, primary, persistent in sustaining, and persistent in destroying, therefore last. In it "we live and move and have our being." Life creates, Life preserves, Life destroys; Life is first and last; Life is all in all.

To comprehend in some measure this Principle of Life we must look at its universal aspects; its particular or detailed aspects are many, millions upon millions; but its basic aspects are three. Theologies and philosophies put forward the doctrine of the Trinity; and often the former corrupt it, the latter materialize it. The Christian Trinity of Father, Son and Holy Ghost ought to reveal the truth about God as Life, but it does not. Similarly, the Hindu Trimurti is grossly materialized, and Brahma, Vishnu and Shiva are looked upon as personal gods, which they are not!

Life is triple, triune, teaches Theosophy. First, Life is Motion, perpetual motion, unceasing movement. Life moves in stones as it moves in the mind of man, and this movement is potency. It is said, God is omnipotent, and stupidly people interpret it as meaning that God is all-powerful and by his power strikes down the wicked; but we forget that the good and the saintly also are

struck down! Life is omnipotent, *i.e.*, it is potent, moving everywhere, all the time. Look at this vast expanse of Nature, movement, movement, movement. Not for a minute, not for a second is there absence of movement. What looks like death, is itself movement; how else would corpses disintegrate and become dust and ashes? Life is omnipotent, and moving at every point of space.

If Life is omnipotent, potent everywhere, becoming patent everywhere, moving from within outwards, from latency to visibility, Life is omnipresent. So to the question, Where is God? Theosophy answers, God is everywhere.

Life is the Great Presence. Where we see the Presence of Life in death, we see indeed. The Sage or the Master is spoken of as a Seer of the Essence of things, the Knower of that Essence, *tattva-jnani*. What is that Essence of things? Call it Self, Atman; call it *Purusha*, Spirit; call it *Mahat*, the Great Intelligence; call it *Ishvara*, the Supporter or *Upadhi* of all; call it God, if you like—but do understand that it is Life omnipotent and omnipresent. The symbol of omnipotence, the sign or mark that proves omnipotence, is Motion. The symbol of Life's omnipresence is Space.

The third aspect of Life is infinite Time or Duration; "Time was not, for it lay asleep in the infinite bosom of Duration," says *The Secret Doctrine*. That which we call Time, past, present, future, is but divisions of the all-moving, boundless Space which is beginningless and endless, and we as souls must learn to look for that which is the Eternal in us.

These three symbols need to be contemplated upon—Motion, Space, Duration or Infinite Time. Motion, ceaseless, powerful everywhere; Space, boundless, thrilling with motion and therefore alive everywhere; and that Space existing in Infinite Time, Time which never had a beginning and will never, never have an end. These three symbols can give us some concept of the true nature of God.

IN THE LIGHT OF THEOSOPHY

The work of Edward Dewey, a Harvard economist who spent much of his life trying to understand cyclic phenomena, was commented upon in "In the Light of Theosophy" for November 1977. Till his death in 1978, he had collected more than 500 examples of cycles from such diverse fields as biology, economics, sociology, climatology and astronomy. Many cycles, he noticed, had characteristics in common, and this led him to the conclusion that "there may be hitherto unsuspected forces which affect terrestrial affairs and determine the time of the ups and downs of many phenomena of interest to mankind."

The Foundation for the Study of Cycles established by Dewey in Pittsburgh in 1941 is still engaged in systematic cycle research of every kind in all parts of the world. In the August *Science Digest*, Patrick Huyghe reviews the work of the Foundation and the contribution it is making in tracking the ups and downs of life and what we can learn from them to manipulate the future. The cycles on which the Foundation has gathered data include the expansion and contraction of the universe, rises and falls in human births, rhythmic variations in animal population sizes, fluctuations in international relations, ups and downs in the sphere of business and economics, to name but a few.

After identifying a cycle, the foundation is, of course, eager to understand what causes it—and here often finds itself facing a mystery. "For instance," says Gertrude Shirk, a cycle sleuth, "you can explain about ninety percent of the rise and fall of copper prices by reference to factors such as the size of the copper stockpile, the time the metal is delivered, and so on. But all this will not explain why copper prices have a cycle around nine years in length."

Sometimes the foundation finds correlation between cycles, for instance, weather and psychological behaviour. But according to Dr. Arne Sollberger, "Our statistical methods are still too crude to decipher what such correlations might mean. All cycles go up and down, so there is almost always a statistically significant correlation between any of them."

Whether or not cycles have a common cause, it is undeniable that a knowledge of them can be useful for predicting and

manipulating the future. In recent years, chronobiologists have begun to explore the medical applications of biological rhythms (these are distinct from biorhythms), and their findings are now being put to work in fields such as endocrinology, immunology, anesthesiology and oncology.

The study of cycles on the part of modern science is still young and investigators admit that the data gathered by them are more in the form of illustrations than explanations of how to read and interpret particular cycles. Even what is given in Theosophical literature on the subject of cyclic law is in the nature of hints and not a full explanation. Mr. Judge wrote in *The Ocean of Theosophy*:

Western investigators have for some centuries suspected that events move in cycles, and a few of the writers in the field of European literature have dealt with the subject, but all in a very incomplete fashion. This incompleteness and want of accurate knowledge have been due to the lack of belief in spiritual things and the desire to square everything with materialistic science. Nor do I pretend to give the cyclic law in full, for it is one that is not given out in detail by the Masters of Wisdom. But enough has been divulged, and enough was for a long time known to the Ancients to add considerably to our knowledge

Not only are cycles actual physical facts in respect to time, but they and other periods have a very great effect on human life and the evolution of the globe with all the forms of life thereon. Starting with the moment and proceeding through a day, this theory erects the cycle into a comprehensive ring, which includes all in its limits. The moment being the basis, the question to be settled in respect to the great cycle is, When did the first moment come? This cannot be answered, but it can be said that the truth is held by the ancient theosophists to be that at the first moments of the solidification of this globe the mass of matter involved attained a certain and definite rate of vibration which will hold through all variations in any part of it until its hour for dissolution comes. These rates of vibration are what determine the different cycles, and, contrary to the ideas of western science, the doctrine is that the solar system and the globe we are now on will come to an end when the force behind the whole mass of seen and unseen matter has reached its limit of duration under cyclic law. (Indian ed., pp. 125-26)

Elsewhere in the *Ocean* (p. 5), Mr. Judge calls it the "greatest feat of all—one which implies a knowledge of the very foundations of nature—[to] know what the ultimate divisions of time are and what are the meaning and the times of the cycles." Such knowledge is possessed alone by the Elder Brothers of Humanity.

In *The Secret Doctrine*, H.P.B. asserts that "it is absolutely false, and but an additional demonstration of the great conceit of our age, to assert (as men of science do)" that all the great cyclic changes, such as geological upheavals, "have been produced by ordinary and known physical forces."

For these forces were but the tools and final means for the accomplishment of certain purposes, acting periodically, and apparently mechanically, through an inward impulse mixed up with, but beyond their material nature. There is a purpose in every important act of Nature, whose acts are all cyclic and periodical. But spiritual Forces having been usually confused with the purely physical, the former are denied by, and therefore, have to remain unknown to Science, because left unexamined. (*S.D.*, I. 640)

To most people today, academic philosophy seems a sterile, abstract subject, with little relevance to the individual or to society. Philosophers, instead of being involved with public issues or with exerting any influence on the thinking of the leaders of our time, have for much of the 20th century retreated to their university citadels and argued uselessly about the meanings of words and subjects too specialized to be accessible to the general reader.

Peter Singer, Professor of Philosophy and Director of the Centre for Human Bioethics at Monash University, Victoria, Australia, writes in *Telegraph Sunday Magazine* for September 11 about the relevance of philosophy today. The trend in recent years has been towards applied philosophy and in particular towards "practical ethics," and some philosophers are contributing usefully to public discussion of ethical issues. "In contrast to the extreme moral subjectivism of the thirties and fifties," Professor Singer writes, "many moral philosophers now believe

reason does have a role to play in morality." Some philosophers have been applying the theory of moral reasoning to issues such as pacifism, abortion, euthanasia, *in vitro* fertilization, surrogate motherhood and cloning. In the author's words:

Philosophers are now contributing, all over the world, to the growing field of "bioethics," which examines the ethical aspects of new developments in medicine and the biological sciences. These new developments challenge conventional morality, and force us to rethink some fixed ideas. For instance, 20 years ago babies born with severe handicaps almost always died within a short time. There was nothing that could be done to keep them alive, and so no ethical dilemma arose.

Now, however, we have the means to prolong life; but having seen the results, many doctors question whether it is desirable to do so. Parents, too, do not always want their severely handicapped babies kept alive. So we have to think about our traditional ethic of prolonging life, and perhaps even about the ethical precept against taking life.

Another idea which philosophers are causing us to rethink is our attitude to animals. Why should we assume that they exist merely for our convenience?

If moral philosophers were not prepared to discuss such questions, who would be? Religious leaders, no doubt, would make their contributions to the discussion; but do we want to take our ethical views only from those with religious beliefs? There is a need for contributions from people who are thoroughly familiar with ethics and moral argument, but develop their views independently of the religious traditions.

In many a sphere we can see the havoc wrought by the absence of philosophical moral principles. Time and again it has resulted in chaos at the national level and warfare at the international level. There has been talk of peace yet preparation for war. Why do men act in so unreasonable a manner? Because of absence of knowledge of first principles of a moral and spiritual philosophy of life. It is absence of philosophy which makes so many "leaders" of the people blind, and the masses blindly follow them. The remedy lies in acceptance of certain fundamental principles of morality, beginning with Universal Brotherhood.

In the West, meditation is understood today as if it involved little more than going to a centre and learning a technique. No great commitment is required, no dramatic change in one's conduct or life style is demanded. Some claim to have made tangible progress—a deeper feeling of awareness, a release of emotional tension, etc. One can only go so far, however, before running into trouble both in practice and in theory.

In the Spring 1983 *Newsletter* published by the Friends of the Western Buddhist Order (London), Dhammarati explains that until we have changed our day-to-day behaviour and brought it into line with the aims of our meditation, the effects of our meditation must remain limited. Morality is not just an “indirect method”; it is an indispensable preparation. In the author's words:

We realize that in daily life we seem to behave, out of habit, in certain ways which have an effect on our minds, an effect quite at odds with the widening, deepening effect of the meditation. These two contradictory influences create a conflict which stops our meditation going beyond a certain point. . . . A mind that is disturbed by the recollection of a breach of moral precepts is incapable of concentration, so that the way to further progress is barred. . . .

This “breach of moral precepts” might be a specific incident, something serious enough to stick in our minds. But it can be something more fundamental, a basic tendency finding its expression in a thousand little incidents in a day, each of them reinforcing our natural egotism. It is this relationship between our states of mind and our activity which makes “morality” so practically important. . . .

Since so much of our activity is based on self-centred emotion, we find ourselves in conflict. On the one hand our meditation is refining and extending our experience; on the other, our habitual patterns of behaviour are coarsening and limiting it.

Because our activity affects our state of mind, however, we can solve the problem if we begin to act in ways which support the meditation. The simplest traditional description of such a pattern of behaviour is the Five Precepts, where we undertake to refrain from harming, from taking the not given, from sexual misconduct, from false speech, and from dulling our awareness with intoxicants. More positively we begin to act in ways which express goodwill, generosity and contentment, to speak

truthfully and to maintain our awareness. These qualities should ideally be the natural, effortless expressions of an aware, emotionally positive state of mind. But for those of us using the practice of morality as a way to raise our level of consciousness, they are a tool, a pattern consciously adopted. As we act them out they begin to alter our state of mind. The precepts become a medium through which a certain kind of experience is made accessible to us.

Meditation, then, cannot be divorced from living. It becomes valuable and meaningful when life itself is a meditation, when the mind is in tune with the Higher all the time and one's whole life becomes the expression and outward proof of the divine motive within.

But a few years ago it would have been unthinkable, yet there are today some scientists who believe that science and religion can complement each other. Speaking in Bombay this September, Dr. S. I. H. Naqvi made a plea for harmony between these two seemingly antagonistic disciplines, in the interest of the well-being of society. The history of mankind shows that science and religion have always co-existed, but often they were out of balance, and such societies stagnated, Dr. Naqvi opined. (*The Times of India*, September 23)

The purpose of religion should be unity, and if it causes disunity it is better to be irreligious, according to this Indian-born scientist who migrated to Canada twelve years ago. "Science helped me to understand religion and now I use both things back and forth," he said.

Asserting that a scientific study of religion is possible, Dr. Naqvi attributed the so-called conflict between science and religion to scientists who "try to look at religion in an unscientific way." A comparable vision of science and religion does not pose any difficulty.

Answering the age-old question whether God exists, Dr. Naqvi said: "Just as science understood the phenomenon of gravity through its manifestations, the phenomenon of God could be understood through Its manifestations."

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
VERNAL BLOOMS
THE HEART DOCTRINE
ECHOES FROM THE ORIENT
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

By Robert Crosbie:

THE FRIENDLY PHILOSOPHER
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY
UNIVERSAL THEOSOPHY
A BOOK OF QUOTATIONS

Other Publications:

LIGHT ON THE PATH
THROUGH THE GATES OF GOLD
THE DHAMMAPADA
THE LIGHT OF ASIA
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY
THE ETERNAL VERITIES
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)
LIVING THE LIFE
THE BUILDING OF THE HOME
"THUS HAVE I HEARD"
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE
THE BROTHERHOOD OF RELIGIONS
HEALTH AND THERAPY—PROBLEMS AND DECISIONS
STATES AFTER DEATH, AND SPIRITUALISTIC "COMMUNICATIONS" EXPLAINED
CYCLES OF PSYCHISM
MORAL EDUCATION
HYPNOTISM—A PSYCHIC MALPRACTICE
THE U.L.T.—ITS MISSION AND FUTURE
TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, NOS. 1-36
H.P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

Magazines:

THE ARYAN PATH (BOMBAY)
THEOSOPHY (LOS ANGELES)

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

U.L.T. LODGES

AMSTERDAM, 1008 AC, HOLLAND	c/o Postbus 79
ANTWERP, BELGIUM	Troyentenhoflaan 23, Berche
BANGALORE 560 004, INDIA	4 Sir Krishna Rao Road, Basavangu
BOMBAY 400 020, INDIA	40 New Marine Lin
BOMBAY 400 019, INDIA	Anandi Nivas, Bhaudaji Road, Matu
LONDON W.2, 3AL, ENGLAND	62 Queen's Garde
LONDON, ONTARIO, CANADA	799 Adelaide Stre
LOS ANGELES, CALIFORNIA 90007, U.S.A.	245 West 33rd Stre
MADRAS 600 020, INDIA	7 Twelfth Cross Street, Indira Nag
NEW DELHI 110 049, INDIA	H-75 South Extension
NEW YORK, NEW YORK 10021, U.S.A.	347 East 72nd Stre
OTTAWA, ONTARIO, CANADA	1001 Gregg Str
PARIS 75116, FRANCE	11 bis rue Kepp
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	1917 Walnut Str
PHOENIX, ARIZONA 85003, U.S.A.	77 West Encanto Bouleva
SAN DIEGO, CALIFORNIA 92105, U.S.A.	3766 El Cajon Bouleva
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	166 Sanchez Str
SAN LEANDRO, CALIFORNIA 94577, U.S.A.	579 Foothill Bouleva
SANTA BARBARA, CALIFORNIA 93101, U.S.A.	326 West Sola Str
THE HAGUE, HOLLAND	Jacob Catsstraat 80, 2274 GX, Voorb
TORINO 10121, ITALY	Via G. Giusti
WASHINGTON, D.C., U.S.A.	8525 Colesville Road, Silver Spring, Maryland 20
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	118 West Gay Str