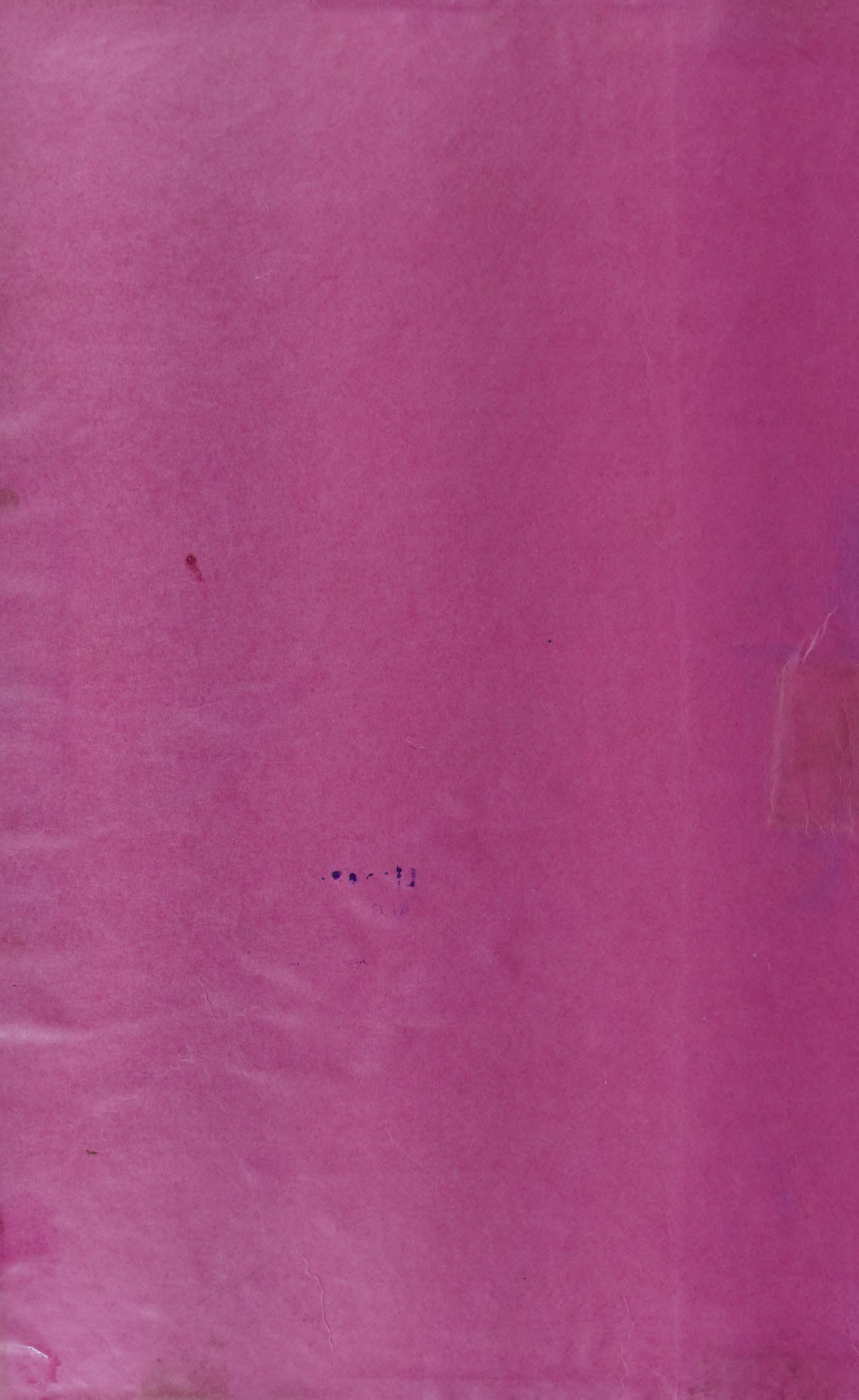


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"There is no Religion higher than Truth"

1870

## THE THEOSOPHICAL MOVEMENT

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### "PREPARE TO ANSWER DHARMA"

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MANY passages in *The Voice of the Silence* are so many direct messages to anyone who belongs to "the sacred tribe of heroes"; such are "the few" to whom the Golden Precepts are dedicated. On pp. 55-57 is a compact passage which begins:

Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

"Hast thou complied with all the rules, O thou of lofty hopes?..."

The implication of the statement that one has to "be prepared," and not only prepare himself, is significant. The Teachings of the Esoteric Philosophy and the Great Teachers who are the custodians of those Teachings aid in preparing the earnest aspirant who has resolved to serve the Cause and determined to live the Life.

This passage emphasizes not the discharging of our debt—a huge one—to Karma but the need for preparing ourselves to answer Dharma. It suggests a short cut—what to do with and how to handle Karma.

Karma knows neither wrath nor pardon and seems blind in its justice; but what is Dharma? It is called "the stern law." It is different from Karma; it reveals the right way of overcoming Karma. Whatever our Karma, it can be overcome by Dharma. Karma is related to the fate aspect; Dharma, to the free-will aspect. Karma teaches us to say, "Endure, suffer, pay your debt"; but Dharma says, "This is the way to learn, to pay your debt and ascend to heavenly heights."

Action which is duty is one aspect; action according to the Code of Law and laws is another. In any state worthy of its name, a citizen is free to live his own life as he pleases, but his country's codes of law prevent his liberty from degenerating into license. Similarly every soul is free to act as he chooses, but the Voice of Dharma warns him if he chooses wrongly, and if it is not heeded the soul loses his caste. The Code of Law of Nature is there to help, not to hinder. It can and should be used by the person who has the perception that the universe is governed by moral principles and is always maintained in order.

Our appreciation of the fact that we, no one or nothing else, are responsible for our present state prompts us to seek the right way to determine our duty as well as to discharge it. Ordinary men and women, even those who are well educated, are more concerned with Karma, with what they call duties, and see numerous conflicts of duties. The student of the Esoteric Philosophy and the Science of Occultism learns not to regret his present Karma but to seek the right way of action, whatever his Karma. He soon finds that Dharma, the stern law, forms the inner religion of his heart.

The practice of this "stern law" implies discipline—the discipline of raising the self by the Self. Many rules of life ramify from this basic requirement. The aspirant has "lofty hopes"—and these hopes converge into the one grand hope to gain the Great Wisdom of the Great Sacrifice necessary for the Great Service. The principles and rules of the Esoteric Philosophy demand that we sincerely attempt to live by the power of Theosophy; the strength of the knowledge of the Wisdom-Religion should be built into our very Prana, Life or Vitality.

This knowledge cannot be acquired unless the aspiring practitioner honours the principle of silence and secrecy. Nature is silent; she observes profound secrecy and yet she opens her *secret* chambers, lays bare her treasures before the gaze of one who works on with her, and even makes obeisance to him. He who thinks too much of himself soon boasts of himself before others, and that almost immediately tarnishes his brain, mind and will. Man is a creator; by thought he creates words, and the rules of the Inner Life demand that he be non-violent in thought and speech; more, that he be loving in the recesses of the mind and polite, pleasant and truthful in the use of words. To live the Life, therefore, requires a calm reflection of and persistent attention to the practice of Universal Brotherhood. Therefore the

second question which follows the one about complying with all the rules is—"Hast thou attuned thy heart and mind to the great mind and heart of all mankind?"

The metaphysical aspect underlying the teachings implicit in the doctrine of Universal Brotherhood should be grasped. H.P.B. states:

Occultly and Kabbalistically, the whole of mankind is symbolized, by Manu in India; by Vajrasattva or *Dorjesempa*, the head of the Seven Dhyani, in Northern Buddhism; and by Adam Kadmon in the Kabbala. All these represent the totality of mankind whose beginning is in this androgynic protoplast, and whose end is in the *Absolute*, beyond all these symbols and myths of human origin. (*Glossary*: "Humanity")

...the spiritual Monad is one, Universal, Boundless and Impartite, whose rays, nevertheless, form what we, in our ignorance, call the "Individual Monads" of men. (*S.D.*, I, 177)

It is not difficult to comprehend, even with the lower mind, the fact that Humanity is of the same substance, spiritually and morally. At the other end, our bodies are composed of the same substances and essences—that also is not difficult for the lower mind to accept. But the nature of the lower mind is combative and it is most difficult for it to perceive that Humanity is a Brotherhood also intellectually. The aspirant to Divine Wisdom in living his life must learn this teaching of the Occult Science:

Each human being has his *Manodhatu* or plane of thought proportionate with the degree of his intellect and his mental faculties, beyond which he can go only by studying and developing his higher spiritual faculties in one of the higher spheres of thought. (*Glossary*: "Manodhatu")

The very essence of the discipline of the earnest practitioner is to fight those aspects of the lower mind which create selfishness and egotism, to consider the good of "all that lives and breathes." The lower mind raises objections and barriers to transmuting the selfish mind of desires into the mind which moves by altruism, philanthropy and brotherhood.

*The Secret Doctrine* (I, 58) carries these beautiful and very useful words:

"If thou wouldst believe in the Power which acts within the root

of a plant, or imagine the root concealed under the soil, thou hast to think of its stalk or trunk and of its leaves and flowers. Thou canst not imagine that Power independently of these objects. Life can be known only by the Tree of Life...." (Precepts for Yoga)

These philosophical propositions are necessary subjects for reflection; they brush away the dust of illusions and bring about the blending of Mind and Soul.

But who does not know that love for the whole, vast Humanity is an abstraction? To love Humanity in the mass is as difficult as it is to feel the omnipresence of Deity in the vastness of space. Deity is to be sought in the cave of the Heart, and correspondentially our text pointedly refers to the "collective minds of Lanoo-Shravakas." For those who aspire to tread the Path of Chelaship, this verse is not only important; it is fundamental:

Disciples may be likened to the strings of the soul-echoing Vina; mankind, unto its sounding board; the hand that sweeps it to the tuneful breath of the GREAT WORLD-SOUL. The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks—and is cast away. So the collective minds of Lanoo-Shravakas. They have to be attuned to the Upadhyaya's mind—one with the Over-Soul—or, break away.

Each disciple is a string of the Vina, capable of echoing the tunes of the Soul. If a single string fails to answer appropriately to the touch of the Guru, it "breaks—and is cast away." The mind of the learner and the listener must be attuned to the Teacher's Mind; this implies assimilation of the minds of co-disciples. The conductor of an orchestra demands harmony between the players and himself. But this implies that each player, with his own instrument, must play in due harmony with all other players. The unity and harmony between co-disciples and co-workers may be called the horizontal unity, and the unity controlled and used by the Master may be named vertical unity. This latter does not end with the Master; from Him the ray of unity extends inwards and upwards to His Peers and Superiors.

It is necessary to get away from diffusive and vague abstractions; otherwise we shall not be attuned in our consciousness to "Humanity's great pain." To facilitate our task, a Great Compassionate One has given these highly practical directions:

A band of students of the Esot. Doctrines, who would reap any profits spiritually must be in perfect harmony and unity of thought. Each one individually and collectively has to be utterly unselfish, kind and full of goodwill towards each other at least—leaving humanity out of the question.

At first sight this sounds strange. But Masters of Perfection are most practical and fully aware of the nature, character and limitations of the mind of the disciple. They try to bring the minds of the aspiring learners to a concrete picture. And so it is added:

There must be no party spirit among the band, no backbiting, no ill-will, or envy or jealousy, contempt or anger. What hurts one ought to hurt the other—that which rejoices A must fill with pleasure B.

Masters have but a single Will; all of Them have a single feeling—Compassion; a single Teaching, ancient and constant, is spread by each of Them, cycle after cycle. One Lodge or Fraternity, One School of Wisdom, exists, and Its Mighty Custodians are ever trying to reproduce a miniature copy of it in the mundane world. This is the true inwardness of the institution of the "Path of Chelaship."

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EVERY act proceeds from the mind. Beyond the mind there is no action, and therefore no Karma. The basis of every act is desire. The plane of desire, or egotism, is itself action and the matrix of every act. Karma will therefore be manifested only in harmony with the plane of desire. A person can have no attachment for what he does not think about, therefore the first step must be to fix the thought on the highest ideal. The substratum or support for the whole Kosmos is the presiding Spirit. All the various changes in life, whether of a material nature or solely in mental states are cognizable because the presiding Spirit within is not modifiable. The Perceiver of these changes is the Inner Man—the Self. All objects and all states of what Western philosophers *call* mind, are modifications. This Self must be recognized as being within, pondered over, and as much as possible understood, if we are to gain any true knowledge.

—W. Q. JUDGE

## THE THEOSOPHICAL MOVEMENT BODY AND SOUL

THE Law of Analogy and Correspondence is a sure guide in understanding Nature in the abstract, or any of her kingdoms in the concrete. If Nature is triune, so is man who is made in the image of Nature; and that which affects both Nature and man must also perforce be threefold. Life manifesting as the great Cosmos or as the small cosmos—man—is triple. The universal Life is composed of Spirit, Energy or Intelligence, and Matter; human life or man is composed of the Spiritual Soul, the Reincarnating Ego or self-conscious Intelligence, and Body.

Applying this analogy, we can say that Theosophy is the Soul, the Theosophical Movement is the Mind, and any Theosophical organization is the Body. Like the Spirit-Soul, Theosophy is immortal and immemorial. Like the Reincarnating Ego, the Theosophical Movement manifests and disappears, to manifest again; but it too always exists. And like the body, Theosophical organizations come to birth and die. If we can keep in mind this basic idea that Theosophy is the Higher Self, the Theosophical Movement is the Reincarnating Ego, and any Theosophical society or lodge but its body, our task will be considerably simplified.

What is Theosophy, what the Theosophical Movement, what any and all Theosophical bodies?

(a) Theosophy in its wider aspect is the Code of Laws, the Laws of Nature. Therefore is Theosophy called the Book of Nature. Every process in Nature, visible or invisible, of Spirit-energy or of Matter-form, is defined and described in that Book of Nature, in that Code of Laws. In different ages, Theosophy has been known by different names. Thus we have *Brahma-Vidya*, which is the Sanskrit equivalent of Theo-Sophia, Divine Wisdom, Wisdom of the Gods. Its other name in ancient India was *Atma-Vidya*, the Wisdom of the Self or Spirit, which is divine. Again, it has been named *Gupta-Vidya*, the Secret Wisdom, because the God in man, the Self in all things, is hidden and has to be discovered. Yet again it is called *Para-Vidya*, the Wisdom which is beyond all other wisdoms and which transcends knowledge of every kind and description. In the *Gita*, it is named *Raja-Vidya*, the Kingly Wisdom, the King of all Wisdoms, the Wisdom or Knowledge

which makes a mortal man an immortal King, nay, the King of Kings.

If Parsees were to search their own scriptures and interpret correctly what the *Din* or Faith of Mazda means, they would realize that it is that Wisdom which brings inner faith or conviction—about what? About Ahura Mazda, the ever-existing Wisdom, for Ahura-Mazda is not some being or god outside of the Cosmos, but is verily the eternal and omnipresent Spirit of Wisdom. Similarly, if the Jews would study their *Talmud* and their *Kabala*, they would find that the learned Rabbis of their ancient Temples knew of and contemplated upon Ain-Soph, the exact equivalent of *Para-Vidya*, the Wisdom beyond all other wisdoms. In the lore of the Sufis, the Muslims would see the existence of Theosophy; while Christians would do well to read the Gnostic literature to understand their *New Testament*.

Theosophy, then, "has existed eternally throughout the endless cycles upon cycles of the Past, as it will ever exist throughout the infinitudes of the Future." It is the Spiritual Soul, which is most appropriately defined as *Bodhi-Dharma*, Wisdom-Religion. The very word Theo-Sophia came into use in the third century of the Christian era when Ammonius Saccas founded the Eclectic Theosophical system, which in later ages came to be known as the Neo-Platonic movement.

Turn where we will, we can see traces of the secret and sacred Knowledge, which made men wise and compassionate and friends of all creatures. It is preserved "among Initiates of every country; among profound seekers after truth—their disciples; and in those parts of the world where such topics have always been most valued and pursued: in India, Central Asia and Persia."

(b) To pass on to the Theosophical Movement, the Reincarnating Ego, which is the ray from the Spiritual Sun, Theosophy: In the world of ignorance, Divine Wisdom incarnates from age to age. The conception of *Avatara*, the very word *Avatara*, implies the visible presence of Absolute Divine Wisdom and Compassion. In passing from Theosophy to the Theosophical Movement, we pass on from the Teaching and the Wisdom to the Teachers and the Masters who are Incarnations of the Wisdom.

Laws of Nature exist. To take a mundane example: gravitation as a law existed and operated before Newton proclaimed it to the Western world; by his own effort and knowledge, he became the vehicle or channel of that proclamation of gravitation; but to teach the

world, he himself had first to know the law. Similarly, the Masters of Theosophy are those souls who have learnt from the Book of Nature, have mastered the Code of Laws, or Theosophy. They then come out to teach so that human beings may in their turn learn and master Nature and her Laws. If we go back in history to any country, to any era, we shall find that traditions relating to Divine Men, Divine Kings, Divine Teachers, persist. In South America, the land of the Atlantean Mystery, in China, the country of the mighty Dragon-Kings, in Persia with its tradition of Yima, or in this ancient land of Aryavarta with its long line of Sages and Seers, we shall find ample evidence of those who periodically made Theosophy manifest.

In the fourth discourse of the *Gita*, Krishna speaks of the mighty art getting "lost" and having to be reproclaimed from age to age. If there is a Band of Holy Men who are behind all efforts for spiritual enlightenment, and who are directly responsible for the Theosophical Movement of the past and of the present, why then does the "exhaustless, secret, eternal doctrine" manifest and then disappear from the public world from time to time? It is because those who receive the Wisdom are more or less of their generation both physically and mentally, have been born and bred in some creed or tradition, and consequently their judgment is but too likely to be warped and unconsciously biased by such influences. They inevitably tend to colour the teachings, until it gets so diluted that it is almost unrecognizable from the Original Message and is "lost" in the course of time.

(c) That brings us to the third aspect—the body, the organization through which the Movement functions and on which its success depends. The Original Impulse and the Original Teachings have to work through channels, and all channels limit the flow of the waters enclosed therein, even though through them the waters are directed to where they are needed. The recognition of this will be a great help. If Theosophy is like the spiritual soul, any and all Theosophical organizations (known in other ages by other names) are like the body in and through which that soul functions. There arise two fundamental situations in this relationship between soul and body. As in the case of the human individual, either the soul follows the dictates of the bodily senses and lives for the body, or the soul uses the body and its orifices for its own spiritual expression, detached from their

machinations. The limitations inherent in any organization produce difficulties, but without a vehicle or instrument Theosophy cannot be promulgated. However, just as the earnest aspirant to soul-life sheds all unnecessary luggage when he begins to climb the spiritual Himalaya, so also the obstacles in the way of the safe and harmonious working of the body or instrument through which Theosophy has to be made manifest can and should be reduced to a minimum.

There is a wide difference between the Theosophical Movement and any Theosophical organization. In the words of W. Q. Judge:

The Movement is moral, ethical, spiritual, universal, invisible save in effect, and continuous. A Society formed for theosophical work is a visible organization, an effect, a machine for conserving energy and putting it to use; it is not, nor can it be, universal, nor is it continuous. Organized Theosophical bodies are made by men for their better co-operation, but, being mere outer shells, they must change from time to time as human defects come out, as the times change, and as the great underlying spiritual movement compels such alterations.

Out of his experience, the founder of the first United Lodge of Theosophists, Robert Crosbie, planned to avoid as many as possible of the "obstacles" mentioned above, by composing the Declaration which U.L.T. Associates look upon as a chart by which to steer. U.L.T., he said, was simply a "*name given to certain principles and ideas.*" In labouring for Theosophy, every student-practitioner has to guard against attachment to the form side, the organizational side (though U.L.T. is not an organization of the ordinary type), in the same way as a spiritual practitioner must not be attached to his body. To substitute the Lodge for Theosophy is to set at nought the Declaration in its spirit and letter.

Let us remember H.P.B.'s assertion that the Cause of Theosophy, the source of all philosophies and faiths, is mightier than any society or organization, and the service of that Cause far more important than that of any Theosophical body which endeavours or claims to speak on its behalf.

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It is men, not ceremony-masters, we seek; devotion, not mere observances.

—MAHATMA K.H.

## VISUALIZING THE GOAL

IT often seems that much emphasis is placed by us on the "bad" Karma of the past which flowers in the present, and not enough on the present Karma which will flower in the future. Of this present Karma there are two aspects. All of us are aware that it is *how* we meet the effects of our past deeds that really matters and increases our spiritual powers. We know, too, that our actions, physical, emotional and mental, will bear fruit in the future.

But is this all we can learn from the phrase "we are the creators of our fate"? Is there not a more constructive aspect that we often lose sight of?

Man is a thinker; by his thoughts he creates himself. Ought he not to find out just what he wants to create in himself? In fact, can we really begin our return journey in earnest until we know what the goal of our effort is to be? Hence the necessity for making our conceptions clean and clear. Reflection on our goal, on what we wish to bring about in ourselves, is therefore essential; otherwise we labour for either a nebulous goal or one that we do not in fact desire. The injunction to "search the scriptures" refers as much to this search for the real goal as to the search for a philosophy of life.

It is a difficult search. One danger is that our ideas are always coloured by our concept of ourselves as we know ourselves now. If we visualize the goal—whether it be to become a true worker for the Cause, or to become a Chela, or to reach Buddhahood—it is always ourselves in *this* personality we have in mind. Herein lies a great error. The true goal has to be reached by the Ego in us whom as yet we do not know. The goal for any personality is to lose itself in the work of the Ego, not to make the Ego subservient to itself. Is it because so many of us try to push our personality forward that we fail to reach any real goal? Is this why so many of us fall by the wayside when it comes to losing our personality in the Work?

Should we not, then, seek earnestly by meditation and clear thinking just what it is that we desire and see if it is worthy? If it is, then by thought, imagination and will we can achieve that which we desire. It has to become that on which the heart is set, so that all life revolves around it. It has to be the object of our search in all future incarnations, and if so it is obvious that we must not colour it with

any of our present personal likes, dislikes, feelings or ideas. Knowing so little about the nature of the goal, we must keep our idea about it fluidic and, as far as possible, abstract. The living out of the idea will be seen in our actions, in our thoughts and feelings. "Judge a person by his actions, not by his words," is a good slogan for us if we wish to see our personality as it is.

The vision we should create—it will not come of itself—is to become better servants of the Cause of the Great Masters of the Race. We must watch the personality, check it when it fails, and direct it towards the true. At this stage of evolution we are too much tied by our desires and ideas. To change them, to create right ones and then put them into practice, is surely to make ourselves creators of our fate in a will-ful, conscious way. No longer should we be creatures of ill-formed plans, ill-digested ideas, but carvers of our destiny.

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It is not in strength of body nor in gold that men find happiness, but in uprightness and in fullness of understanding.

Not from fear but from sense of duty refrain from your sins.

He who does wrong is more unhappy than he who suffers wrong.

Fools learn wisdom through misfortune.

One should emulate works and deeds of virtue, not arguments about it.

Strength of body is nobility in beasts of burden, strength of character is nobility in men.

The hopes of the right-minded may be realized, those of fools are impossible.

Those who have a well-ordered character lead also a well-ordered life.

Good means not merely not to do wrong, but rather not to desire to do wrong.

There are many who know many things, yet are lacking in wisdom.

It is better to correct your own faults than those of another.

## THE THEOSOPHICAL WORLD VIEW

SOME progressive thinkers today see the only hope for the world in the incorporation of religious, philosophical and scientific outlooks in a single comprehensive view. That view Theosophy offers in its universal philosophy which is scientific religion and religious science, a complete and consistent system of thought, with none of the gaps found in modern knowledge. Based on the unity of life and the ubiquity of law, it teaches the relations of man physical to man psychical, and of the two to all that is above and below them. The truths common to all the great religions derive from ancient Theosophy; the intuitive testimony of poets, seers and men of genius confirms it; but its teachings do not depend upon their evidence. Like the more limited range of scientific observations, all its facts also have been tested and we are assured by those who vouch for them that they can be reverified by any who acquire the requisite qualifications—not only physical and mental but also moral and spiritual ones.

Religionists harp upon the need for a change of heart, before the bringing about of which, external changes do not matter. That is a counsel of despair for society, however high rare individuals have proved that they could rise in spite of circumstances. Theosophy insists that environment does matter greatly. The inner is important, but so is the outer. A bird cannot rise on one wing. Just as good food and healthful living conditions promote physical health and well-being, and bad food and unhealthful surroundings have the opposite effect, so social and economic conditions either put a premium on selfishness and greed or reduce the causes which tend to foster them.

H.P.B. wrote in her *Key to Theosophy*:

Contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme....Progress can be attained, and only attained, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man.

But the first question in relation to environment is, what it is for which improvement of environment is to be sought. For the body? Healthful surroundings are important, but the rankest materialist will hardly claim that they are all that the individual needs for his happiness. Add beauty to healthfulness of surroundings and you give sustenance to senses and emotions, but misery is known to be no stranger to palaces and pleasure grounds. Add full instruction in the facts of science and without corresponding moral or spiritual advance you will still have powers prostituted to destructive ends.

It is a fundamental of the Theosophical world view that that which is envired is the reincarnating soul, for the development of which the universe exists. The Theosophical world view sees in the disasters which have overcome the modern world the result of the ignoring in practice of this vital fact. The laws of the body have been followed, albeit in an unenlightened way, with dire results. The dream of Liberty, Equality, Fraternity, has failed primarily because a materialistic basis was assumed for the individual, society and State.

In the last quarter of the 19th century, when a death struggle was in progress between soul-destroying materialism and intellect-drugging sacerdotalism, Theosophy was restated to awaken and to keep alive in man his spiritual intuitions. The new thought currents that it set in motion were assisted by the revolutionary scientific discoveries of the late '90s, predicted by H.P.B. in 1888 (*The Secret Doctrine*, I, 612). The trend of philosophical and scientific if not of political thinking is higher today, but a time-lag is apparent on the plane of action. There have been great conquests over nature and great advances in the mechanical arts, but brute force is still the court of last appeal. The luxury and comfort of the few were never greater, but side by side with them exist great poverty and want, the neglect of social duty on the one side being connected closely with the stunted and arrested development on the other. Vice and corruption are rampant and condoned; unbrotherliness is practised in the name of religion and social standing.

Selfishness and competition are the keynotes in this age of "progress," for nations as for individuals. The "struggle for life"—the prolific parent of most human woes and crimes—is rooted in ignorance of man's nature and of his relation to the universe.

Intolerance is pre-eminently the fruit of ignorance and jealousy. It

and the world's other moral ills require for their cure a sound philosophy on which right action can be based. Theosophy offers as the basis for such a philosophy: Universal Unity and Causation; Human Solidarity; the Law of Karma; and Reincarnation. How do these offer the key to a just and happy world?

Universal Unity and Causation point to the One All, the universal ceaseless Motion which is the basis of all things. A stream can rise no higher than its source, and in presenting this infinite Divine Presence as the Root of all, Theosophy affords infinity of opportunity for growth. Witness the heights achieved by Krishna, Buddha, Christ.

The solidarity of humankind rests upon that universal unity in essence (the consciousness or spirit aspect) and in substance (the material basis). Universal Causation means, among other things, that none can sin or suffer the consequences of sin, alone. The action, good or bad, of one reacts upon all. But, as H.P.B. wrote, though "Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally, unless...it becomes a Brotherhood also intellectually, it is no better than a superior genus of animals." That intellectual realization of human brotherhood, like the provision of the right environment for human beings as souls, depends upon the understanding of Karma and Reincarnation, not as they are misunderstood in the modern East but in their broader sweep and explanation as given in ancient wisdom, restated as Theosophy.

Karma is not fatalism, but, like its corollary, Reincarnation, is a teaching full of hope. For, if the present is the outcome of the past, it is yet in the power of humankind to counteract old evil causes by right present acts. The future will then be the combined product of the present and the past. Science has rendered a great service in establishing the reign of law in the material world. Theosophy proclaims its rule also in the moral sphere, thus furnishing the self-compelling basis for right ethics. Karma is the law of action and reaction, just and unerring, affecting nations as it does individuals.

Karma is an undeviating and unerring tendency in the Universe to restore equilibrium, and it operates incessantly.

Equilibrium or harmony in the material world is justice in the moral one. Lincoln enunciated a Theosophical truth when he declared,

"Nothing is ever settled that is not settled right." Bad means will ever in their measure taint and vitiate good ends. Or, as we find it stated in the ancient Indian Code, the *Manava Dharma Shastra*:

Justice, being preserved, will preserve; being destroyed, will destroy. Take heed lest justice, being overthrown, overthrow thee and us all.

The demand for justice is innate in man. The spirit of rebellion and of protest often springs from the sense of justice outraged by inequities—social, economic or political. It takes sometimes unlovely forms, but at its heart there burns the redeeming spark of love for suffering mankind, the yearning for the universal reign of justice and of peace, as Victor Hugo brought out in his grandiose figure of Satan.

Upon the weakening of the sense of separateness, national and individual, in which is rooted the ferocious selfishness of the day, depends the well-being of the individual and of society. It can be hastened by the infusion into the minds of the masses of new and ennobling concepts. H.P.B. wrote:

The gradual assimilation by mankind of great spiritual truths will alone revolutionize the face of civilization, and ultimately result in a far more effective panacea for evil, than the mere tinkering of superficial misery.

These basic teachings of Theosophy offer a worthy purpose for life, in place of the present widespread frustration. They give the masses what they need, to do justly and to walk humbly with their Inner God, the Ray of the Immortal Presence whose voice speaks in their intuition and in their conscience.

Theosophy puts forward the true socialism, which does not seek the welfare of a group, not even of the largest, but, recognizing the true fraternity of all—older brothers and younger—seeks to promote the commonweal. This will not be served by a swing from capitalist tyranny to working-class despotism, but by the recognition of common interests and what may be called the spiritual basis of democratic industrialism. The higher socialism involves not a pulling down to a common level, as in Communism. It means levelling up, the effort being at the raising of all to the level—mental, moral and socio-economic—attained so far but by the few. All cannot be made equal, physically, mentally or morally. The inequalities result from the long

Karma of the individuals themselves and must be recognized. But equal opportunities can and should be afforded for each to take the next step in advance for him. This requires a far-reaching transformation in political and social as well as in economic conditions, a transformation which the application of these principles involves.

An International State is their natural fruition. The least to be expected from its working is that arbitration will be the rule in international disputes and war be relegated to the jungle whence it sprang. But even this will not be possible so long as there are only partial brotherhoods, religious, occupational, political and social. These too often promote brotherhood among the few at the expense of strengthening animosity or indifference towards the rest.

Theosophy has more to say of duties than of rights, but it demands "full recognition of equal rights and privileges for all," nations or individuals, and sees that due not given whenever there is the slightest invasion of another's right or any failure to show him the same justice and consideration that we desire for ourselves. The Theosophical idea of duty is "that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves."

There are countless philanthropic trusts for special groups; how few are strictly universal in their ministrations! In our world planning, the spirit of the edict of the ancient Buddhist Emperor Asoka has to be given practical effect:

When thou plantest trees along the roads, allow their shade to protect the wicked as the good. When thou buildest a resthouse, let its doors be thrown open to men of all religions, to the opponents of thine own creed, and to thy personal enemies as well as to thy friends.

It is most important to assume responsibility for future progress and to assure that the deformed and inadequate social and economic structure of the past shall not be carried over into the International State for lack of understanding of the principles of human advance. Co-operation is their key-note—in the home, in the school, in industry, in the social and economic pattern and in the State. Some international organizations are steps on the long road to world collaboration, understanding, sympathy.

The recognition of the dignity of every type of honest labour well

performed will lead to specialization, national and individual, in terms of natural aptitudes, and interdependence take its place as the recognized complement of self-dependence. Employment will be made available to all, a competence assured to all, but each will be required to make his contribution to the common good. The organization of society which Edward Bellamy depicted in his *Looking Backward* gives an idea of the first steps towards the full realization of universal brotherhood on the material level. That work deserves more careful study and wider influence than it has had.

If Theosophical principles are accepted, men and women, white and black, bad or good, will all be recognized as Souls gaining experience in bodies of one or another hue or pattern. In penology, therefore, restraint, reform and rehabilitation of the criminal will be the aim, displacing the eye-for-an-eye code now discredited but still functioning, with its barbarous culmination in the death penalty. The reverence for life which naturally springs from recognition of the Universal Unity will, incidentally, rule out also the iniquities of vivisection and thereby make innocuous the medical superstition of immunology.

The family will be an equal partnership of man and woman in a co-operative effort to build a home in which the old souls who come into the new bodies they provide shall find an environment in which the good qualities which they bring with them may flower and the bad ones die of inanition. There are psychological counterparts of the physical forces of magnetism, gravity, etc. State and society attract such souls as are suited to them. Constructive policies may bring about conditions that will draw into incarnation in our midst souls better fitted to bring those policies to full fruition. These principles once accepted for the family, sense indulgence for its own sake will naturally be recognized as a side issue, when not unworthy of the immortal Man. The overpopulation problem will be met by self-control and life energy conserved for higher uses.

A Religion of Life is needed in the place of creeds. The dogma of a God apart from man directly encourages the false sense of separateness and leads to efforts to gain individual salvation, letting the world get on as it best can—as foolish as for a twig to fancy it can prosper while dry-rot eats away its branch! Creedal intolerance and bigotry will go when all religions are recognized as containing

both the truth they share with others and the superstitions, rites and exclusive claims with which that truth has been so largely overlaid. Tolerance must result from even a glimpse of the infinity of the eternal Truth. This process will be helped on by the spread of non-sectarian education, coupled with such religious and moral instruction as shall bring out the fundamental unity of all religions and their ethics.

Educational reform in the light of these principles, in fact, offers the greatest hope for the regeneration of society. "The children are our salvation." School training is of the very greatest importance in forming character, but today the emotions are generally left to take care of themselves while pedagogical effort is directed to memory training and to fitting the mind to the Procrustean bed of intellectual conformity. The schools in general, with their examinations and their competition for scholarships and prizes, are hotbeds of selfishness. Provide the right environment in the schools, keep before the children's minds examples of moral greatness, and self-reliance, tolerance and altruism will come as naturally to them as envy, jealousy and pride do under the present system. The harmonious and equal unfoldment of all the powers and special aptitudes of each child will be the aim—and the creation of "*free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*."

These are a few of the practical benefits implicit in the Theosophical world view. The Theosophical ideas are slowly permeating the race mind, to its great benefit. Theosophy offers not an abstract theory but a workable formula of individual and social advance. Its mission was, in fact, defined as "the working out of clear unequivocal conceptions of ethic ideas and duties, such as shall best and most fully satisfy the right and altruistic feelings in men; and the modelling of these conceptions for their adaptation into such forms of daily life, as shall offer a field where they may be applied with most equitableness." On every problem of the numerous departments of human life and endeavour, H.P.B.'s teachings have something to offer.

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THE perfect man has no self, the spirit-endowed man no achievements, the sage no reputation.

—CHUANG CHOU (c. 340-280 B.C.)

## "WHERE THOUGHT CAN PASS THEY CAN COME"

"When the pupil is ready, the teacher will be found waiting," says an Eastern maxim. The Masters do not have to hunt up recruits in special—lodges, nor drill them through mystical non-commissioned officers: time and space are no barriers between them and the aspirant; where thought can pass they can come.

—H. P. BLAVATSKY

IT is often overlooked by students of Theosophy that, in the measure of their earnestness and devotion, a relationship exists between them and the Masters who are behind the Theosophical Movement. The student makes a tie with H.P.B. by studying her books, with W.Q.J. by studying his books, and so on with others whose works he reads and studies or with whom he comes in personal touch. There are no barriers of time and space on the thought plane. "Where thought can pass They can come," we are told. Not one of us truly thinks of the Great Ones without such an One being affected by and conscious of the thought, for thought impresses itself on the invisible plane and links us with the person thought of.

The important thing for us to grasp is that a bond already exists between each sincere student and the Great Ones who work behind and through the Theosophical Movement.

St. Paul, that courageous breaker of barriers, uses an interesting phrase: "Let Christ be born in you." He does not say, "Bring the Christ to birth," or, "Seek the Christ within," but he enjoins us to *let* Him be born in us. This implies that He is already there, waiting for the chance to be born. What prevents the birth? We do. We have to learn to *let* Him be born in us. Not only do we need to make our hearts more loving, more purified; we need to *open* our hearts and turn them towards the Christ Principle. This opening of the heart is very difficult, for it is not the passive laying bare, but the opening of the doors of the personality with its selfishness and evil, consciously and will-fully, so that the light within may shine forth.

We are asked to act for and as the Self, to look within, to realize the truth of the statement, "Thou art Buddha." The stamp of the Christ, of the Buddha, of all the Great Souls, is hidden deep in the recesses of the heart of each one. As the lovely bloom of the lotus lies

concealed in the seed, and as the dark earth and the water hide from sight the inner workings of its growth until the bloom proudly lifts its head and allows its petals to open out to receive the full glory of the sun, so with us. Deep in the unseen heart of each one lies the seed of the future Buddha or Christ. It begins its work of growth, aided in the silence and the darkness by the gifts of Mother Nature, of soil and water, but the impetus has to be given by man's own will. At last it sees and feels the sun and in joy and gladness welcomes its rays by opening its petals, till, in glorious sacrifice, it sheds its perfume and its beauty to rebecome the little seed. From being a created thing it becomes a creator. The human lotus does this again and again until the perfect relationship between Mother Nature and the sun has been fully established.

The Great Ones are like the sun. Not one tiny point of Nature remains untouched by the sun. It is through its workings that the seeds hidden beneath the earth germinate. Even the coal and the minerals buried deep have at one time known the glory of the sun and only await its "kiss" to show forth their hidden light and life.

Let the knowledge of the Blessed Ones fecundate our hearts and shine forth through our purified feelings, thoughts and actions. But to do so we must open the door of the heart by thought-feeling of Them; and, working for Them on the plane of action, let us try to assimilate Them through osmosis. No one else can do it for us.

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WE may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution—a scheme pre-eminent above all for its rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these *quaestiones vexatae*.

—H. P. BLAVATSKY

## THE TRUE PHILANTHROPIST

Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.—ST. PAUL

Every good act is charity. Your smiling in your brother's face, is charity; an exhortation of your fellow-men to virtuous deeds is equal to almsgiving; your putting a wanderer in the right road, is charity; your assisting the blind, is charity; your removing stones and thorns and other obstructions from the road, is charity; your giving water to the thirsty, is charity. A man's true wealth hereafter, is the good he does in this world to his fellow-men.—MAHOMMED

No matter how many well-organized philanthropic institutions there may be in the world, that gives no excuse to any one of us to turn a deaf ear to the cries of human suffering around us. Let us rather heed these cries which are the outcome of the anguish of poor orphan humanity. And who can deny that humanity today, through its ignorance of the working of the spiritual laws of life, finds itself in many ways frustrated, exhausted and as helpless as an orphan babe?

And, realizing this obligation, should we not do as much as we can *individually*, acting with the best knowledge available to us, to help a little to alleviate the conditions of the poor and the needy around us? Isn't it the God in us that prompts us to nurture this feeling of charity in ourselves? This inclination towards charity is, indeed, a divine urge that springs from our heart of hearts and our inmost Soul. And hence it is an axiomatic truth, paradoxical as it may seem, that charity does more good to the giver than to the receiver of the help, since it enhances in the giver the urge to do altruistic works.

And yet, although charity is one of the most glorious of virtues and ought to be encouraged at every turn, we cannot ignore the other side of this problem either, *viz.*, the immense harm that charity can do to the receiver of any help if he takes it without feeling any sincere gratitude in his heart and goes on expecting it continually as a matter of course, almost as his "right." Becoming more and more lethargic,

he may give up all self-effort and not try to stand on his own feet again.

This clearly indicates the need of an altogether different kind of giving—a giving *not* of the transitory things of this world only (though this is by no means to be ignored), but also of those other treasures that will be lasting and indestructible and of which Jesus said in his Sermon on the Mount:

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.

Now, if we could only imbibe some of the higher Knowledge or Wisdom that is always accessible in the world to all who are hungering after it, we could then in turn impart to others the fundamental principles of the Laws of Life. These can be built into the very fabric of one's character and made one's permanent and priceless acquisition. After all, physical wealth, whether received from others or self-acquired, has to be left behind by all of us on the threshold of death, whereas spiritual wealth can be our everlasting possession.

So, if we have any inkling of wisdom we should be able to realize at once the greater importance and significance of these "heavenly treasures" that the Christian Master has admonished us to lay up for ourselves. And we should be engaged continually in the acquisition of these treasures to the greatest extent possible during our brief span of life in this world.

Each student of Theosophy who recognizes its value to himself in this connection will naturally want to put his own shoulder to the wheel and help on as much as he can the work for Theosophy and its Cause, through the *voluntary* contributions in time, money and work. For those who do not yet understand the true nature of Theosophical work and the source of its inspiration, perhaps the following words of H.P.B. may aptly be quoted here:

Individuals in every age have more or less clearly apprehended the Theosophical doctrines and wrought them into the fabric of their lives. These doctrines belong exclusively to no religion, and

are confined to no society or time. They are the birthright of every human soul. Such a thing as orthodoxy must be wrought out by each individual according to his nature and his needs, and according to his varying experience. This may explain why those who have imagined Theosophy to be a new religion have hunted in vain for its creed and its ritual. Its creed is Loyalty to Truth, and its ritual "To honour every truth by use."

That is why Theosophists have as their motto, "There is no Religion higher than Truth," and why that which the Theosophical Movement seeks to promote as its main object, first, last and all the time, is UNIVERSAL BROTHERHOOD—"To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour." Stressing this grand ideal of Universal Brotherhood, H.P.B. wrote in the closing years of the last century:

On the day when Theosophy will have accomplished its most holy and most important mission—namely, to unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives—on that day only will Theosophy become higher than any nominal brotherhood of man. ...this true brotherhood...in which each shall live for all and all for each...is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

This knowledge of Theosophy or Divine Wisdom gives us a true insight into the underlying unity of all life, and its sanctity. It makes us realize that all of us are but "parts of one stupendous whole, whose body Nature is, and God the soul." This also makes us understand why there can be no true charity in the mere passing on to others of a part of one's belongings if that act is not accompanied by some real fellow-feeling, sympathy and love for others. It is in the human heart, therefore, that we can find the source of true charity. Unless charity first springs in the heart, the mere act of giving away something, no matter what that gift may be, has hardly any value for the giver himself. As far as the beneficiary is concerned, we again see that unless he feels some real gratitude in his heart for what he has received, he has not profited as much as possible from that gift, for "gratitude does more good to the man who feels it, than to him for whom it is felt."

The greatest of all charity, then, is this heart-charity, for it makes all charities worthwhile. It is this charity of the heart that Theosophy again and again has emphasized and it is this very charity of the heart to which St. Paul refers in the familiar and oft-quoted words which preface this article. And so it goes without saying that all those who give a helping hand to the great work of the Theosophical Movement are giving an impetus to the greatest possible good for humanity as a whole. They are thus helping to open the hearts of men and women everywhere to the greatest of all charities, charity of the heart, which always responds to the cries of human suffering. Those who have it will repeat to others in their turn some of the same inspiring words from the Theosophical teachings which have so deeply touched and influenced their own lives. The following quotation shows how a Theosophist is expected to respond to every sort of suffering, objective or subjective:

He who does not practise altruism; he who is not prepared to share his last morsel with a weaker or poorer than himself; he who neglects to help his brother man, of whatever race, nation, or creed, whenever and wherever he meets suffering, and who turns a deaf ear to the cry of human misery; he who hears an innocent person slandered, whether a brother Theosophist or not, and does not undertake his defence as he would undertake his own—is no Theosophist.

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As the smallest grain of dust is bound up with our entire solar system, drawn along with it in that undivided movement of descent which is materiality itself, so all organized beings, from the humblest to the highest, from the first origins of life to the time in which we are, and in all places as in all times, do but evidence a single impulsion, the inverse of the movement of matter, and in itself indivisible. All the living hold together, and all yield to the same tremendous push....The whole of humanity, in space and in time, is one immense army galloping beside and before and behind each of us in an overwhelming charge able to beat down every resistance and clear the most formidable obstacles, perhaps even death.

—HENRI BERGSON

## SPIRITUAL THERAPY

THERAPY of one kind or another is very much the "in thing" nowadays. There is therapy for the body, therapy for the mind, and therapy for the numerous problems that men and women face; and the methods employed are just as numerous. But do any of these palliatives actually work effectively? Research would suggest that positive results are obtained, but then we are left with the question: What is meant by "positive results"? The usual answer is that the individual is enabled to take his or her place in society and fulfil a useful role in that society. Unfortunately, most of these therapies work on the personality of the individual and only try to fit him into the materialistic civilization that has been created by ignorance of the true spiritual nature of man. It is "self-assertion" that we are faced with and this has to do with the theory of the "survival of the fittest."

Modern-day psychologists are the product of a school of thought that is totally out of step with the real Psychologists in the history of humanity, namely, men like Jesus and Gautama Buddha. It is such as these who hold the real answers and can give us insights into human nature that are soul-satisfying and liberating in the true sense of the word. That is not to say that modern therapies are totally useless; they do serve some purpose and many are helped back into society in the ways mentioned above. However, this is not enough and there still remains a void in the person's life. In most cases, the individual is brought back to the state of mind he was in before the incident that brought about his depression or instability; but he receives no new insight into his own true nature.

The only really effective therapy is the awakening in man of an awareness of his divine nature. Once he realizes that beyond the inconsistencies of life there is a permanent reality that is within the reach of every human being who makes the effort to discipline himself in the right way, there opens before him the path leading to a complete regeneration of his whole way of thinking.

Most students of Theosophy will testify to the fact that deep study and meditation are beneficial to the mind. This is because all genuine spiritual studies are helping us towards a practical realization of the One Reality behind all appearances. Depression and confusion of thought are invariably the children of "the great dire heresy of

separateness." It can be argued that it is not quite so simple as that and modern psychologists have written books analysing the complex nature of mental illness. The fact is that these complicated results all emanate from the simple cause mentioned above. The human mind has become so involved with materiality that it has lost the power to see simple solutions. It needs to dissect everything, from a flower to human consciousness. It is essential to become "as simple-souled as Kosmos itself" if we wish to return to that spiritual vision that is the birthright of every man and woman.

The development of compassion and the performance of acts of loving kindness are not just sentimental ideals pointed out by one religion or another; they are the vital elements in our lives that must be developed if we are to heal the wounds of humanity. As long as we foster the sense of separateness we will never feel "whole." There will always be something deep down that does not feel right. This is because the harmony that is felt only when we identify fully with our fellow human beings is not manifest. Each individual may have reached his own degree of understanding as regards this, but only total identification brings a lasting peace that nothing can disturb. The ways and means to reach this awareness are the only kind of therapy that a student of Theosophy will accept as really soul-regenerating. There may be other therapies that do good in a limited way and from time to time it may be advantageous to employ them for a specific purpose, but we should always have the highest kind of panacea as our guiding light.

This is spiritual therapy which heals the whole being, physically, mentally and morally, because each department of our being reacts on the others and gradually balance is restored. It is much better to cultivate a holistic system of healing than a compartmentalized one that solves only a part of the problem. It is by returning to an awareness of our divine nature that we can begin to function as truly human beings and act in ways that are conducive to our general health on all levels. If we heal ourselves as individuals then we heal the world as a whole, because, as our teachers constantly state, there is no such thing as separateness in reality.

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## EMBODIMENTS OF IDEAS

WHAT is the relationship between ideas and words, between ideas and the mind that formulates them? Have we here the triangle again, spirit-matter-force, spirit standing for mind, force for spirit in action, and matter for that which makes the form? Or again, imagination-will-action?

It is certain that nothing can appear that is not already in existence in the subtler planes of Nature. Nothing can manifest except what is in the Divine Mind, since in It are embedded the seeds of future growth. All knowledge is contained in the Divine Mind. All evolution is the unfolding of the seeds' potentialities in the soil of life.

But, just as a seed struggles to burst its limiting wall, as the fledgeling the shell that limits it, as the young of the animal or a human baby pushes itself out of the encircling womb, so innate in every limited form is the urge to express its potentialities and reach to the "beyond," to bind itself to the outer world. Too often the individual is limited by the outer world and must struggle to free himself again and again.

Yet, limitations, limiting walls, are necessary to protect from evil and, in the end, to prevent absorption into the ALL. What is necessary for us is to learn what walls we want to create and what to break through.

It has taken Nature, through the process of evolution, countless ages to build the perfect form of man. It will take man countless ages to break through that form! But the form is very necessary at this stage of evolution, for only with a limiting wall can identity be maintained, and, without identity, experience cannot be built into the Soul. Evolution implies recognition of the use of the limitations. Electricity is present everywhere, but it is of no use to man until it is limited and directed. Air, which is everywhere, is of no use to man until it is limited by the body through which it passes. Water can destroy unless it can be limited by land or directed into channels.

Limitations are, therefore, necessary. They are the forms in which life dwells, through which experience is gained. They are the Word made manifest, the Divine Ideas printed on matter. It takes Father and Mother to "spin a web," bringing the manifested Universe into being.

On the plane of mind, man is a creator. When Manas was lit up, for

the first time in his evolutionary journey he could express himself in words and not merely produce sounds. His higher mind ascends to the planes above, where Ideas are living Intelligences; it communicates these ideas to its lower representative, and we say we have a thought. These ideas man paints, carves in stone, expresses in music or in words. But man always paints, carves, writes what he has caught of the archetypal idea in *his* mind; hence the often distorted result. Only a genius has the power to paint, carve, or write a clear and faithful representation of the true ideas. This is because he has perfected the idea in his mind; he has sought after the truth behind his ideas, hidden in matter, and, freeing himself from all limitations of matter and illusion, he is able to portray perfectly the Divine Ideas.

The Great Teachers have developed this power to perfection. Their words remain alive for centuries because they are capable of stirring the mind and heart of the reader or listener who struggles to get at the life behind the form.

Here we come upon another factor: the capacity of the reader or the listener to get at the idea behind the words. As H.P.B. says in the Introductory to *The Secret Doctrine*, "Every reader will inevitably judge the statements made from the standpoint of his own knowledge, experience, and consciousness, based on what he has already learnt."

What are words? A combination of letters. What are letters? It may be said that they are different strokes, but is that all? If we pronounce a letter aloud, a sound is produced, and each letter has its own sound. Sound is an audible vibration, but there must also be aspects of the sound that are imperceptible to our senses, for vibration is not limited to this plane of matter but affects the invisible planes as well and reaches the very boundaries of the universe. There is thus a relationship between every letter and the farthest star, the planets, other human beings and in fact all Nature. To utter a letter is to bring it to life and activity. Combinations of letters also make their distinctive sound and have an effect on the subtler planes of Nature as on the physical; *e.g.*, the effect of a song or any kind of music on the physical bodies of the listeners as on their emotional and mental states. Sometimes an idea cannot be expressed in one word but a sentence is needed. The poet uses his words sparingly, but it may take the reader hours to understand the words, to find out the idea that they clothe.

Therefore, apart from the difficulty of expressing ideas accurately

in words—which, it must be remembered, limit the idea—it is necessary to search the words for the idea. The reader or listener must learn to look on the words as a means of contact with the author's or speaker's mind. Sometimes we give our own interpretation to what is written or said, and thus miss out the real meaning intended to be conveyed. We must learn to look upon the words we read or hear only as a means to direct our mind to the idea which they are intended to express. So much haggling takes place over whether an author or speaker has expressed his idea correctly, or whether it could have been expressed differently! The point is, can we get the idea he has tried to express? If so, that is all we need. It is most probably our own mind that needs adjusting, our own knowledge, experience and consciousness that need educating!

To grasp ideas clearly, we need a pure mind, unaffected by personal notions and uncoloured by prejudices and preconceptions. We need to develop the power of right ideation and imagination. This will bring our reflective mind in touch with true ideas. Catching them, building them up in the fabric of our own mind, requires constant effort. Finally, the capacity to express them faithfully in words comes through care and practice. It is our task to learn to use words until they become "words of power." *Mantrams* are just that; they are words of power which embody true ideas. What often looks like a string of sounds or letters may strike a note that resounds through the world because it is the embodiment of a truth. At the other end of the scale, a slogan can rouse violent emotions in a crowd; revolutions often start from the idea expressed in a slogan. Business people use this power to sell their goods, and we of the U.L.T. use it when we read the Declaration or give it in our own words, or when we express the great ideas of the Three Fundamentals.

It can be seen, also, that we coin new words to express new ideas. We have a scientific language, a poetical language, a religious terminology. H.P.B. said that we should familiarize the West with some Sanskrit terms embodying spiritual ideas, for which there are no equivalents in other languages. Mr. Judge has asked us to "use with care those living messengers called words." All students of Theosophy have a great responsibility in that they are the passers-on through words of the great spiritual truths handed down from age to age.

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## SEVEN PLANES, SEVEN FORCES

"OUR philosophy teaches us that...there are seven fundamental forces in nature, and seven planes of being...." (*The Key to Theosophy*, Indian ed., p. 88). We learn that the term "plane" "denotes the range or extent of some state of consciousness, or of the perceptive power of a particular set of senses, or the action of a particular force, or the state of matter corresponding to any of the above" (*The Theosophical Glossary*: "Plane"). We also learn that "physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego (not the false personality) has a distinct set of senses" (*Transactions of the Blavatsky Lodge*, p. 73), for "the seven principles are allied to seven states of matter, and to seven forms of force." (*S.D.*, II, 636)

The seven fundamental forces are: *Parasakti*, light and heat; *Jnanasakti*, intellect; *Itchasakti*, the power of the will; *Kriyasakti*, the power of thought; *Kundalinisakti*, the universal life-force, electric and magnetic; *Mantrikasakti*, the power of letters, speech or music. Modern science has but partly investigated some of these *saktis* or powers, but is completely in the dark as regards the rest. The six forces are in their unity represented by the *Daiviprakriti*, the Seventh, the Light of the Logos (*S.D.*, I, 292-93). "Hence also the seven aspects in their manifestation in the human being—divine, spiritual, psychic, astral, physiological and simply physical." (*The Theosophical Glossary*: "Principles")

How does man act? "A principle is a basis for thought and action in connection with a specific plane of substance. To be conscious on any plane of being implies that one is acting in, and with, that principle *in himself* which corresponds to that particular plane of being." (*Answers to Questions on The Ocean of Theosophy*, p. 65)

As to the quality of his action, "Man acts on this or another plane of consciousness in strict accordance with his mental and spiritual condition." (*Key*, Indian ed., p. 117)

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## IN THE LIGHT OF THEOSOPHY

The devastation caused by the Latur earthquake—the worst in Indian history for half a century—has aroused the sympathy of the world. The entire nation as also international organizations and foreign governments have responded swiftly to mitigate the human tragedy that has unfolded in the wake of the catastrophe.

The quake has sparked a whole range of theories about its cause and the lessons it can teach. A fatalistic attitude will not do. What then causes such destructive acts of nature and the consequent human suffering? Nothing is outside the sweep of the Karmic law, and all phenomena of nature, however terrifying or ugly they may appear, are but the legitimate and rhythmic outcome of underlying causes. Every physical cause, says Ancient Wisdom, has deeper roots in the invisible planes.

Karma operates to produce cataclysms of nature by concatenation through the mental and astral planes of being. A cataclysm may be traced to an immediate physical cause such as internal fire and atmospheric disturbance, but these have been brought on by the disturbance created through the dynamic power of human thought. ("Aphorisms on Karma," No. 30: *U.L.T. Pamphlet No. 21*)

Man is a great dynamo, making, storing and throwing out energy, and when masses of men composing a race thus make and distribute energy, there is a resulting dynamic effect on the material of the globe which will be powerful enough to be distinct and cataclysmic. (*The Ocean of Theosophy*, p. 128)

Seismic disturbance, in other words, is the physical sign of disturbance in the moral, psychic and mental fields. This is an old axiom in the East. Earthquakes and death from them are dreadful, but the tragedy can perhaps be mitigated when the probable place is known. But, says Mr. Judge, "social earthquakes, moral pestilence, mental change belong to man, go with him where he goes, and cannot be averted by any alteration of place." ("Direful Prophecies" : THE THEOSOPHICAL MOVEMENT, September 1976)

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As evidence that the mind and body influence each other continues

to pile up, it suggests something deeper—that consciousness or awareness is not confined to the brain as modern science has hitherto believed, and that it operates "non-locally," at deeper levels. This "consciousness revolution," writes Marc Barasch in the July-August *Psychology Today*, is rattling the very foundations of Western medicine.

Over the centuries, Western science had come to be dominated by a materialism so iron-clad that the mind-body split had become its bedrock. But now there is a sea change in the scientific attitude and mind and living matter are no longer seen as separate domains. Even the word "soul" so far excluded from the vocabulary of science is now being freely used. This change in scientific perception has been brought about by the new branch of medicine known as psychoneuroimmunology (PNI), which has amply shown that psyche, nervous system and immune system are all interrelated. It is now admitted that thoughts, feelings and attitudes can have measurable effects on physical reality.

The *Psychology Today* article cites several scientists belonging to different disciplines who are of this view. "Can we account for all human phenomena in terms of chemicals?" asks Candace Pert, Ph.D., former chief of the Brain Biochemistry Section of the National Institute of Mental Health, U.S.A., and she adds: "I personally think we're going to have to bring in that extra-energy realm, the realm of spirit and soul."

Larry Dossey, M.D., co-chairman of the Panel on Mind/Body Interventions at the National Institutes of Health, remarks:

There's a great mystery of how thought is translated into material response and PNI, even though it's the darling of the emerging sciences, hasn't shed any light on it whatsoever—. What are mind and consciousness? How and where do they originate? How are they related to the physical body? Why is it necessary to reintroduce mind and consciousness into the modern medical agenda?

If we ignore issues of consciousness, it'll be the ruin of alternative medicine. It could wind up just being something used as ruthlessly as synthetic drugs or stainless-steel scalpels. In my opinion, the most important research activity in the entire field will be the investigation of nonlocal manifestations of consciousness.

The panel's report explains that

studies in mental and spiritual healing show that the mind can

somehow bring about changes in far-away physical bodies, even when the distant person is shielded from all known sensory and electromagnetic influences. These events, replicated by careful observers under laboratory conditions, strongly suggest that there is some aspect of the psyche that is unconfined to points in space, such as brain or body, or to points in time, as in the present moment.

Dossey goes to the extent of suggesting that the mind-body revolution is leading inexorably toward a consciousness revolution—one so profound that some long-cherished scientific theories might receive a deathblow. Science is realizing, for instance, "that mental forces can violate the laws of physical causality; that the mind's influence on the body goes beyond the biochemical links between brain and immune system posited by PNI; that there are things that mind can do that a physical brain could not"—in other words, that mind is not a product of the brain. Parapsychology, hitherto rejected by mainstream science, is on the verge of coming into its own.

Biophysicist Beverly Rubik, Ph.D., goes a step further than other investigators into the mind-body relationship. "There *is* something immaterial about who we are," she muses. "Maybe we'll need to go back to Eastern mystical concepts like an 'etheric' or 'astral' energy domain." In reply to her critics, Rubik says:

Conventional science is appropriate within a conventional framework. But there can be other sciences which exist outside of that box. We need multiple ways of inquiry that accord with—and I realize this will sound odd—our levels of being. Our usual practice of science is based on the lowest common denominator of human consciousness: of feeling separated from the rest of universe. —What's missing is attention to the inner state of the investigator.

Increasingly some physicists, biologists and doctors represent "a radical new model of science, one that does not posit inviolable distinctions between spirit and matter, perceiver and perceived." Physicists whose experiments seem to indicate that mind may affect subatomic particles have concluded that there is now "a need on the part of science to soften the boundary between 'I' and 'not I.'" To observe nature's deeper secrets, says Fetzer Foundation president Robert Lehman, investigators "must personally strive to create 'eyes to see, ears to hear.'"

Thus, with its discovery of mind-body relationship science has opened up new vistas. Materialistic science has received another deathblow. Theosophical ideas circulating in the thought-atmosphere of our world for a hundred years and more are having their effect.

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Philosophers from British and Indian universities met in New Delhi this September in a unique "convivium," which literally means living together. This new form of dialogue was aimed at understanding one another without the academic constraints and rigid structure that generally characterize philosophy meets.

It is commonly believed that philosophy is a mere logical discipline unrelated to life; that philosophers are just "thinkers," not "doers." This meeting of minds attempted to debunk the stereotype of the "passive philosopher." Prema Viswanathan comments in *Indian Express Sunday Magazine* (September 26, 1993):

Here was a group of thinkers who believed that it was not "to be or not to be" that was the question, but how to "be and do"; for without "doing," "being" was bound to be reduced to "nothingness." Who felt that airy abstractions had to be related to ground realities. Who were convinced that the "ideal" should be viewed against the backdrop of the here and now.

The discourse had no set theme. Indeed, one of the topics under discussion was the need to do away with preconceived themes. Thus arguments ranged from the varied connotations and contexts of suffering, to the healing power of prayer, to the ecological argument for vegetarianism, or—cutting closer to the bone—to the questioning of the very rationale for teaching philosophy—.

In a rare display of self-analysis and introspection, these thinkers attempted, with some measure of success, to bridge the gap between "thinking" and "feeling" between "reason" and "emotion," between the "teacher" and the "taught," between "universal man" and "marginalized woman," between the analytical traditions of the Occident and the spiritual wellspring of the Orient.

Philosophy and metaphysics are of value primarily for the light that they shed on life and how to live it. "It is for students of philosophy to lead a bewildered and suffering world into the serene paths of rational understanding," Dr. S. Radhakrishnan said on one

occasion. Unless students of philosophy are also aspirants after a purer and nobler life, and unless true philosophy is distinguished from the intellectual cobwebs woven for their own sake, the "suffering world" will continue to suffer, no matter how many students study philosophy, how many universities teach the subject, and how many congresses or "conviviums" are held in its name. It is the separation of philosophy from actual life which has brought about a reversal of the natural order of values and things. "To restore the lost soul to human life" is, according to Dr. Radhakrishnan, the purpose of philosophy. The philosopher needs the experience of practical work with human minds and souls, including his own, for without it he can only talk of Reality without touching it, of *Maya* while absorbed in it, of *Avidya* while living in it—a man of great learning but little wisdom.

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Ever since he shot into fame with his address at the Parliament of Religions in September 1893, Swami Vivekananda has become a legendary figure and has been hailed as the prophet of resurgent Hinduism. In this centenary year of that Chicago Parliament, he has received wide coverage in the media and there have been many attempts to appraise his role.

In *The Times of India* (September 30) B. R. Nanda writes on "The Modernity of Vivekananda." He sought to purify and revitalize Hinduism, not as a religion, but as a system of thought and a way of life so as to fit it for the modern age. His Hinduism went beyond belief in certain doctrines or dogmas; not "believing" but "being and becoming" was what he advocated. His *Vedanta* was based on eternal principles; it did not depend on any particular text but embraced all the scriptures of the world. Going beyond toleration, it recognized God in every soul and as immanent in nature. The time had come, Vivekananda said in his opening speech at the Chicago Parliament a hundred years ago, to root out the "horrible demons" of sectarianism, bigotry and fanaticism which had destroyed entire civilizations.

He looked forward [writes B. R. Nanda] to universal religion which would be "infinite like the God it would preach and whose sun would shine upon the followers of Krishna and of Christ, on saints and sinners alike, which would not be Brahmanic, Buddhist,

Christian or Mohammedan, but the sum total of all these and still have infinite place for development." There would be no conversions and upon the banner of every religion would be inscribed: "Help and not fight," "Assimilation and not destruction," "Harmony and peace and not dissension."

To the Hindus, Vivekananda presented *Vedanta* as an instrument of a spiritual and moral revolution in which reason was to be an active agent of change. He felt that India had a strong rationalist tradition, but over the centuries rationalism had been pushed to the background. He ridiculed the mumbo-jumbo of ritual and superstition in which an ignorant and selfish priestly class had entangled the Hindu masses—He denounced the degeneration of the caste system and the curse of untouchability, and wanted to raise the status of women in Indian society.

Vivekananda had the courage to clash head-on with Hindu orthodoxy—He declared that all social rules which stood in the way of unfolding freedom must be destroyed—.

As for relations between adherents of different religions, Vivekananda was not for *tolerance*, but for *acceptance* of other forms of worship. "If you are born a Christian," he said, "be a good Christian. If you are born a Hindu, be a good Hindu. If you are born a Muslim, be a good Muslim." Mankind had to realize that religions were but the varied expressions of *The Religion* which is *Oneness* so that each may choose the path that suits him best—.

Vivekananda's pleas for religious harmony did not mean that he agreed with or commended everything that had been said or done in India or elsewhere in the name of any religion, whether Hinduism, Buddhism, Islam or Christianity. He had a knack of applying a sort of shock-therapy to jolt the orthodox, the complacent, the arrogant and the bigoted.

The essence of Vivekananda's mission was to demystify spiritual truths—bringing them out of the monasteries and freeing them from the hold of priestcraft. His objective was to revitalize the highest ideals of the existing religions, which had languished over the centuries and decayed internally. Out of the ashes of decaying religions and bigoted fanaticism, he hoped, would arise a "Universal Religion." The concepts of spirituality that evolved in India, he argued, had a special contribution to make in building this future Universal Religion and true brotherhood of all humanity.

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