



THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE REAL FIRST STEP

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—EDS.]

We of course alter a little always, but never until our old ideas are extended.

—W. Q. JUDGE

FULL of wise aphorisms is the little book *Letters That Have Helped Me*; the above text is from that book.

All people have a dim, and more often an unconscious, aspiration for growth in virtue and strength. Every student of Theosophy is conscious of the inner urge for progress; he has zeal which needs the curb of study, for mere enthusiasm pushes him to by-paths where there is not Life but Death. Knowledge alone gives direction to zeal and enthusiasm; it restores balance in the surge of emotions naturally caused by one's first contact with the Great Truths. The eagerness to progress, the enthusiasm which desires a superior spiritual environment, the zeal to live the higher life, are all aspirations, worthy and—more—noble. But unless aspiration is tempered by knowledge and understanding we are not only likely to go wrong, we are bound to go wrong.

All who contact Theosophy have heard and read of the Great Path on which the soul must go if its inner parent, the Ego, is not to be disappointed. Personality it is which must walk that Path or disappoint the Individuality. The incarnated soul has to abandon the path of the senses, when it sees the Path of the Inner Light. The seeing and recognizing of that Path by mind alone is not difficult; but even among those who recognize its existence there is simulated scepticism, because the treading is difficult

and demands mortification and sacrifice. The senses resent any curb, the flesh desires its own free expression, the general atmosphere of the world is not conducive to self-control and self-abnegation. The earnest student, however, is not unwilling to take the right course, but he often errs because he allows his desires and aspirations to overpower him, instead of holding them in till knowledge gives direction. There are lower and higher desires and so there are lower and higher impulsive actions. Impulsive action is an enemy to spiritual life.

One of the difficulties of the student is to apply in his daily striving the fundamental of his philosophy, that progress is from within without. His very understanding of what he reads and studies depends upon his already acquired powers and their limitations. His very endeavour to apply the truths which his mind has grasped reveals other kinds of limitations. In a hundred ways he meets frustrations, and at each frustration patient Nature holds out lessons for his learning, which he may miss or see wrong or upside down. One common and basic lesson for each student is that his progress can begin where he is. The tremendous encouragement from which he ought to benefit is in the fact that he is now conscious of the Path of Progress whereas the *hoi polloi* are unconscious; that he has determined to guide his own evolution while the large majority only drift; that while they alter a little unconsciously to themselves he has the knowledge by which he can rise consciously and deliberately to great heights.

Once the student has mastered the pivotal doctrine of his philosophy, that no one can check him save his own karma, and that progress is from within outwards, it will not be difficult for him to see that the method of progress is in extending his own old ideas. How can new ideas come to us? They are attracted by us with the aid of such ideas as we do possess within ourselves and inherently. Such new ideas are not in reality new. Just as the growth of the infant's body into that of a boy or girl is by extension from within, so also our present ideas expand, and in expanding become transformed.

It is necessary therefore to see the kind of thoughts we possess at present. The mind is the starting point, for in the mind the impress of desires, good and bad, produces results. Left to itself the mind becomes but a playground for the desire-impresses, and in most men and women the Soul is imprisoned by those impresses. When the Soul in the body takes stock of those desire-impresses in the mind-stuff the real first step in living the life is taken. Unless we know the nature and the quantity of

our own thoughts in which our desires have made their home, we cannot undertake the task of dislodging the evil ones, of strengthening the good, *i.e.*, of extending them. In this primary analysis good tendencies are only those which aid the Soul in its chosen task of walking the Path of Soul-progress; all else must be relegated to the realms of evil.

Extension of our own good tendencies is the natural and therefore the right way of Soul-growth. Mortification of the evil, purification of what can be purified, unfoldment of the good—all can be achieved only by the mind acquiring knowledge. Growth in Theosophical knowledge leads to practice of Theosophy in an increasing number of incidents as they occur daily and hourly.

The fight is in the mind. It has to free itself from desires, their influence and impact. To achieve this it has to seek the aid of the Inherent Ideas burnt into the real Ego, Buddhi-Manas, by the Great Fathers of the Race. Within us is the storehouse of true ideas absorbed in that age when "Gods walked the earth with mortals." At present they lie submerged. Desires activate the minds of men till they believe themselves to be mortal. Those ideas act as vague intuitions—the only saviour and safe guide for poor humanity, till a man here or a woman there awakens to the knowledge of Theosophy. Theosophy stirs and arouses those Inherent Ideas in the student, enabling him to respond more and more to the mission and message of H.P.B. His knowledge and practice act as a canal for the inflow of the Inherent Ideas. According to his devotion will be their flow in clear crystal form and in quick succession. As the mind recedes from Kama, it lifts itself towards the realm of Buddhi.

We must start from where we are: at the core of our mind let us seek for even one single thought which to us can become the Harbinger of Hermes.

UNLESS we think of others and do something for them, we miss one of the greatest sources of happiness.

—RAY LYMAN WILBUR

THE ARROGANCE OF ACHIEVEMENT

Build high, Lanoo, the wall that shall hedge in the Holy Isle [the Higher Ego], the dam that will protect thy mind from pride and satisfaction at thoughts of the great feat achieved.

—*The Voice of the Silence*

Great ones fall back, even from the threshold, unable to sustain the weight of their responsibility, unable to pass on. Therefore look forward always with awe and trembling to this moment, and be prepared for the battle.

—*Light on the Path*

THE arrogance that follows upon an elevation to a higher post—you see it in any office—or upon achievement of a victory, however partial, may to all appearances become blatant to the point of rudeness and self-adulation. On the other hand, it may not show itself openly but may become perceptible in one's stance and demeanour, in the inflection of voice in unguarded moments, in patronizing attitudes and in an overeagerness to earn applause or admiration for what one has achieved. It is one of the many crude forms that vanity assumes. This is the first cruel hurdle that the practitioner faces. "I know my philosophy better than others; I have overcome my pet vices while my companions are still in the floundering stages," etc., etc. The string of complacent self-evaluation is almost endless. The pity is that this arrogance remains imperceptible to oneself, while those who perceive it in others may themselves be suffering from the same virus. "I am virtuous; I have no vices; I do not make mistakes," are statements used mostly by those who worship their own image and know it not. The snake of self, which in the ordinary person is easily discernible, is still there, its venom as potent as ever, but with this difference: it remains hidden by coiling itself round the stalk of what the untutored mind is wont to call the blossom of life.

The Voice of the Silence teaches us that behind the glow and the glamour and the deceptive warmth of sense indulgence, behind the inebriating exhalations of flowers that grow in the realms of psyche—flowers that by their beauty and fragrance tempt and attract and bewitch the unwary—there exists a shadowless world wherein dwell wisdom and truth and their great and honoured custodians. It is only in this last of the three worlds that the real Guru and the true *shastra* (recorded knowledge)

may be found. To reach this world of Reality, the ignorance that permeates the world of matter and the chaotic, clinging desires that stupefy as one enters the psychic realms have to be over-passed. Why so? For the reason that the Self of Matter and the Self of Spirit can never meet. One of the twain has to be destroyed. There is no room for both. Yet, in his ignorance the student-aspirant often deludes himself into thinking that he can aspire for the worlds of light and still have a liaison with the worlds of darkness. Renouncing the charm that vice has for certain individuals is a slow and time-consuming process during which the will to reform has to be kept at its topmost pitch. This will can be weakened, its force paralysed, when the arrogance and pride of achievement drag one away from Spirit with the same ease as does the storm the bark upon the raging ocean.

It should be apparent to the dullest of intellects that except during the twilight hours, light and darkness cannot subsist together. So, too, for ambition and renunciation and to a greater extent for the shades of night and the active forms of day. The ethical implication of this is summed up by *The Voice of the Silence* thus:

Heaven's dew-drop glittering in the morn's first sunbeam
within the bosom of the lotus, when dropped on earth becomes
a piece of clay; behold, the pearl is now a speck of mire.

The same consideration applies to the unchangeable verities of metaphysics and ethics. The man of anger, as the one of avarice and greed, can hardly be expected to be the custodian of Wisdom. The universality which is at the root of all harmony and therefore of the good and the true is alien to the man of ambition as to the coward, the thief, the accumulator of riches and the slayer of other people's reputations. This universality is no friend of pomposity nor of the harshness that lies at the root of all arrogance. It therefore follows that as pride and arrogance enter at one door, truth and all that it stands for depart at the other. In the life spiritual, there can be room neither for a competitive rivalry nor for an ambition to thrust oneself forward over the wreckage of other people's hopes. Such attitudes belong to our mortal aspects and, if tolerated, drag us down from our high purpose by the promise of a felicity that abandons us this side of death.

Pride, arrogance, anger, jealousy and the other weaknesses that beset us have to be overcome if there exists the aspiration

to reach to the plane where love and peace abide and where wisdom springs up spontaneously in the human breast. If the movement forward can no longer be postponed for yet another incarnation, then the individual has to know, understand and realize that these failings arise because each single one of them inheres in matter and cannot be separated from it. Therefore, if we fight one quality with another, we still remain under the bondage of matter and in our ignorance may be substituting one quality by another which may turn out to be more difficult of eradication than the first. So long as we remain enveloped in matter, we cannot help manifesting one or the other quality or a combination of these. How, then, can we reach to a state where they can no longer affect us or compel our behaviour along ways disastrous to ourself and others? Shri Krishna has set out the characteristic marks of the truly wise in the following words:

He, O son of Pandu, who doth not hate these qualities—illumination, action, and delusion—when they appear, nor longeth for them when they disappear; who, like one who is of no party, sitteth as one unconcerned about the three qualities and undisturbed by them, who being persuaded that the qualities exist, is moved not by them; who is of equal mind in pain and pleasure, self-centred, to whom a lump of earth, a stone, or gold are as one; who is of equal mind with those who love or dislike, constant, the same whether blamed or praised; equally minded in honour and disgrace, and the same toward friendly and unfriendly side, engaging only in necessary actions, such an one hath surmounted the qualities. (XIV, 22-25)

The transition from darkness to light, from ignorance to the equanimity of yoga cannot be achieved overnight by as it were one great leap forward. To maintain one's balance on broken as on level ground requires a determination that no joy or grief can shake. From the time that an action is contemplated till the moment it produces results, all interest in its fruits has to be renounced. It is only when one is firmly fixed in such an attitude that success can breed no arrogance and failure no despondency. The dread of harm is as pernicious as is the anticipated exuberance of total victory. To undertake such a discipline without the certainty of a foreseeable reward, without even the right to tailor one's action on a foreknowledge of the pain or pleasure it will produce, is a condition against which the worldly mind is bound to rebel. Add to it the other *sine qua non* that actions should

be limited to those only that are necessary and, reviewing our walk in life on these lines, it will be found that a large percentage of erstwhile actions have not been in conformity with the Rules. The first reaction is therefore of bewilderment and of a fast vanquishing hope that the heights of eminence can be scaled with a modicum of discomfort. And so, the neophyte resorts to a compromise and turns a blind eye to the fact that the purity of any action gets stained and besmirched by a contact and even a proximity to evil. And it has to be borne in mind that evil need not always appear either ugly or impure. Evil is the good gone astray, and the more a person departs from the paths of good, the more he opens himself up to the inroads of evil.

When all emotion as well as the driving force of selfish desires is laid aside as unworthy of the researcher in the occult, it will be seen that in adopting the new and arduous discipline we have chosen to ignore the shine of the tinsel because we have sensed the gleam of the gold. The visible physical and the invisible physical with their deceptive senses are seen as evanescent and are given their rightful place in the scheme of things. Both are necessary for the processes of evolution and serve their purpose best when they are controlled and used by the eternal man in proportion as he becomes familiar with the powers of soul and spirit. These powers belong to the universal and are therefore the synthesizing powers of life. They can be used for no selfish purpose and it is for this reason that *Light on the Path* gives the advice:

Desire power ardently.

Desire peace fervently.

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.

When the *gunas* of *prakriti* no longer sway us, there dawns on us the realization that Brotherhood has a claim on us that can neither be put off nor denied. The universal has to be bowed down to in all reverence and served by a joint and united effort of the few who have attained to this stage of inner development. The co-worker with nature can never work alone; the drop merging in the ocean has several meanings on each plane of existence.

OCCULT AXIOMS AND THEIR SYMBOLS*

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OCCULT knowledge is said to consist of a finite number of axioms, infinite in their applications. In reality there is only one truth, which is to be expressed by one "word," and to be understood in that unique state where the knower, the knowledge and the known are all one. But the lighted area widening as the rays travel further from the central sun, the number of such axioms, as well as of the corollaries in which their bearings must be pointed out, depends entirely on the degree of advancement of the student himself. Words, numerous and elaborate, may fail sometimes to awaken the intended feeling, while a glance will in other cases be sufficient: each occult axiom may be dissected into volumes or condensed into one symbol, by the living power of which clouds of sunken thoughts will be roused in the minds of initiates.

Of such symbols the cross is one. Metaphysically, it means that the existence of opposites is the condition of existence: that is, of existence such as we can conceive or understand, of finite or *mayavic* existence. For everything finite is a delusion compared with the infinite reality, where the two poles of the egg-shaped universe merge into the omnipresent centre of the limitless and consequently formless sphere.

As the sense of depth in ocular or stereoscopic vision is due to the angle between the retinas or the lenses, so the universal *mirage* is due to the strabism of the seer. Theological as well as materialistic doctrines are superficial, because each of them insists on looking at truth with but one eye. God, or the good, without the devil, or evil, is a one-sided abstraction, just as matter or body without force or spirit. To those who will use both eyes, the devil will appear no longer as a son of God, but as his wife, and these two abstractions will be found united by so strong a partnership that the removal of the one would cause the instant disappearance of its complementary Maya. One-sided were also the puzzled and puzzling enquiries of all our modern philosophers into the problem of the antinomies of pure reason, which Hamilton has formulated in what he calls the law of the conditioned. "All that is conceivable in thought lies between two

* The author, a foreigner, has never before written in this language. But, believing that timidity is neither a theosophical virtue nor an English vice, he hopes the reader will forgive him this attempt at Theosophy in English. [Ed., *Lucifer*]

extremes, which, as contradictory to each other, cannot both be true, but of which, as mutual contradictories, one must." We need but slightly alter the wording of this problem to obtain its solution, and at the same time to express one of the deepest occult axioms: "*All that is conceivable, that is to say, finite and illusory, lies between two extremes apparently contradictory but absolutely identical.*"

The deepest of such antinomies, and the source of all others, lies between ego and non-ego, between that in us which is conscious of everything else and every thing of which we are conscious. On the material plane the area of demarcation is the surface itself of our body: we say that *we* are hurt, when any part of *our* flesh garment is injured; and too many are those amongst us whose chief or only care is this sensitive though coarse self. On the mental plane, the wall is built between our own souls and the thoughts, feelings and desires of others; here, already, the castle is not so jealously closed as to exclude sympathy with similar tastes or interests: hence association raises man from amongst the beasts. But as we proceed higher, into the spiritual world, we perceive that all the things we call ours, soul as well as body, are only the instruments of our real self, which, as a ray of the universal Atma, is in no way distinct or separated from other rays. Deep within the strata of our constitution lies that hidden spring of all our volitions, thoughts and feelings. And it is only when we have drunk its pure waters of life that we can know *Ananda*, and taste that real happiness, the desire of which has been the spur of our weary and thirsty soul through the misery of its pilgrimage; because then, as far as being extends, there is no longer anything distinct from our own being.

It will be easily perceived that such a state of *be-ness* is absolutely different from anything we can conceive under the term *existence*. Indeed, one and all of the qualifications by which beings are constituted are inadequate to it.

Perfection of being seems at first sight to imply perfection of form. Various and beautiful are the shapes under which artists, poets and seers have pictured the celestial inhabitants, the ideal, airy fancies in which their pure aspirations hoped to dwell or remembered having dwelt; *devas* with their beautiful monstrosities and appalling powers; houris, with fathomless love in their eyes and their flowing dark locks; angels, chaste and white, with the dove-like softness of their great wings. And they are not mere fancies, these dreamy glimpses of other worlds and other planes of existence; but a moment's thought will show that, a

form being constituted by its very limits, perfect being cannot have any form at all.

For perfect being is nothing, if not limitless; towards an ever-growing extension tends the ever-progressing evolution. Enclosed within our prison of flesh, we have grown senses all around ourselves, and millions of years were busily spent by nature that we might have sight to enjoy the light, and hearing to listen to the word. Our intellect has extended those senses; we have helped our eyes by the range of the telescope, our walk by the impetuosity of steam, our voice by the flash of electricity. If the ancients attached wings to the feet or shoulders of their heroes, even more than they are we justified in conceiving that the power of a god may be measured by the reach of his arm. But the same reflection will convince us that infinitude is too great to have any size.

Similarly, time is too eternal to last. Our present, which is already gone, is nothing but a shadow sandwiched between the past, which is no more, and the future, which is not yet. So strong is our desire for the continuance of life, that we always forget the past and its dim regrets in favour of an ever brighter and more hopeful future. Hence immortality seems to be essential to perfect happiness, and we should have reason to envy the ambrosia of the Olympians, if Manu's dire logic had not warned us that even the gods must die.

Some will say, justly enough, that the life of ephemeridae, spent in dance and turmoil, is longer than the cold and infinitesimal growth of the Lebanon cedar, and that a few moments of deep love or even bitter emotion are worth three-score years of golden idleness. Shall we rest sure, at least, that vividness of consciousness is the real standard of the perfection of being? Alas, this supreme satisfaction will also elude our embrace. For a being conscious of all could not be conscious of any one thing, and omniscience is, to our limited minds, synonymous with nescience. We can find our self only by losing ourselves, for "how could we know the knower?" And how could the only *reality appear* as anything?

Such reasoning, although as old as human thought, may seem new to our paradoxical age; and this is scarcely to be wondered at, in a universe which is itself nothing but a vast paradox. Yet all sacred books and mystic lore teach us that liberation can be acquired only by sacrifice; that in order to get knowledge we must forget personality; that Nirvana is a state of absorption, of extinction in absolute light; and that nothing

appears to the Jivan-Mukta as different from himself: all names, all forms, all distinctions have vanished, even the fundamental one between ego and non-ego. And this unity, this permanent centre of existence, is also the focus of all evolution. "In the beginning, all this was Self, one only!"

The reflection of this subjective duality endows objectivity with its poles. Owing to the distinction between the knower and the known, all knowledge presents a double aspect. Space appears as great and small, time as long and short, movement as quick and slow. Yet the limits of both tendencies are unthinkable. Vainly does our imagination fly from earth to sun, from the solar system to the stars, from the Milky Way to the nebulae: when it has struck its forehead against the dark mysteries of the beyond, it has advanced no further than when resting in its humility. And if, frightened by the abyss, we recoil into minuteness, if we explore the universes which our bodies are to their cells, the planets which our blood-corpuscles are to the organisms living in them, we find ourselves lost again, where there hardly seems to be room for movement, and we have to exclaim with a Chinese sage: "Nothing is greater than the small!"

To the conception of space are closely allied those of time and motion, for none of the three can be conceived independently from the others. But in vain would we swell our minds' capacity from the ages of the gods to the ages of Brahma, for all the tears of humanity are nothing more than a drop in the ocean of eternity. On the other hand, dream-experience shows us that hours may be condensed into the duration of a breath: thousands of entities may have lived and accomplished their life-task after a momentary explosion is over; and the twinkling of an eye, if it could not be subdivided, would be no part of time. The existence of the present, as a mathematical line dividing the past from the future, is nothing but a delusion; and yet eternity is run through by that nothingness; because in reality the present and the eternal are one and the same. By the same delusion do we speak of causes and effects: a first cause and a last effect are mere abstractions, because both merge into the absolute; and phenomena are but irridescences on the soap-bubble of Maya, which hangs from the unknown, and expands by the unknown breath.

We should have very different ideas about motion if we were enclosed in an oyster-shell, or again if we moved along a flash of lightning. All degrees of movement, from electricity to light, from a ray to a thought, are comprised between absolute rest, which is to be found nowhere in nature, and absolute rapidity.

which is evidently nothing else but omnipresence, that is to say, rest again. So motion, like time and space, returns upon itself, and every speed, every duration, every expansion, lies between two extremes, apparently contradictory, but absolutely identical.

To this absolute identity, which is at the same time the primary and the ultimate unit from which both scales start and to which they tend, we have given the name of Omnipresence, which applies equally to an instant and to eternity, to a point and to infinity, to stillness and to unperceivable rapidity. But Omnipresence, and this is what we have been driving at, is also the essential quality of what we should conceive as perfect consciousness, and that is why religions have attributed it to God. Consciousness is co-extensive with space, with motion, with time; nothing extends, nothing moves, nothing lasts, but consciousness is able to take cognizance of it, is adequate to its extension; speed and duration expand with it, move with it, last with it. Truly has it been said that no world would exist if there was no consciousness whatever to know its existence. We shall go further and say that through consciousness everything exists, moves and lasts; for it endows space, time and motion with measure and quality, with name and form. There is no such thing as size or duration *per se*; bodies are great or small only by comparison with each other, and consciousness alone decides between them, bringing forward, at its own tribunal, the standard adopted by itself. Whether such standard remains invariable from no-beginning to no-end, or whether the Heavenly consciousness awakes in different moods at each manvantaric dawn, is a question of no practical interest to us. Once consciousness is limited by an angle of vision, the horizon of eternity must appear to it as intersected by the sides of this angle, as a basis or *upadhi* more or less distant, as a straight line between the two points of positivity and negativity; once consciousness is established at one of the extremities of the cross, space, motion and time stand in their places at the three other extremities. But in the absolute, all the four, returning, so to say, upon themselves, merge into the point of intersection, which in symbology becomes the centre of the circle, the emblem of their incomprehensible unity. The rose has closed its petals and sleeps. Nothing is left but the *One Element*, which is at the same time consciousness and duration, life and movement, space (form) and substance. All the seven rest in the womb of the unknowable, mixed and yet distinct, like the undeveloped yet complete flower in the lotus-bud.

Thus, in the macrocosm as well as in the microcosm, every-

thing appears dual, while in reality *all things are one*. The point in the circle, the germ in the egg, *Thai-y* in *Tao*, *Aditi* in *Tat*, *Mulaprakriti* in *Parabrahm*, *Sephira* in *Ain-Soph*, this mysterious *Thebaw*, the arch where the prototype of the universe is preserved during the deluges of darkness, is the only thing which exists, has existed, and will exist, whether the world subsists or not, whether there are gods or none, whether Brahma is asleep or awake. About the non-being which is identical with *be-ness*, about the no-number which yields number, about the zero equal to the circle, the nothing identical with all, we need not say anything, as its sacredness transcends all human speculation. But even this metaphysically if not easily comprehensible Omnipresence, which is the only visible side of the hidden sun, must be carefully guarded against the sacrilegious attempts of anthropomorphism; and although we have just seen China and the Veda agree on this point with Vedantism and the Kabala, we cannot, however earnest our desire, include in their synthesis systems which have only raised to minor levels the minds of their followers. We cannot recognize anything approaching this concept of omnipresent unity in what the moderns generally understand by the term God. We cannot conceive how any being, let alone a personal one, could be the absolute being, and at the same time omnipotent and omnipresent, infinite and first cause, supremely good and perfectly conscious; for Balzac, Stuart Mill and Mansel have shown that such attributes hopelessly clash with one another. A cause is related to its effect, a conscious subject to the object he is conscious of, and good is only such relatively to its opposite, evil. If, therefore, we consider such a God as first cause, supreme goodness and perfect consciousness, then he is not the supreme principle, but only one of the extreme principles of creation, and the attributes of absoluteness and infinity must be reserved for the unity in which the essence of substance rests undifferentiated.¹ Occultism understands by God the *Spirits* of the Universe, and considers the universe as his *bodies*; but it knows that spirit and matter are only complementary appearances of the one Element.

(To be continued).

¹ These two last attributes, however, are not contradictory to each other, whatever Hamilton may say to the contrary. He arrives at his conclusion by opposing the infinite to the finite; but these two terms are to be superposed and not opposed; for the finite lies between two infinities. The terms to be opposed are the infinitely great and the infinitely small, which merge into equality or absoluteness.

A LIVING ORGANISM

“...thou shouldst not leave it to become a stagnant pond.”

THE United Lodge of Theosophists is an organism for which the Truth of Theosophy is the breath of life if it enters into a living relationship with it. The characteristics of life are that it ever renews itself, it takes from as well as gives to other forms of life, and it gives birth to new forms. Otherwise it becomes a soulless corpse in which the work of destruction and renovation is taken over by nature.

Applying this to U.L.T., three factors must be considered: the Spirit, the Soul, and the Body. The Spirit is the Great Lodge of Masters whose single Will keeps alive the Theosophical Movement. The Soul is formed by those students whose inner development has made of them the focal point towards which the influences of the Spirit are directed and from which information and spiritual influence radiate, and which therefore forms the connecting link between the Spirit and the body. The body is formed after the ideal plan outlined in Theosophy, but is also adapted to the needs of time and circumstance. The last is the method of accurate and impersonal presentation of Theosophy; it is the mutual relation between students on the outer plane; it is everything that provides an avenue of expression for the Spirit and the Soul.

The continued existence of U.L.T. as a living organism depends upon soul and body. The body not ensouled by the ever-present thought of Masters in the inner consciousness of its Associates is a corpse. The thought which does not express itself in action atrophies.

The further development of U.L.T. as such a living centre pertains to the science and art of magic, or to the knowledge of how the omniscience and omnipotence of the Spirit may be acquired in the body and the art of the practical application of this knowledge. It requires deliberate and constant thought and effort directed towards that end. Before we are called upon to do big things for the Masters we must show ourselves able enough to do small things in a big way. Let the Masters be the hidden Presence at our U.L.T. meetings as well as in our hearts. Let us do each task, prepare each U.L.T. assignment, as Their work and as if in that Presence. By acquiring accurate knowledge of the Masters, Their attributes, Their work and Their philosophy, we can learn to visualize Them accurately. Learning to visualize Them, we can

increase our faith in Them as living Elder Brothers. The likeness of the Masters enters into us and ensouls our work, but that likeness has still to be stamped by the power of the will on the outer form of U.L.T. That brings us to the third factor.

Hitherto it has been the fate of each religious movement to lose its soul and retain only a *kamarupa*—a portion of that soul united with the institutions it has established. This *rupa* may linger for centuries and even revive into a fictitious life. To keep U.L.T. from that fate it will not be sufficient to preserve its institutions: its study of certain books, its method of anonymity and of questions and answers, its continual repetition of its Declaration of Policy, of the First Item and the Three Fundamental Propositions. By themselves these are but forms, not essentially different from the forms of any church. To these forms the Associates must give life. The writing of an anonymous article for a Theosophical magazine, for instance, should be the final fruit of the individual's own efforts to understand and live the life, offered in the hope that it may become the seed of some fresh growth. Only when the article is written in that spirit does the act of withholding the author's name become an act of significance. Questions and their answers are of little value unless preceded by strong search. Then both questioner and answerer evoke an understanding in the mind of each other which was not there before. Repetition of platform assignments will be a fruitless exercise unless we preserve a freshness of mental approach which does not lose sight of the purpose of such repetition and at the same time treats each repetition as an adventure into the realms of knowledge.

All this requires an alertness which does not let any chance or opportunity slip by, as well as a sustained effort of will in the face of the natural conservatism and inertia of human nature. U.L.T. has been a pioneer and we must want it to remain so, because if we do not keep alive the pioneering spirit, possibly no one will do so. A pioneering spirit implies a continual return to the source of our inspiration as well as a continual advance along new pathways. A lack of the pioneering spirit means that our motion is that of a fly-wheel which is kept going by the momentum given to it originally.

In likening the institutions of U.L.T. to the physical body to which the soul must give life, we can usefully push the analogy a little further. The body is formed after an inner pattern and receives life from within, but it must also develop in response to outer needs and circumstances.

We can illustrate part of our meaning in another field. Through secret fear many who have drawn help and inspiration from the Bible have closed their minds to the results of scholarly analyses of the Bible and research into its origins, and vehemently asserted their belief in its verbal inspiration. A wiser course for them would have been to use the results of the scholars to cleanse their own understanding of wishful thinking, so that any essential truth that the Bible might contain would stand forth the more clearly. In so doing they would have done the world a greater service, for it would have been less inclined to throw away that truth with the mass of falsehood and superstition which has clung to it.

Theosophists are quite capable of and do make the same kind of mistake. First we must distinguish between essential truth and our understanding of it, which must always fall short of truth itself and is almost certainly adulterated with elements of wishful thinking. We do not want to waste our energy in making ourselves secure in our present understanding. Furtherance of that understanding demands study of and meditation on the teachings of Theosophy, followed by creative and constructive application of those teachings to what is going on in the world of thought today.

Again let us illustrate. W. Q. Judge has answered many objections to reincarnation on the grounds of heredity in his *Ocean of Theosophy*. What he then said is still valid, but simply to repeat that unintelligently as if nothing had changed since then and no new discoveries been made does no service to Theosophy or to the memory of Mr. Judge. It is not suggested that all students must make themselves familiar with recent discoveries and conceptions in this particular realm, but all should maintain an attitude of open-mindedness and alertness and avoid this *tamasic* tendency of wanting to preserve our present understanding of Theosophy on the subject of heredity which might be disturbed by new facts. More important still, particularly if the student seeks to relate them to moral and spiritual development, he will help to implant in the world of thought new conceptions which must be seized upon sooner or later by other minds working in this particular field. These minds will be unaware of the source of their supposedly original ideas, but another lesson we have to learn is to "step out from sunlight into shade."

Not only through mental inertia but also through a subtle pride can we raise a barrier between ourselves and other men,

which will prevent the full and fruitful interplay between what we have to give them and what they have to give us. Unconsciously, our very insistence on the policy of U.L.T. and our education in that policy can lead to this pride and to a certain narrowness of outlook, while our understanding of Theosophy crystallizes into attitudes towards others. These attitudes hamper and thwart our humanity. A useful corrective in this respect is a sense of humour which enables one not to take oneself too seriously.

What is of paramount importance, however, is that

Theosophy is essentially unsectarian, and work for it forms the entrance to the Inner life. But none can enter there save the man himself in the highest and truest spirit of Brotherhood, and any other attempt at entrance will either be futile or he will lie blasted at the threshold.

The most important aspect of this spirit is a sense of identity with our fellow workers, but this will reflect itself in a sense of communion with real Theosophists everywhere. Consider also another statement in *Five Messages*:

Were it not, also, for the existence of a large amount of uncertainty in the minds of students of Theosophy, such healthy divergences would be impossible, and the Society would degenerate into a sect, in which a narrow and stereotyped creed would take the place of the living and breathing spirit of Truth and an ever growing Knowledge.

Among the uncertainties we can count many major contemporary problems: the responsibilities of the individual to the State; the problem of introducing a new set of values after the discrediting of many old religious values; the problem of integrating the scientific approach to truth with the religious and the philosophical; the moral responsibility of scientists for the use made of their discoveries; the problems of producing the technicians required in this age, who will also be men of real culture, ready to think about the deeper problems of life; the impact of Western technology and ways of life on the traditional ways in the East, and so on.

There are individuals working on these problems who, because they are prepared to leave their well-worn paths to strike out in new directions, because they have a feeling of human

brotherhood and of the innate divinity of man, are true Theosophists. We have much that we can give them, but there is also much we can receive from them. They can help us to understand the full extent and the real nature of the problems we have to solve. It was that we might help in their solution that the Masters gave us Theosophy. This is made abundantly and repeatedly clear in the Great Master's Letter (*U.L.T. Pamphlet No. 33*). The Master writes to the effect that if their doctrines will show their competence to offer "the right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism," then the world will begin to accept Theosophy as the Truth. While remaining true to the principles of our Declaration, we must at the same time shape our efforts with an awareness of the world's problems and a sense of kinship with all men of good will who are trying to find the solutions. We must be free of all spiritual pride. Our *dharma* is to be the channel for fructifying waters, not the proud possessors of knowledge.

WHEN we come to consider that the purpose of life is to learn and that it is all made up of learning, the circumstances by means of which we learn become of minor importance. As Mr. Judge once wrote me: "The ocean of life washes to our feet and away again, things that are both hard to lose and unpleasant to welcome, yet they all belong to life; all come from the Great Self that is never moved. So lean back on the Self—be like the great bed of the ocean that is never moved though storms may ruffle its surface." It does not mean that we should cease to do the best we can at all times, but we know that whatever comes all is well. Everything is taken as merely a lesson from which growth and knowledge may be obtained, and while we may appear to struggle for many things, our minds may not be set upon the things themselves, but upon the performance of our duty as our expanding knowledge gives us perception. Thus would we be like the ocean, the surface in action, the greatest part of us calm—unmoved.

—ROBERT CROSBIE

"TO APPEAR AS NOTHING"

ALL recognize that hypocritical pretensions to a spiritual status which one has not reached, when it does not spring from self-delusion or megalomania, is *cant*, called in *The Key to Theosophy* the most loathsome of all vices." Elsewhere H.P.B. has written:

Better one hundred mistakes through unwise, injudicious sincerity and indiscretion than Tartuffe-like *saintship* as the whitened sepulchre, and rottenness and decay within. (*She Being Dead Yet Speaketh*, p. 2)

But to pretend a humility that we do not really feel also is hypocritical. There is not much to choose between mock saintliness and mock modesty, save that the former may exploit credulity more disastrously.

Dickens drew so loathsome a picture of false humility in the detestable Uriah Heep and his mother that many tend to under-rate the true humility which is indispensable for the spiritual aspirant.

Sincere humility, not thinking of oneself, or, rather, of one's personality, more highly than one ought to think, is a beautiful quality, without which, as *The Voice of the Silence* brings out, Wisdom is not to be attained. More, it adds: "Be humbler still, when Wisdom thou hast mastered." It is "they who in humbleness have garnered" who "low confess: 'Thus have I heard.'" These are identified with the elect, the followers of the "Doctrine of the Heart." Krishna included humility among the marks of him whose virtues are of a godlike character; Mr. Judge follows the translation of "modesty."

Steps towards the acquisition of true humility are described by Mr. Judge in *Letters That Have Helped Me*, in the first of the extracts brought together under the heading "On Occult Philosophy." We are there enjoined not only not to push ourselves forward in conversation but also to try to recollect that each of us is "a very small affair in the world," and that those around us do not value us at all and grieve not when we are absent.

We are told in *Light on the Path* that "that power which the disciple shall covet is that which shall make him appear as nothing in the eyes of men." This most of us, perhaps, can achieve without half trying! But if we catch ourselves feeling resentful when others all too evidently hold us in slight esteem, let us ask

ourselves,, "How genuine is my humility?"

Let it be noted in passing that to appear as "nothing" in others' eyes does not mean to appear as "something" peculiar or contemptible. It seems to mean, among other things, not to make ourselves conspicuous or to draw attention to our personalities by affectations of manner, speech or dress. We cannot compromise on principles, but a Master of Wisdom has written: "Do not despise the opinion of the world, nor provoke it uselessly to unjust criticism" (*U.L.T. Pamphlet No. 22*, p. 10).

The point most vital in regard to this question of humility, however, is not how we appear to others but how we think of ourselves as personalities or Kama-Manasic entities. The Higher Ego needs the personal self for acting through in our terrestrial sphere. It is only in the triune man, body, soul and spirit, that complete knowledge can be attained. How fully the Higher Ego can express itself here depends, however, upon the submission of the personality to its director. Mr. Judge has written in another letter:

The great struggle must be to open up my other self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly.
(pp. 90-91)

To appear in our own eyes far more important persons than we are, is, however, all too common. One effective corrective for this illusion, which if obstinately clung to may become a delusion, is to fix mind and heart on those Himalayas of the Spirit which the Great Teachers of humanity represent. For what are we, puny strivers towards the Goal, compared to the Perfected Men, Those who have made the Great Renunciation of the fruit of Their long serving, in order to remain with suffering humanity? Our little blaze must seem to us by comparison as feeble as the light of a match struck in a sunny field at noon.

When we contrast our "speckled souls," or the ray of Manas mixed and mingled with Kama, with Their immaculate purity we can see ourselves in truer perspective than, for example, if we fix our gaze upon the imperfections of our neighbours. Doing the latter may seem sometimes to justify us, like the Pharisee of the New Testament, in thanking God (read, our good Karma) that we are "not as other men are." The Christian Teacher, comparing in a parable the attitudes of the Pharisee and the humble pub-

lican, added that "everyone that exalteth himself shall be abased, and he that humbleth himself shall be exalted." (*Luke*, 18: 10-14).

If we examine ourselves honestly we are all sure to find much in our character to be humble about. We are fortunate if we recognize that fact and concentrate upon the virtues that we want to build into ourselves or to strengthen, instead of laying the unction to our souls that, because we are free from the more heinous sins and even, perhaps, from some of the more conspicuous shortcomings of this one or that, we are superior to them. Not for the serious aspirant is the attitude, even if only silently held: "I am holier than thou." For among the rules of the Eastern Schools of Divine Wisdom there is this:

None can feel the difference between himself and his fellow-students, such as "I am the wisest," "I am more holy and pleasing to the teacher, or in my community, than my brother," etc.—and remain an upasaka.

If we do not know truly, in our heart of hearts, whether we are self-debarred at present from "flaming like the noon-day Sun upon the snow-capped mount of purity eternal," we can have recourse to a few tests that should convince us of the fact. Could it truly be said of us, as it is recorded of Jesus: "He taught them as one having authority, and not as the scribes"? (*Matt.*, 7: 29).

Krishna, moreover, tells Arjuna that "he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time" (IV, 38). If we do not find it so springing up within us whenever an opportunity presents itself to serve the Cause by voice or pen, is not the implication plain that we are not perfected in devotion?

But we need not despair. We are offered an alternative. While trying to acquire the purity of snow upon the heights no sinful foot can tread, the radiance of Wisdom and the warmth of true Compassion, the Neophyte can choose a "humbler course."

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness. . . . Give light and comfort to the toiling pilgrim, and seek out him who knows still less than thou; who in his wretched desolation sits starving for the bread of Wisdom and the bread which feeds the shadow, without a Teacher, hope or consolation, and—let him hear the Law. (*The Voice of the Silence*, pp. 39, 40)

“Let him hear the Law,” uncoloured by self-talk, unmuffled by the very thought, “Behold, I teach.” We are not to think of our ability, our knowledge, or our eloquence, but to do what comes to be done in whatever way we can.

Mr. Crosbie has written:

All that any of us can give is Theosophy. We did not invent it. It was given to us; we stand in line and pass it along, as people used to do at fires in passing the buckets of water. People are grateful to the one who passes the “water of life” along to them, but the “passer” knows where gratitude belongs, and says, “don’t thank me; thank Theosophy—as I do. It enables me to help others; it will also enable you.” Thus he helps them and helps himself to get rid of the personal idea. (*The Friendly Philosopher*, p. 381)

LIFE affords no higher pleasure than that of surmounting difficulties, passing from one step of success to another, forming new wishes, and seeing them gratified. He that labours in any great or laudable undertaking has his fatigues first supported by hope, and afterwards rewarded by joy. . . . To strive with difficulties, and to conquer them, is the highest human felicity.

—SAMUEL JOHNSON

THERE is no finer sensation in life than that which comes with victory over one’s self. It feels good to go fronting into a hard wind, winning against its power; but it feels a thousand times better to go forward to a goal of inward achievement, brushing aside all your old internal enemies as you advance.

—VASH YOUNG

THE MYSTERY OF ALL TIME

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THE inner light which guides men to greatness, and makes them noble, is a mystery through all time and must remain so while Time lasts for us; but there come moments, even in the midst of ordinary life, when Time has no hold upon us, and then all the circumstance of outward existence falls away, and we find ourselves face to face with the mystery beyond. In great trouble, in great joy, in keen excitement, in serious illness, these moments come. Afterwards they seem very wonderful, looking back upon them.

What is this mystery, and why is it so veiled, are the burning questions for anyone who has begun to realize its existence. Trouble most often rouses men to the consciousness of it, and forces them to ask these questions when those whom one has loved better than oneself are taken away into the formless abyss of the unknown by death, or are changed, by the experiences of life, till they are no longer recognizable as the same; then comes the wild hunger for knowledge. Why is it so? What is it that surrounds us with a great dim cloud into which all loved things plunge in time and are lost to us, obliterated, utterly taken from us? It is this which makes life so unbearable to the emotional natures, and which develops selfishness in narrow hearts. If there is no certainty and no permanence in life, then it seems to the egotist that there is no reasonable course but to attend to one's own affairs, and be content with the happiness of the first person singular. There are many persons sufficiently generous in temperament to wish others were happy also, and who, if they saw any way to do it, would gladly redress some of the existing ills—the misery of the poor, the social evil, the sufferings of the diseased, the sorrow of those made desolate by death—these things the sentimental philanthropist shudders to think of. He does not act because he can do so little. Shall he take one miserable child and give it comfort when millions will be enduring the same fate when that one is dead? The inexorable cruelty of life continues on its giant course, and those who are born rich and healthy live in pleasant places, afraid to think of the horrors life holds within it. Loss, despair, unutterable pain, comes at last, and the one who has hitherto been fortunate is on a level with those to whom misery has been familiarized by a lifetime of experience. For trouble bites hardest when it springs on a new victim. Of course, there

are profoundly selfish natures which do not suffer in this sense, which look only for personal comfort and are content with the small horizon visible to one person's sight: for these, there is but little trouble in the world, there is none of the passionate pain which exists in sensitive and poetic natures. The born artist is aware of pain as soon as he is aware of pleasure; he recognizes sadness as a part of human life before it has touched on his own. He has an innate consciousness of the mystery of the ages, that thing stirring within man's soul and which enables him to outlive pain and become great, which leads him on the road to the divine life. This gives him enthusiasm, a superb heroism indifferent to calamity; if he is a poet he will write his heart out, even for a generation that has no eyes or ears for him; if he desires to help others personally, he is capable of giving his very life to save one wretched child from out a million of miserable ones. For it is not his puny personal effort in the world that he considers—not his little show of labour done; what he is conscious of is the overmastering desire to work with the beneficent forces of supernature, to become one with the divine mystery, and when he can forget time and circumstances, he is face to face with that mystery. Many have fancied they must reach it by death; but none have come back to tell us that this is so. We have no proof that man is not as blind beyond the grave as he is on this side of it. Has he entered the eternal thought? If not, the mystery is a mystery still.

To one who is entering occultism in earnest, all the trouble of the world seems suddenly apparent. There is a point of experience when father and mother, wife and child, become indistinguishable, and when they seem no more familiar or friendly than a company of strangers. The one dearest of all may be close at hand and unchanged, and yet is as far as if death had come between. Then all distinction between pleasure and pain, love and hate, has vanished. A melancholy, keener than that felt by a man in his first fierce experience of grief, overshadows the soul. It is the pain of the struggle to break the shell in which man has prisoned himself. Once broken, there is no more pain; all ties are severed, all personal demands are silenced for ever. The man has forced himself to face the great mystery, which is now a mystery no longer, for he has become part of it. It is essentially the mystery of the ages, and these have no longer any meaning for him to whom time and space and all other limitations are but passing experiences. It has become to him a reality, profound, indeed, because it is bottomless; wide, indeed, because it is limitless. He

has touched on the greatness of life, which is sublime in its impartiality and effortless generosity. He is friend and lover to all those living beings that come within his consciousness, not to the one or two chosen ones only—which is indeed only an enlarged selfishness. While a man retains his humanity, it is certain that one or two chosen ones will give him more pleasure by contact than all the rest of the beings in the Universe and all the heavenly host; but he has to remember and recognize what this preference is. It is not a selfish thing which has to be crushed out, if the love is the love that gives; freedom from attachments is not a meritorious condition in itself. The freedom needed is not from those who cling to you, but from those to whom you cling. The familiar phrase of the lover, "I cannot live without you," must be words which cannot be uttered, to the occultist. If he has but one anchor, the great tides will sweep him away into nothingness. But the natural preference which must exist in every man for a few persons is one form of the lessons of Life. By contact with these other souls he has other channels by which to penetrate to the great mystery. For every soul touches it, even the darkest. Solitude is a great teacher, but society is even greater. It is so hard to find and take the highest part of those we love, that in the very difficulty of the search there is a serious education. We realize, when making that effort, far more clearly what it is that creates the mystery in which we live, and makes us so ignorant. It is the swaying, vibrating, never-resting desires of the animal soul in man. The life of this part of man's nature is so vigorous and strongly developed from the ages during which he has dwelt in it, that it is almost impossible to still it so as to obtain contact with the noble spirit. This constant and confusing life, this ceaseless occupation with the trifles of the hour, this readiness in surface emotion, this quickness to be pleased, amused or distressed, is what baffles our sight and dulls our inner senses. Till we can use these the mystery remains in its Sphinx-like silence.

THE SOUL is the mirror of an indestructible universe. There is nothing dead in the universe; there is no chaos, no confusion except in appearance.

—GOTTFRIED WILHELM VON LEIBNITZ

BALANCED PERCEPTION

MODERN means of transport and communication have placed us in close touch with the other ends of the world, so that we are no longer isolated from each other geographically, as we used to be. Also there is the fact that the advent of labour-saving devices has shortened our working hours so much that we have several hours a day in which we can enlarge our vision and take a wider outlook on life. The working man as well as his more erudite fellow can today take an interest in a hundred and one different subjects. Instead of working all the hours in which he is not either sleeping or eating, he is able to spend his leisure time in a variety of ways, assimilating knowledge and getting entertainment. Knowledge on a multitude of subjects is open even to the "common man," who, a couple of generations ago, only knew, perhaps, the best way to feed farm animals or how to squat, tailor-wise, stitching from sunrise to sundown. What a vista of possibilities "the mechanical age" has opened up to man!

Yet, wonder of wonders, now that we have not the material obstacles to enlargement of vision, we find that the human mind possesses such limitations that we are having to react from the ever-widening of man's interests; that, while geographically our vision has enlarged, and while we are now able to take an interest in a multiplicity of subjects instead of only understanding one or two, yet today few of us understand the *whole* of any *one* subject, but, on the contrary, have to "specialize" on a *section* of one. In the past, a person did know all about his own line. Today, how many do? No longer have we the "stitch, stitch, stitch" of the poor shirt-makers; we have a number of girls who are "machinists," another number who are "buttonholers," and another number who are "cutters out," each shirt going through a number of hands before it is finished, and each of the girls being absolutely unable to do that part of the work on the shirt which is outside her own little task.

This "division of labour" is not because of the workers being "kept down" or anything of that kind, for those who are free to make their own lives divide their labour in just the same way. We have the heart specialist, the brain specialist, and so on, all of whom are not less capable than the all-round general practitioner, but *more* capable. The fact of the matter is that there is so much to know that we have found it impossible to know it all, and have decided that it is better to know a little bit fully than to know a lot slightly. So we try to know a lot about one little sec-

tion of our trade, determinedly shutting our eyes to other sections so as not to be distracted, and resolutely refusing to be an "all-round" person.

In some ways we can all get more out of life through each sticking to his own little job and leaving others to stick to other sections of the work. But specializing and failing to take a composite view of the whole has its dangers as well as its advantages, and it seems worth while dwelling on these dangers.

To think again of the specialist in medical matters: The human body is *not* specialized—it has been built on a composite plan. One part reacts on another, so that we frequently find that rheumatism weakens the heart; that a disordered stomach causes the head to ache; and even that mental trouble, such as worry, causes physical complaints. Yet we have a heart specialist who knows less than the general practitioner regarding the brain; and a brain specialist who knows less than the general practitioner regarding the heart. Is it any wonder therefore that a specialist effects wonderful cures of the complaint a patient was suffering from, but sometimes leaves the patient with worse general health than before!

Again, we have the moral specialist, who specializes in some religious creed, caring little about such moral qualities as kindness and mercy. This kind of specialist, however, strangely enough, existed in greater numbers before the days of general specialization than he does today, hence the burnings at the stake, the rack, the thumbscrew, etc., involving the worst possible cruelty, yet practised by those professing to be of high moral calibre. But, though we no longer torture people for possessing differing religious opinions, we still find moral specialists indulging in cruelty.

We find the Judge pronouncing on his fellows the death sentence.

We find the high statesman agreeing to the wholesale murder of his fellow men in other countries, in times of warfare.

We find gentlemen and gentlewomen of noble birth amusing themselves at fox hunting and deer stalking and such "sports."

We find the scientist torturing animals, in research laboratories.

And doubtless many other examples could be found of the practice of specializing morally, by developing to a high degree some aspects of morality while allowing complete retrogression regarding other aspects of morality, in the same individual.

Reflections of this kind give us cause to wonder whether

specialization may not be a greater danger than it is a benefit, for, upon reflection, will it not be seen that most of our specialization takes the form of a sacrifice of the heart to the head, with the result that we have become "top-heavy," and lost our balance?

For, after all, is it not a fact that the higher we climb, the more likely we are to lose our balance and fall—no less so when the climbing is mental or moral climbing than when it is physical climbing—and that the higher the position we fall from, the more terrible is the crash resulting from that fall?

Not that it would do to crawl, instead of walking, through life, for fear of the fall. But it is important that we should keep in mind the fact that the higher we climb, the more necessary it is that we should maintain a well-balanced conception of things.

For, if it is true, as it is, that a child who tries to balance on the kerbstone can usually do so, only side-stepping into the gutter and not hurting itself even if losing balance; while a tightrope walker is much more likely to lose his balance, and will break his neck if he does; then the man who develops his mental qualities inordinately is far more likely to lose his mental balance than is the simpleton; also the man who develops his mental qualities at the expense of his moral qualities (as does the vivisector, for instance) does things from which the simpleton would recoil, merely because the simpleton has not climbed mentally high enough to lose his balanced conception of things.

What, then, is the moral of it all? To avoid specialization? Hardly, for specialization creates enormous possibilities. Let us soar, but the more we soar, the more particular we must be to see that we do not lose our balanced perception of things.

INJUSTICE anywhere is a threat to justice everywhere. We are caught in an inescapable network of mutuality, tied in a single garment of destiny.

—MARTIN LUTHER KING, JR.

HEAVEN AND HELL

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The gates of hell are three—desire, anger, covetousness, which destroy the Soul; wherefore one should abandon them.

—*Bhagavad-Gita*, xvi, 21

THE ancients knew what we moderns are beginning to believe, that heaven and hell, Svarga and Naraka, are in ourselves. Religions have distorted the old truth and have made heaven and hell distant localities, instead of states of human consciousness, which they are. The Soul's imprisonment and its deliverance do not depend upon movements in material space, but upon motions in spiritual space, *i.e.*, on elevating or lowering the ideation inherent in our own consciousness.

When a man is in the slough of jealousy or despondency he is in hell; when his thoughts soar to visualize selflessness and compassion he is in heaven. The great Buddha reiterated the fact that this earth is the lowest of hells that our humanity touches. After-death conditions for most men who die natural deaths are pleasanter than are experiences in embodied life. We suffer here, and dying *naturally* enjoy the reward of virtues practised, and are compensated for suffering according to the merit of each. It is the intuitive perception of this truth on the part of mankind which is responsible for the belief that death makes all men holy and pure. Death does not transform a sinner into a saint; but deprived of the possibility of committing fresh sins, he gets his due from the compassionate law of Karma, in such rest as he has himself merited.

These reflections will lead the student to perceive that each one is here and now in heaven or hell, according to the state of his thought-feelings. Our moods which come and go are but visible expressions of the inner states of our thought-feelings. In the same city dwell demoniacal beings and Divine Mahatmas; in the same village are to be found the idle and the industrious; in the same family one is selfish and another thoughtful of all; nay, in the same breast surge the cruelty that destroys and the courage that succours. It is true that "each man his prison makes."

After death, the state of the Soul is a continuation of its state as an incarnate being.

And yet, each one of us should dread the "hell-fire"; most

are ignorant that they are very near to it, and many burning in that pit are unaware of that fact.

The impure and wicked will not go to hell, they are *in* it. That is why they do not know the nature of action nor of cessation from action. The untruthful man is in hell already and his punishment begins the moment he is found out, and even before! Those who deny the existence of Soul or the Spiritual nature of this universe are in a hell of their own; and some such who are dependent on their corpus of flesh and blood and nothing higher and who advocate and practise sense and sex "enjoyment," die in hell, to be reborn here in hell again—"with natures perverted, enemies of the world, they are born to destroy."

This sounds gruesome, because the idea is presented with some directness. Ponder over it in the light of the teachings of the *Gita* and its accuracy will not be denied.

There arise the practical questions—How to get out of the hell in which one may find oneself? And, what would keep a man from falling over the precipice into a fresh hell?

Krishna definitely states that there are three gates which lead us into hell: *Kama*-Passion, *Krodha*-Anger and *Lobha*-Greed. If we learn how to avoid these three we have turned our face heavenward. All mortals are afflicted, in small measure or great, with these three; without exception, for any and every one these cause pain and suffering, in due course. We name pain and suffering as hell; they are not, for they are at once punitive and purgative. We are not in hell when we *suffer* from our lust and anger and avarice; we have passed out of hell into purgatory. We are in hell when we are lustful and angry and greedy. Hell's one characteristic is its power to cause forgetfulness, loss of memory, and the man in hell knows not that he is there. He is stunned by the blow which his own lust and anger and greed have given him; when he comes to life, that is, remembers his crime, he is out of hell.

Memory, then, plays a very important role. If we can always remember; if we do not lose our power to recollect; if every time we near the cause of passion-power-pelf we collect ourselves and exclaim, "Get thee behind me," then in that process we purge ourselves and are ready to experience something heavenly.

Our deeds flow from our thoughts and feelings; the strength of will manifests according to the power of our thoughts and feelings; our motive is the hidden spring of our ideas and emotions. Therefore, we must begin there—we must question the motive of every thought-feeling, every word, every deed. Selfishness of

motive is the outcome of dwelling on petty, mean, low, commonplace thoughts. Such increase egotism and selfishness. As we dwell on great and noble thoughts, impersonal feelings, universal ideas, a new force energizes us, and this purifies our motives, gives them a new tone, a new direction. This leads to an inner conversion, and our outer life expresses the change for the better. Thus a man leaves hell behind, and, entering heaven makes of earth a new place—no more a wilderness but a veritable Garden of Eden.

—B.M.

ALL ALONE

Alone on the Highway I stood
 At the break of day,
 And the winds blew, the elements shrieked
 All along the way.

Neither human voice nor form
 Glided by my side;
 A strange darkness, a void,
 Was all that would abide.

Forests deep and lonely glades
 That stretched up the hill,
 Thunder, storms, winds ferocious
 That in cave and caverns shrill,

“Lone, alone,” the echoes rose
 Mocking all the way;
 “Lone, alone,” the darkness cried
 To the tottering soul at bay.

Through winding tunnels dark
 Where shadows whisper much
 To turn pilgrims back
 To easy paths as such,

I roamed alone, blinded,
 In the seeming night,
 But knowing the Way must end
 In the Land of Light.

IN THE LIGHT OF THEOSOPHY

Prof. Manfred Riedel, Head of the Institute of Philosophy at Erlangen-Nuremberg, writes on "Responsibility as an Ethical Problem" in the March *Universitas* (a quarterly German review of the arts and sciences, published from Stuttgart). Ethics—the search for norms as to what we ought to do—must investigate the basic question of our obligations and responsibilities. This, the author says, is a controversial issue, as the concept of responsibility has never been satisfactorily explained.

Dr. Riedel disagrees with the modern approach via individual ethics, that what we ought to do results from our obligation to ourselves, duties towards others being duties only in a derivative sense. He writes:

Our grounds for believing that there is a right corresponding to each duty, and that *vice versa* there is a concept of obligation corresponding to each right, are based on the observation that man has always existed in a community, bound to others from the outset, and has thus never had to live in isolation. The logical correlation of both concepts is an ethical reflection of the fact that man is *a priori* a social being.

Man—and this is an empirically true proposition—is an individual, a separate being, that says "I" (ego) to himself, but can never entirely isolate himself and can only be the "I" of another. "Thou" is an *alter ego*, the "I" of the other, that defines "me myself" as "Thou." The one does not relate to the other as a different independent "I", *i.e.*, as an individual, since both are "I" and "Thou" at the same time and are thus bound to one another in the unity of a "We." If one may so express this state of affairs, the individual is the substratum of society, which in any concrete instance consists of a multiplicity of individuals. . . .

It is the possibility of responsibility that ultimately establishes the freedom that is possible for man. The sense of this freedom—the question as to what we are free to do—results from the question as to what we are responsible for. Man is not "condemned to freedom," as post-war existentialism held, but he is condemned to taking on responsibility. Without responsibility there can be no freedom, since we are only free "for ourselves" when we can be free for others.

Our moral responsibility, then, reaches out far beyond us as individuals to wider spheres. There is a sense in which any

guilty act is a wrong done to all, which is another way of putting what H.P.B. so strongly insists on in *The Key to Theosophy*, that "the action of one reacts on the lives of all." By wronging one person we wrong the whole of humanity in the long run. Theosophy goes even further, declaring that "thought is more responsible and punishable than act."

"Thought is the real plane of action." Even though we may not contemplate any immediate bodily act, we may by our thoughts accumulate a tendency in the lives of our instrument which will eventually result in outward action whenever favouring conditions permit, and we will fall victims to our lack of discernment and steadfastness, as well as involve others in our fate. (*Notes on the Bhagavad-Gita*, p. 232)

Many warnings have been sounded against tinkering with life and experiments on embryos. Recently, British doctors led by gynaecologist Sir John Peel warned that accelerating research in artificially producing embryos in the laboratory could lead to the creation of half-human, half-animal creatures—e.g., a chimpanzee surrogate giving birth to a human baby. (*Indian Express*, October 1)

Speaking at a conference, Dr. Peel said that "this is not an impossible thought for the future. This is one of the things we are worried about. Research is uncontrolled and unsatisfactory."

Sir Ian Donald, emeritus professor of gynaecology at Glasgow University, warned:

It's only a matter of time before a baby will be grown to term outside the womb. Animals could be used. I can foresee the day when a human baby is born to a chimpanzee. That might happen within 20 years.

This is reminiscent of the Atlantean bestiality that produced the hybrid species we know as the Anthropoid—a crime against nature whose karmic effect "has yet to be fully felt and understood—at a much later day than now," says Mr. Judge in *The Ocean of Theosophy*.

Even gynaecologists and researchers who do not give credence to suggestions that embryo experiments can one day lead to the creation of half-human, half-animal creatures, still urge tighter Government action to regulate test-tube fertilization and genetic engineering.

Science is always in a hurry and society is slow to evolve its attitudes, particularly to moral issues which arise out of scientific discoveries. The vast majority do not understand what these discoveries mean, what effects they will have on us. When the atom was split in 1939, humanity in general had no notion of the dangers in store. Many have suffered for this ignorance. Who knows what effects the children of the test-tube age may suffer? Meanwhile, experiments continue.

Much has been said about the shortcomings and defects of our educational institutions, but all the committees and commissions appointed to study the future of education in the country have failed to brighten up the situation, because the reforms suggested have been superficial and piecemeal. What is needed now is a restatement of the aims and ideals of education and a radical change of approach to the problem.

In the September *Prabuddha Bharata*, Swami Hiranmayananda has some suggestions to offer on the "Reorientation of Education" in the light of Swami Vivekananda's teachings on the subject. As education is the art of preparing for life, it cannot be divorced from the philosophy of life. Human beings, even the most thoughtless, live in accordance with their philosophy of life, their conception of the world. It is impossible to live without a metaphysic. The philosophical foundation on which Swami Vivekananda wanted to build up the edifice of an educational system which would prepare men and women to get the most out of life may be summed up thus, in his own words:

The only *ism* that we require now is the wonderful idea of the soul—its eternal might, its eternal strength, its eternal purity, and its eternal perfection. If I had a child I would from its very birth begin to tell it, "Thou art the Pure One, the Stainless, the Sinless, the Mighty One." Aye, there is much in that. Feel that you are great and you become great. . . . Man stands on the glory of his own soul, the infinite, the eternal, the deathless—that soul which no instruments can pierce, which no air can dry, nor fire burn, nor water melt. This glorious soul we must believe in. Out of that will come power. Whatever you think, that you will be. If you think yourselves weak, weak you will be; if you think yourselves strong, strong you will be; if you think yourselves impure, impure you will be; if you think yourselves pure, pure you will be. All knowledge is in me, all power, all purity, and all freedom. Why

cannot I express this knowledge? Because I do not believe in it. Let me believe in it and it must and will come out.

The old traditional system of education did not take cognizance of the mind of the child, the psychological processes involved in learning. It was mainly concerned with what the children should do, how they should work, and so on, regardless of the difference in their aptitudes. Gradually we have awakened to the fact that the person to be educated must be studied first. But the difficulty has been that there are many schools of European psychology, each differing from the other; there is no unanimity. To build an educational system upon theories which are tentative and provisional means that the system will also be tentative and provisional. Western psychology is not an infallible guide for the training of the mind, which is what education means. It does not help us to control our mind. Swami Vivekananda points out:

We are slaves to ourselves and to others. Deep down in our subconscious mind are stored up all the thoughts and acts of the past, not only of this life, but of all other lives we have lived. Each one of us is striving to be recognized, pushing outward for expression, surging wave after wave, out upon the objective mind, the conscious mind. These thoughts, the stored-up energy, we take for natural desires, talents, etc. It is because we do not realize their true origin that we obey them blindly, unquestioningly; and slavery, the most helpless kind of slavery, is the result, and we call ourselves free. Free! We who cannot for a moment govern our own minds, nay, cannot hold our mind on a subject, focus it on a point to the exclusion of everything else! . . . Indian psychology teaches us to hold in check the wild gyrations of the mind, place it under the control of the will, and thus free ourselves from its tyrannous mandates. . . .

To me the very essence of education is concentration of mind and detachment, and then with a perfect instrument, I would collect facts at will. . . . Education is not the amount of information that is put into your brain and runs riot there, undigested, all your life. We must have life-building, man-making, character-making, assimilation of ideas. . . .

Vivekananda succinctly defines education as "the manifestation of perfection already in man." The only help that can

be given to the child is to help it to perfect the instrument with which it will gather knowledge.

In *The Key to Theosophy*, H.P.B. wrote of the defects of the then educational system, some of which have been removed, but the ideas which would regenerate the nations and lessen the struggle for existence have not been applied. These spiritual principles should find application if real educational reform is to be brought about.

According to research findings published in *Itihas Patrika*, a quarterly journal of the Institute for Oriental Study at Thane, dentistry, believed to have had its origin in Egypt and Greece around 1500 B.C., was practised with expertise by ancient Indian doctors several centuries earlier. "India was the cradle of dentistry and it was an integral part of the country's medical system," noted the late Dr. J. J. Modi, who once occupied the chair of dentistry at the Grant Medical College in Bombay.

Stressing mouth hygiene, old Indian dentistry enjoined leisurely meals, systematic chewing, mouth rinsing after every meal and the use of toothpicks to eject food particles trapped between teeth. There is mention in Indian literature of several dental operations, during which anaesthetics were used. The instruments were made of the best steel for which India was well known. Old Indian dentistry also made full use of herbal drugs for treating dental ailments, and its *materia medica* compares favourably with that of the present day. Filling in of teeth for caries and ligaturing to tighten teeth rendered loose by disease was quite common. There is also reference to false teeth and posthetic dentistry. In ancient Indian literature, sixty-five diseases of the mouth, involving the lips, gums, teeth, tongue and palate, are listed. Dentistry was at its zenith till the Mohammedan invasion of India, when it received its first setback. It was revived later, but the advent of the British in the 18th century hastened its decline as they treated all Indian medicine as quackery.

"It is admitted on all hands," H.P.B. declared, "that from time immemorial the distant East was the land of knowledge." In ancient India, "no secret power of either plant or mineral was unknown," and it is to this "*Alma-Mater* of the civilization, arts and sciences" of antiquity that goes the credit of "possessing the greatest secrets in medical knowledge and unsurpassed skill in its practice." (*Isis Unveiled*, I, 89-90)

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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 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 important to leave it the time or inclination to take part in side issues. That work and that end are 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 and a profounder conviction of Universal Brotherhood.

It holds that the unassailable *Basis for Union* among Theosophists, wherever and whenever 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*. It aims to disseminate this idea among Theosophists in the furtherance of Unity.

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

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

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

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

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

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