

THE
THEOSOPHICAL
MOVEMENT



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THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

THE INNER LIGHT		1
THE PATH OF THE SOUL	ULT LIBRARY BANGALORE.	6
A LETTER FROM H.P.B.	Accn. No. <u>1872</u>	14
LET US REORIENT OURSELVES		18
"THE KEY TO THEOSOPHY"—AN APPRECIATION		20
OUR FRIEND AND GUIDE		25
IN THE LIGHT OF THEOSOPHY		29

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

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सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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THE INNER LIGHT

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THE end of all life is an effort—a movement which, however feeble and circumscribed, is the expression of the inner ensouling urge. If this desire is to ensure a cessation from all action, it but defeats itself because its carrying out demands the use and compulsion of an effort to stop all movement. The exercise of a restraint which culminates in inaction is still an act, and therefore becomes subject to the laws that govern in these matters.

The inner volition, however distorted it may be by the perverseness of human thought, is still but the reflection of a force which has its roots in eternity. It is therefore fit that one who sets out in the quest of a knowledge which deals with ultimates should have some concept of where this knowledge had its origins, who its repositories and custodians are, and the prerequisite conditions for contacting that knowledge.

If existence admits of such wide ranges of consciousness as separate a moneron from a man, it becomes understandable that above the average standard of human consciousness there must exist vast gradations that, starting at the human level, rise to statures which few can recognize and fewer still evaluate. That these gradations do in fact exist is testified by the annals of all nations. We have in our historical times the evidence of souls who

lived and moved like other men but who none the less taught beyond the wisdom of the multitudes, and whose still extant teachings require annotations and commentaries to make their message meaningful. Jesus and Buddha, Plato and Plotinus, Hermes, Patanjali and Shankara are but the quintessence of their age. Round about them, great souls must have thronged in a rare spate of incarnations so that for each prophet, seer and sage the multitudes were ready as also the disciples and the Companions who took birth for the purpose of carrying on the work after the great soul withdrew from the public gaze. Krishna was an Avatar who came for the express purpose of striking the keynote for the knowledge which had to be made available for the cycle of the Iron Age that he was opening. The prophets and mystics, adepts and ascetics who followed him but stressed one or the other aspect of the fund of knowledge that he passed on to the sages and aspirants of his day and age.

In the Fourth Chapter of the *Gita*, Krishna speaks of himself and of the knowledge that he disseminates from age to age for the preservation of the just, the destruction of the wicked and the establishment of righteousness. He speaks of his long unbroken lineage as HIMSELF giving the same ageless doctrine to sages separated by vast eras of time. His is the consciousness that is immortal in eternity, a consciousness that is not erased or fragmented by the interludes of sleep or death and which survives cataclysms and transformations that constantly plague mortals.

The knowledge that resides in the spiritual consciousness—supremely active in Krishna, potentially reachable by the higher mind of man—is recognizable to him only who makes the Supreme Spirit the object of his meditation. Neither the study of the Vedas (called the ultimate in human knowledge), nor mortification, nor almsgiving, nor yet sacrifice can bring to us this Supreme, this ageless Wisdom. It comes to him alone whose entire devotion is to the Supreme, and ever eludes him whose actions and undertakings do not reflect that devotion to the exclusion of all else. When the person is so rapt in the one all-consuming intent, all desire to see a wished-for result to his actions abandons him. He is free because

that within him which bound him to outside experiences has lost its power to hold him. His mind and body lose their power to affect his deep and abiding serenity. He acts; but since his actions bear the mark and insignia of the Highest, they do not generate any personal reactions which would come homing to him. If such a paradox is possible, he does nothing though he may be intensely immersed in action.

A devotion that is one-pointed and exclusive of all else does not come readily to the individual. As long as he remains a prey to craving, fear and anger, he cannot enter with safety into the purifying, ascetic fire of knowledge. For, it is extremely dangerous to rush into the circle of ascetics. The heat generated in such environment may burn out all the deadwood, and if in the life there had been no effort to assimilate the highest, there may not remain anything that could emerge clean and shining out of the ordeal of that ascetic fire. For the one who loves his fellow men, for the one who strains his sight and hearing to catch the divine vibrations, there can be no fear of the ordeal. For him, there is not the dread that the ordinary man reads into the words "asceticism" and "sacrifice." These two are neither impositions nor yet castigations. They are the rightful actions of the unsullied soul, and being uncongenial to earthly leanings they assume for the animal consciousness the forms of fetters and irksome obligations.

There are and have been many who have found solace in the thought that harmlessness and freedom from sin can provide them with a passport to the ultimate where all knowledge resides. Nothing could be more erroneous. Purification from sins does not by that fact alone open the floodgates of the Soul. It may provide a cleaner and smoother flow of life, but it does not effect the automatic percolation of that knowledge which comes from on high. Freedom from lust, anger and greed, purification from sins and the offering of sacrifice through mortification, devotion and self-study, though excellent, are not enough. They are aids and not ends in themselves. The consciousness of the person has to be lifted out of the region where the selfish and personal natures dwell. It has to be removed from such environment and placed in that inner

fortress from where alone can the personal man and his walk in life be viewed impartially. This leap forward into a newer stratum of consciousness enables the person to recognize that every action without exception can be initiated, controlled and activated by the light of spiritual knowledge.

The higher planes of consciousness are accessible through one solitary channel alone. It is only through the region of the higher mind that the individual can come from out of the shadow into the shine. By a supreme effort of the will, he has to identify himself with the higher mind, and this he can do by extricating his lower mind from the vice-like grip of passions and then by grafting it on to the higher. It is as it were a metaphysical jump, an ecstatic leap that if high enough will establish rapport with the diviner part of himself. In juxtaposition and close embrace with it, it loses for a longer or a shorter time its preoccupation with the personal. It enters a different atmosphere and feeds on ambrosia. This union may last for a moment of time, but its memory remains and has to be treasured. Again and again the experience must be sought till the person has acquired unto himself this safe retreat where in times of difficulty he may retire and let the rest of the world go by.

In the ordinary person, the home of his consciousness is in the personal, from where he rises, in favoured moments, to the impersonal. The reverse is the case with the adept in knowledge. He stays in the impersonal and uses his personality for acts of *yagna* (sacrifice), *dana* (charity) and *tapas* (austerity). Duty is thus performed by the wise because in *yagna*, *dana*, *tapas* there is knowledge that no book conveys. The truth of this is not readily accepted by the academicians and is mostly ridiculed by the scientists of the day. Yet, all know that the senses bring in information which if taken without reservation is misleading and sometimes false. Perspective, for instance, is presented by the eyes in a manner which, if taken at its face value, would convey erroneous impressions. Intellect which weighs and judges by comparison of experiences becomes the corrective agent for the knowledge that the senses bring. But the intellect itself is too limited in its range to provide that wisdom which must come into

operation if action has to be invested with that quality which can discriminate between that which blesses and that which destroys. The intellect has to be given a bent, a leaning towards the acquiring of those possessions which can serve the desires and aspirations of the fast-moving Soul. Of this wisdom, Krishna says: "He who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

THE Lord Buddha said: As all things in the universe, either great or small, external or internal, are objects in the presence of our sight, so it would not be right to say that our perception of sight has the potentiality of enlarging and reducing....When we build a wall or a house, it appears to set apart or limit the perception of our sight, but when we make a hole in the wall, is the perception of our sight unable to look through and beyond? The point of my explanation is that changeableness is not an attribute of our perception of sight.

Ananda, since beginningless time sentient beings have been led astray by mistaking the nature of their mind to be the same as the nature of any other object. As they thus lose their true and essential Mind, their minds become bewildered by outer objects and the perception of sight becomes changeable to conform to the dimensions of its visual field and to become limited strictly according to outer conditions. But if you can learn to see things by your true and essential Mind, right away you will become equal to all the Tathagatas—both your mind and your body will become perfectly enlightened and you will be in the same state of tranquillity and stillness as though you were sitting under the Bodhi tree. So perfectly universalized will your mind have become that even at the point of a single hair all the kingdoms of the ten quarters of the universe will be seen.

—From the *Surangama Sutra*

THE PATH OF THE SOUL

WITH the breakdown of materialism, there has resulted a certain confusion in scientific thinking and a tendency toward a return to religious belief, but both science and religion have disappointed the mind of the populace. Men and women want a betterment of their lives, as many are feeling the numbing effects of sense-life. Such phenomena as unemployment and economic stress, producing suffering on a large scale, have compelled men and women to question the power of political legislation, and even of social service, to remove misery. Nay more, in an increasing measure social workers have to acknowledge that the old ways of help and charity must give way to a more rational programme of education of the adult; and we find educational reformers arguing hard and arguing late to ascertain not only *how* to teach but, what is more important, *what* to teach.

Go West or go East, the future of large masses of men and women is bound up with the sincere attempts of those few who are longing for a soul-life to replace sense-life, who are eager and determined to change themselves, giving up the narrow religious outlook for a wider and deeper spiritual perception. The clear-thinking are taking a line of action that is Theosophical, though they give it different names. They are realizing that: (a) it is best to move away from religious and creedal sacerdotalism; (b) real stability of life is not to be found in the comforts and conveniences which advancing science and technology bring; (c) true contentment can and should be unfolded; it is not just a matter of sentiment and kindly emotion, but depends for its slow unfoldment on the processes of thought. Let us examine these items which deal more with the inner man than with outer doing.

(a) The institutions of churches, temples, mosques and synagogues are *not* aids to real soul-life; they ought to be, but they are not. Knowledge of the reality of the spiritual world is absent in these institutions; the dangers of the psychic world are not recognized, and psychic forces are mistaken for spiritual powers. Mysticism and occultism as a practical science are suspect and when not

suspect are mishandled and misapplied. Superficiality is abundantly present and emotional satisfaction glammers people into the belief that they have had a spiritual experience. Many are waking up and eschewing the empty religious forms which pass for true religion; they want substance and will not accept shadows.

(b) People nowadays are enamoured of the achievements of science and technology. But look at the use the inventions are being put to. Outer contrivances, in many cases valuable and helpful, are mishandled because of lack of moral and mental culture. And have the discoveries of science brought peace, contentment and illumination to men and women in their millions? Are the slum-dwellers of our sprawling cities happier or more contented? Are the scientists themselves, in their own personal lives and natures, more at peace or more full of happiness? They may exert an intellectual influence, but do they, can they, exert a moral influence? Neither in their own lives, nor for the masses, have all the wonderful achievements of science produced illumination and inner peace.

(c) These two factors—failure of religions to give knowledge or peace, and the limitations of science to give contentment and harmony of life—are compelling men and women to turn within. Outer resources having failed, many are looking for inner stability, soul-contentment, mental rhythm. And as this is the age of experimentation, they are experimenting with their own minds and souls.

The path of experimentation can prove perilous if one experiments without proper theoretical and practical knowledge. Psychology at this hour is full of not mere pitfalls but chasms. There are several schools of psychology and thousands are copying what a few daring natures have given out tentatively as the result of partial experimentation; and one must also distinguish between sincere experimenters and mere charlatans. Here as in western countries people are making money posing as *yogis*, soul-doctors, spiritual scientists. A simple test might be applied: no true *yogi*, no true *guru*, will charge a fee for his lessons!

Theosophy says, why experiment in the dark when the light of knowledge is available? Practical experiments we needs must make, but why not adopt the wise course of first acquiring

theoretical knowledge and then gaining knowledge about the methods of experimentation? When these steps are taken, we shall know for ourselves the rationale of unfolding that peace of feeling, that illumination of mind, and that power of soul which we are eagerly seeking.

The first step of theoretical knowledge will reveal to us that soul-peace, soul-illumination and soul-power are facts of the Soul-Science and that experienced Soul-Scientists exist. This is an important and practical point. Study and reflection will reveal to us the important factor that Soul-Scientists who have experimented, and who know how to teach others to experiment, are available. These are the great *Jivanmuktas*, whom we call Masters of Wisdom. Just as desiring to learn music one goes to a music teacher, just as desiring to experiment in a chemical laboratory one goes to a chemist who has a laboratory, so also it is but logical to seek out Teachers of Soul-Science if one wants to learn about the life of the Soul.

This Science of the Soul, and the Masters of that Science, are ancient and honourable institutions. A long line, a never-absent and ever-present line of Knowers of the essence of things (*Tattvajnanis*) exists. Never has mortal man been left without spiritual guidance. His ignorance and folly might blind him to the fact, but the reality of Soul-Science and Soul-Scientists is ever proclaimed, is always taught.

This Science, which in this era we call Theosophy, and its promulgators who are great Rishis or *Jivanmuktas* and whose Messenger H.P.B. was, have reiterated the forgotten truths. Among their Teachings, which are to be found in the writings of H.P.B., the same old facts and truths of soul-life are to be found; but without the key that Theosophy provides, the old texts remain a locked mystery. Let us study this Path of the Soul, an ancient and immemorial Path, constant and consistent, in order to turn away from the degrading animal existence of sense and lust, and to begin the march of the soul with the confidence that knowledge gives, with the patience necessary for achievement, and with the determination not to rest till the goal is reached.

The title of this article, "The Path of the soul," is suggestive. Mr. Judge called his magazine *The Path. The Voice of the Silence* speaks of the Dhyana Path and the Arya Path—the Path of Contemplation and the Path of the Nobles, the Buddhas of Perfection. Jesus spoke of the "strait gate" and the "narrow way." Zoroastrians speak of the Path of Purity. The *Gita* refers to four paths—that of *Karma*, *Abhyasa*, *Jnana* and *Bhakti*—really four divisions of the one Path. And there is the Buddha's Eightfold Path. The Sufis too speak of the Path. This symbol of the Path, the Way, is a very ancient one and all Great Teachers used the symbol and the image because it is as graphic as it is simple.

There are steps and stages to the Path, and by many different names are they known. For instance, Shankara spoke of *Viveka*, Discrimination; *Vairagya*, Dispassion; *Shat-Sampati*, the Six Jewels; and *Mumuksha*, desire for Liberation. And there is Patanjali's eightfold classification: *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana* and *Samadhi*.

This Path of the Soul is an inner path; it is seen by the mind, but is walked by the soul. Without mind, we are blind and cannot see the path. A person goes in the direction on which his vision is set. We do not look south if we are going north; if we try to do so, we might be run over! This also happens in spiritual life. If the soul is bound for a particular goal, the mind's eye must see that goal and the way that leads to it. But just as our eyes cannot walk, so the mind cannot walk—the soul can. The soul carries the mind because the mind gives it vision. So mind and soul have to work in unison. We must see the path by the mind, *i.e.*, use our reason, our intellect, our understanding. Walking in the dark, in blind obedience to some fellow-traveller, can lead us astray. Therefore theoretical knowledge must first be obtained, and we must see for ourselves what the goal is. Each mind-soul, each self-conscious intelligence, has to see his own path by the power of mind and walk it by the power of soul.

It is one thing to see; it is another to understand what we see. Looking at the setting sun, a child thinks it is a bright ball; he opens his mouth in wonder when he hears that the sun is many times

bigger than the earth. There are two kinds of clairvoyance. Seeing sights invisible to the normal eye but visible to the astral sense is the path of the medium, the psychic, the *hatha-yogi*. The real clairvoyance is not just seeing the invisible but *understanding* the visible. This is the Path of the Soul, of the true *Raja-Yogi*. All of us have minds, but the mind has to gain knowledge so that it can understand. This knowledge comes from the knowing Teacher; therefore is the *Guru* called *Guru-Gnyani*. Self-styled teachers and *yogis* can lead us astray; the Perfected Ones and their infallible Science are the only safe guides.

The Path of the Soul is not the path of sense-life, the life of selfishness, egotism and passions. Soul-life is one long meditation, but this does not mean that the body and feeling nature have to be neglected. The building of a perfect body is necessary so that the senses and the emotions may be put to their proper legitimate uses. Soul-life has to do with mind and soul primarily, and secondarily with what the mind and soul can do with and for the senses and the emotions.

Therefore Theosophy says it is no use running away from the world; each one has come to the world of his own making, and with the eye of the mind that fact must be seen. The body, the senses and the emotions must be used by the soul with the help of the mind. Therefore soul-life *begins* with mind-training. *The Voice of the Silence* says at the outset: "The Mind is the great Slayer of the Real," and it gives directions as to how that mind should be transformed. Study of the *Voice* alongside Patanjali's Yoga Aphorisms will prove greatly beneficial.

The *Pranayama* spoken of by Patanjali is really the death of that *Prana* or life-energy which makes for selfish, lower and personal life. It is to be replaced with rhythmic breathing of the soul—inbreathing of the mind-soul into the brain-centres (inhalation), and then the effort on the part of the personal man to ascend to the spirit-soul (exhalation). But nowadays people take *Pranayama* to mean just breathing through the nostrils!

All men and women in our present-day civilization need the inner rhythm of life. Our minds are wandering, so also our speech.

What causes this wandering process is that which we call our feelings and emotions; they disturb the mind, cause unbalanced speech, produce bodily diseases—from a simple headache to a malignant cancer.

Another practice recommended by Patanjali is *Pratyahara*—the power to withdraw—withdraw to the mind, first of all, though the term means more than that. As long as a person does not practise *Pratyahara* or withdrawal, mental confusion, moral agony, physical disease, will overtake him. Mind must be withdrawn from two things: emotions and senses. This is the first step of *Pratyahara*. Some take it to mean withdrawing from the world and going to some remote place, but that is beginning at the wrong end. Others understand it to be the observance of silence; this, too, by itself will not help unless one has also resolved and succeeded to some extent in mind-withdrawal. The main difficulty in silencing the mind is memory-anticipation. We remember the past and we hope for the future; we go away with the mind and identify ourselves with past events or future happenings. Fancy and phantasy feed our feeling of *Ahankara* or egotism. Withdrawal of the mind from egotism demands that the mind be given something to hang on to—a subject or an object on which it may dwell or become concentrated. Once withdrawn from egotism or the lower self, the mind can fix its gaze on the Divine or Higher Self. There are two manifestations or expressions of the Higher Self—one abstract, the other concrete. The abstract is giving the mind knowledge of some aspect of the Higher Self to think about. Then, there are those who are embodiments of that knowledge, those who have freed themselves from their egotism and have fully realized Divinity. Their concrete examples or images should be given to the mind to dwell upon. Both these are necessary, for, while one brings knowledge, the other unfolds devotion. So every morning let us begin by *Pratyahara*—withdrawal of the mind from egotism, whose vehicles or avenues are emotions and senses. The withdrawn mind can then dwell upon some teaching about the Higher Self, upon some concrete embodiment—a Living Mahatma, embodied Higher Self.

Obstacles have to be faced and overcome; we may begin to talk

to ourself, forgetting the subject or object to which we withdrew our mind! Our speech, at the present stage of our evolution, is not a pure mental expression; it is emotional or feeling expression. In the office, at home, in the club, even on political and other public platforms, speech is the expression of feelings; no doubt thought is used, but its source is feeling-emotion; *i.e.*, egotism or *Ahankara*. When we have noted the injury that speech causes to the mind, we must once again practise *Pratyahara*—withdrawal of speech. Speech is of two kinds—audible and inaudible. There are some so-called *sadhus* and *munis* in this country who never speak audibly, but are regular chatterboxes of inaudible speech! Just as in the case of mind, so also with speech, what is needed is withdrawal from unnecessary talk with the help of two exercises—reading and reciting. Let us read, inaudibly and attentively, sacred texts like *The Voice of the Silence*, memorize the verses, and repeat or recite them audibly. If we abstain from speech without a spiritual substitute, we shall find its most obstinate power ranged against us.

So *Pratyahara*-withdrawal means withdrawing mind and speech and giving each a double function: thinking about the Higher Self and about the Masters; reading the Holy Writ or Sacred Words and repeating or reciting them. These are the first steps on the Path of the Soul. This is preparation for "death," *i.e.*, for Real Life—death of the senses and the lower nature, and Life of the soul. Every morning as we begin a new life, as we take our first step for the day, let it be of *Pratyahara*-withdrawal.

The next step given by Patanjali is *Dharana*, "holding on to," generally called concentration. Having withdrawn, let us hold on to that to which we have withdrawn. *Dharana* is concentration on some internal image, it is said. This internal image is the subject or object to which the mind has withdrawn. *Dharana* is a process of real spiritual memory or reminiscence—holding on, all through the day, to what we have gained during the morning-meditation, or withdrawal. People mutter their *matin*, morning-prayer, and then go out to loot in the business or social world! Says Theosophy: Hold on to the Holy Thought, the Holy Image, hold on to the Holy Words and repeat them to keep your feet on the Path of the Soul.

This is *Dharana*.

Next in the steps given by Patanjali is *Dhyana*, attention. Generally *Dhyana* is called contemplation, but the seed of *Dhyana* is attention—attention to the lessons of *Pratyahara* and *Dharana*, attention to that to which we withdrew and to which we have been holding on. As we are attentive to the Sacred Thought, it will enlighten the whole field of our action-life. As we are attentive to the Sacred Image, it will flood all our being—our thoughts, feelings and speech. As we are attentive to the Sacred Words which we ourselves repeat, they will show forth their hidden power and glory. So *Dhyana* is a continuous process because it is but a continuation of *Dharana* and *Pratyahara*.

The last stage is *Samadhi*, but we need not go into it now, for who among us is ready for it and properly equipped?

The Path of the Soul is not away from life, but *in* life and *of* life. But, says Theosophy, you will not gain anything unless you exert to withdraw from the personality which shows itself in wandering thoughts and wandering speech. In all you do and say, in making your accounts, in doing your business, in eating your food, in contact with your fellow men, chastise, curb, subdue your personality. The Path of the Soul is difficult, but not impossible to tread. The obstacles are many, but they can be overcome. And the recompense is Peace, Enlightenment, Power. Break the fetters of creed and caste if you aspire to touch the lotus feet of those who are creedless and casteless. Take off the shoes of impurity if you desire the company of the Pure Ones. Approach with joined palms, symbol of humility; with bowed head, symbol of reverence. Bring the flowers of right resolve and the fragrance of devotion. And then wait with closed eyes, symbol of controlled senses and organs, to receive the Hand of the Guru, extended in protective Blessing. The Inner Path is the Real Path. Learn about it, practise it, promulgate it, and then you will gain what some have—the Blessing of Peace, the Strength of Enlightenment, the vision of Power.

A LETTER FROM H.P.B.

[This extract of a letter from H.P.B. to a London Group was copied by Countess Wachtmeister in her Notebook. It bears no date.]

I CAN do you no good if you yourselves fail to place yourselves in the atmosphere of Theosophy and the Masters; or rather if you still fail to *sense Them* around yourselves—as you have done till now. As you say, the flesh is ever weak and the spirit only occasionally willing in human nature. Still, who of you can say that this sudden revulsion in your minds—in the minds of a few chosen and exceptional Theosophists I mean—and the ensuing awakening after nearly a year of apathy and inactivity, are not due to a guiding Hand? That it is a mere coincidence, the effect of a Cause *due to no Chance!*

My dear colleagues, there is an uninterrupted concatenation of causes and effects, a *Nidana* in the life of every Theosophist, if not of every member of *our* Society. And it is this which distinguishes it chiefly from other Societies whose motors are science on the physical plane or *Faith* on the gushing emotional plane, like that of the Salvation Army for instance. No one seems even to suspect the real, true nature of the Theos. Society—*which cannot die* were all Oxford, Cambridge and the Austrian, German and Russian secret polices to try to destroy it. Individual Branches may collapse. The Parent Body, whether in Adyar or at the North Pole, cannot be annihilated—for it is the nursery and granary of the Societies in the XXth century. But it is only working on the lines traced by the Masters to prevent the said Branch-bodies from collapsing—and if I can prop up yours, let me be used as the meanest pillar, or mortar on your trowels, to cement and mend the cracked walls of the luckless L.L.¹ But if the masons do not put first in order their materials, and prepare the bricks—what can the *cement* do? How can I create Theosophy in the hearts from which Theosophy has fled, perhaps, for ever—if it has ever been there?

¹London Lodge.

Please let me explain myself for once so that you may all know what I mean. I will not speak of Theosophists of the L.L. in general, but will confine what I have to say to your own small group, and let you draw yourselves your inferences and parallels therefrom. I just mentioned the *Nidana* (law of cause and effects) in the life of every theosophist who is in *dead earnest*. I must add a few words to this.

To begin with, none of you, Sons of your generation and environments, seem to have paid the smallest attention to that mysterious *Nidana*; none, even amongst the most earnest, has ever thought of watching, studying and thus profiting by the lessons contained therein—the web of life ever woven round each of you. Yet is in that intangible yet plainly visible web (to those who would see) its workings, in that ever open book traced in the mystic light around you, that *you could learn*, aye, even those possessed of no clairvoyant powers. But you probably think you cannot. If I came and asked you: why didn't you, helped merely by the light of your reasoning powers and intellects—on the physical, let alone the spiritual plane—why have you never followed those daily records in the life of every one of you—those trifling events of which that life is composed—for no better proof can you ever get of the invisible *Presence* among yourselves—what would you say? How could we know? would probably be the answer. But surely Mohini must have told you! But whether he has or not, *it is so*. You speak of contact with the Master or Masters, saying "you have striven to obtain it," and you admit that you may have even shared it "unconsciously and in a measure." I say you have; and that before you can hope to *get more you have to realize that which you had*.

I must confess—and it is better that I should—that you have received no active *direct* help from the Masters (except Mrs. C. on the psychic plane) ever since the last collapse and the great trial of the L.L. For that trial has engulfed for ever those whom *They* had sent to help and work and who were the first to desert their duty and even turn traitors in their hearts to the Cause they had pledged themselves to further. But the trial was meant for all the L.L., not merely for those who had called the Karma upon themselves.

Nevertheless if the Masters had to withdraw from the L.L. in general, they have never ceased to have their Eye upon isolated individuals in it, upon those who had remained true—to *themselves and their personal aspirations* if not to the Cause and general good, as they ought to have done, *had they been Theosophists as well as mystics*. And I know that Masters have, without interfering with Karma—something even They have no right to meddle with—precipitated and in other cases retarded some events and contingencies in the lives of all and each of you who are earnest and true. Had you only paid attention to those casualties and little events, the working of these might alone have revealed to you a guiding hand. But, even you seem to have lost sight of a grand truth uttered by one of you, namely, "that the world, the work-a-day world, in which men live and move and have their being as though there were no other," is "only a semblance" and that "beyond these appearances there was hid a reality far higher, far nobler." You have seen in certain events nothing to which the above words in another connection could be applied, and thus you have failed to apply them to yourselves as to those with whom you are working in your group. Yet it is the first rule in the daily life of a student in Occultism, namely, to never take off your attention from the smallest circumstances that may happen, whether in your own or your fellow workers' lives; to record and place them in order on those records, whether they may or may not be connected with your spiritual pursuits, and then bind (*religare*) them together by comparing notes with the records of the others, and thus extract from them their inner meaning. This you ought to do at least once a week. It is from these totals that you would find out the direction and path to pursue. It is the phenomenon of "thought transference" and *guessing thoughts* of Bishop & Co. applied to the events in life. For once compared and summed up, those events (the most trifling are often the most determinative) grouping together and their course, would reveal to you, as a scarcely perceptible motion of a muscle in the hand (with which he is in contact) reveals to Bishop the direction he has to follow—the way you have to follow to get true light. Working by himself no man can achieve this—but where you

are several it is comparatively easy. It is the method used for the youngest chelas, and answers several objects pursued. It concentrates their attention upon the *noumena* of the simplest phenomena or events in life (those events being guided and prepared by the invisible *Guru*)—and draws their attention from things that would only interfere with their mental training. It sharpens and develops their intuition and at the same time makes them gradually sensitive to the smallest changes in the Spiritual influence of their Guru, etc., etc.

But if proceeding on the old social lines each fellow of your group prefers to see in every event or casualty of his life the effect of either a cause produced by his own free agency, or—a simple chance, then—you will never establish in your group the first requisite element—perfect unity of thought and harmony between your spiritual selves. You cannot proceed straight from the universals but have to begin from the particulars. Arithmetics and addition before mathematics and *meta*-mathematics. Once an earnest mystic joins the T.S. he is invisibly and unconsciously to himself placed on quite a different plane than those around him. There are no more meaningless or *trifling* circumstances in his life, for each is a link purposely placed in the chain of events that have to lead him on forward to the "Golden Gate" or the "Gates of Gold." Each step, each person he meets with, every word uttered, may be a word purposely placed in the day's sentence with the purpose of giving certain importance to the chapter it belongs to and each or another (Karmic) meaning to the volume of life.

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.

—W. Q. JUDGE

LET US REORIENT OURSELVES

THE Greek Platonic philosopher Dionysius Cassius Longinus of the third century A.D., in his treatise "On the Sublime," declared "a deathless longing" for all that is great and divine to be natural to man. "Sublimity" he pronounced "the true ring of a noble mind," and he wrote: "Our soul is uplifted by the true sublime; it takes a proud flight, and is filled with joy and vaunting, as though it had produced what it had heard."

How wise, in the light of Mr. Judge's statement in *The Ocean of Theosophy* that "no act is performed without a thought at its root either at the time of performance or as leading to it," as also that we may now be reaping the reaction from our thoughts in a previous life and be sowing thought-seeds for the future, was the injunction of Paul, the great Apostle of the Gentiles, in Chapter IV of his Epistle to the Philippians:

...whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

In Chapter VI of the *Bhagavad-Gita*, Sri Krishna tells Arjuna that "to whatsoever object the inconstant mind goeth out" it is to be subdued, brought back and placed upon the Spirit. Well for us in this effort is it to have a goodly store of inspiring thoughts to help us to reorient ourselves when our mind has wandered from the goal and from our discipline. There are many such mantramic sayings in *The Voice of the Silence* and our other devotional books.

One such is: "Silence thy thoughts and fix thy whole attention on thy Master, whom yet thou dost not see, but whom thou feelest."

Another, suggested by Mr. Judge to a correspondent as the thing to be thought of in meditation, is: "Arouse, arouse in you the meaning of 'Thou art That.' Thou art the Self."

To Jasper Niemand Mr. Judge wrote out of his own experience:

There is no help like association with those who think as we do, or like the reading of good books. The best advice I ever saw

was to read holy books or whatever books tend to elevate yourself, as you have found by experience. There must be some. Once I found some abstruse theological writings of Plotinus to have that effect on me—very ennobling, and also an explanation of the wanderings of Ulysses. Then there is the *Gita*.

We shall perhaps do well to recall here another of Mr. Judge's suggestions which can help us to reorient ourselves if we find that we have slipped off centre and are full of concern about personal matters or inflated with a sense of our own personal importance: "Look for peace that comes from a realization of the true unity of all and the littleness of oneself. Give up in mind and heart all to the Self and you will find peace."

FROM the study of the sacred philosophy preached by Lord Buddha or Sri Sankara, *paroksha* knowledge (or shall we say *belief*?) in the unity of existence is derived, but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparoksha jnanam*, and thus lead to the attainment of *mukti*. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life. To confuse *meum* and *tuum* in the vulgar sense is but to destroy the harmony of existence by a false assertion of "I," and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronize with the onward march of Nature. What is meant by the *Brahmajnani* being beyond the reach of *Karma*, can be fully realized only by a man who has found out his exact position in harmony with the One Life in Nature; that man sees how a *Brahmajnani* can act in unison with Nature and never in discord with it: to use the phraseology of our ancient writers on Occultism, a *Brahmajnani* is a real "co-worker with Nature."

—*The Theosophist*, November 1883

"THE KEY TO THEOSOPHY"

AN APPRECIATION

FASCINATION for technology is prevalent in modern society. We hear nowadays that in a few years' time book-learning might become redundant and television and computers will be the main source of education. Even students of Theosophy are apt to forget H.P.B.'s and Masters' critical view of material progress without corresponding progress on the inner planes of being. Recent studies have proven, for instance, that the effect of too much television-viewing is to dull the mind, as it encourages passivity. The viewer merely sits in front of the screen and soaks up whatever is beamed at him or her and does not at all exercise the power of discrimination. The computer is better than this, and in many ways is very useful to the modern writer or student, although it has been discovered that prolonged staring at the monitor can have a detrimental effect on the health of the user. Both television and the computer have their uses, so long as we are careful not to "overstep the mark" and injure our brain as a result of excessive use of these mechanical contrivances.

Book-learning, however, has its uses and is needed for gaining at least an intellectual understanding of Theosophical truths. H.P.B. writes in *The Key to Theosophy*:

We hold that a good book which gives people food for thought, which strengthens and clears their minds, and enables them to grasp truths which they have dimly felt but could not formulate—we hold that such a book does a real, substantial good.

Of course we all know that the deeper truths have to be experienced intuitively, but it is important to get a firm footing at the outset of our journey. This is why *The Key to Theosophy* is such an invaluable guide to the aspirant. Not only is it of great use to the beginner, but it is also indispensable to the more advanced students who wish to "learn and teach in their turn." The short-sighted have

sometimes remarked that it is "too difficult" for beginners and "too elementary" for seasoned members of the Theosophical fraternity. The truth is that the study of the book is needed to give the novice a clear view of the basic teachings of Theosophy and of the aims and aspirations of the Theosophical Movement; and for those who have studied for many years, a rereading of it can help them gain a firmer footing and act as a reminder, in H.P.B.'s words, of "what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*," so that they would be in a better position to answer outsiders' queries and objections. As for the argument that it is too complicated for a beginner, H.P.B. writes in her Preface to the book:

That it should succeed in making Theosophy intelligible without mental effort on the part of the reader, would be too much to expect; but it is hoped that the obscurity still left is of the thought not of the language, is due to depth not to confusion. To the mentally lazy or obtuse, Theosophy must remain a riddle; for in the world mental as in the world spiritual each man must progress by his own efforts. The writer cannot do the reader's thinking for him, nor would the latter be any better off if such vicarious thought were possible.

One of the main problems with modern society is that there are many people in various fields of thought—religious, philosophical, psychological, political, social, etc.—who have no hesitation in thinking for others and attempting to foist their ideas upon them. That is why it is like a breath of fresh air to read genuine Theosophical literature, such as *The Key to Theosophy*. Indeed, many valuable Eastern scriptures, which in a broader sense are Theosophical in content, have been translated into English and are now available to a wider public. However, there is much that is not genuine arising in this modern cauldron of beliefs and ideas, and the writings of H.P.B. and of the Masters, which are totally uncoloured by any personal or sectarian beliefs, give us the yardstick by which to measure all others.

Another important aspect of *The Key to Theosophy* is that it

emphasizes the practice of altruism. The development of this as a motive is indispensable if we are to call ourselves Theosophists. In the book, the Enquirer is made to ask if equal justice to all and love to every creature is the highest standard of Theosophy, and the Theosophist (H.P.B.) replies that there is a far higher one. She goes on to say that this is

The giving to others *more* than to oneself—*self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity—*e.g.*, Gautama Buddha in History, and Jesus of Nazareth as in the Gospels. This trait alone was enough to secure to them the perpetual reverence and gratitude of the generations of men that come after them.

This very important aspect of Theosophy is stressed time and again in the book and it emerges as the pre-eminent practice for one who would live the Theosophical life. Theosophical discipline is not just a matter of gaining theoretical knowledge of Reincarnation and Karma and other doctrines, although this too is important, but of actually understanding that we need to put others before ourselves if we are to dispel the illusion of separateness and see the world in the true light.

If we wish to teach Theosophy to others, then this is the book that provides the essentials. It enumerates the various "principles" of man and explains with great intelligence and logic the after-death states. It gives the real meaning of the word Theosophy and traces the development of Theosophical thought. In this violent and sometimes insane world, it is a book that contains not a little sanity—teachings given out by the Brotherhood of Adepts and their chosen agent, who together are the epitome of this sobriety. Such works should be treasured as they are of more value than all the material wealth in the universe.

This attitude of mind has sadly been all but lost in today's society, but it provides us with an ideal to work towards. If we can regard the teachings of H.P.B. and of the Masters in this light, then we can go a long way towards realizing their value for humanity.

In many ways it is easy to lose our enthusiasm and merely plod along, hoping that everything will work out for the best. H.P.B. writes in *The Key to Theosophy*:

Conviction breeds enthusiasm, and "Enthusiasm," says Bulwer Lytton, "is the genius of sincerity, and truth accomplishes no victories without it"; while Emerson most truly remarks that "every great and commanding movement in the annals of the world is the triumph of enthusiasm." And what is more calculated to produce such a feeling than a philosophy so grand, so consistent, so logical, and so all-embracing as our Eastern Doctrines?

This is indeed what our teachings *should* engender in us. But it is all too easy to become complacent and passive. The older students have studied the writings for so long that they might know certain passages by heart, and there may be some who can recite *The Voice of the Silence* from beginning to end. However, it is better to know one line and practise it, than to know a thousand and fail to act. This is what Gautama Buddha and many other teachers have told us time and time again.

The secret is to retain our enthusiasm and try to impart it to others. This is not easy, and requires that we live the life as well as promulgate it. It is the only way we can achieve the conviction that H.P.B. talks about, the only way we can gain the experience that is of value to others. We must heed the words of *The Key to Theosophy* :

In every conceivable case he himself [the real Theosophist] must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

It must be repeated that, according to Theosophical teaching and that of many other religious and philosophical systems, there is no such thing as separateness, and every thought that we think, every act that we perform, affects everyone else. We can make it easier or harder for humanity to progress. The mistake that we

often make is to concentrate on our own progress and gain knowledge merely for our own benefit. We may justify this by saying to ourselves that once we have become "enlightened" we will help others, and this is the view of many exoteric meditation systems. But if we become aware of our non-separateness from all others, we may see things in a different light. The fact is that the view we have of "myself and others" is an illusion. There is only one consciousness that runs through all men and all things like a golden thread, and this links us indissolubly. As long as one being suffers, there cannot be total peace, as that being is a part of us; nay, *is* us at a deeper level. There is no "me and them," but only *we* in the final analysis. On the highest levels even this concept fades, but it is enough to get along with for the while! So, the more we help others, the more we help ourselves, but if our motive is selfish, it will certainly mitigate the effects of our efforts.

The Key to Theosophy is the ideal book for the beginner as it gives a clear exposition of what *real* Theosophy is and is not. It also offers a basic course in practical Theosophy and leaves us in no doubt as to what it means to live a Theosophical life devoted to others. Some subsequent writers have added their own "brain-mind notions" to the pure teachings and created confusion in the minds of many students. One thing that a reading or rereading of *The Key to Theosophy* can do is to clear away the "cobwebs" that have gathered in our heads! The book reminds us of the basic aims of the Theosophical Movement in general, and helps us to refocus our consciousness. It also furnishes us with the tools to go out and teach others. At least we can be assured of getting the real teachings from *The Key to Theosophy*, so long as it is a verbatim reprint of the original edition that H.P.B. issued in 1889 and dedicated "to all her pupils that they may learn and teach in their turn."

I HAVE learned to seek my happiness by limiting my desires, rather than in attempting to satisfy them.

—JOHN STUART MILL

OUR FRIEND AND GUIDE

[This tribute to Mr. Judge by J. H. Connelly appeared in *Theosophy* (formerly *The Path*) for June 1896.]

MY acquaintance with William Q. Judge antedated considerably my interest in Theosophy. We were introduced by a newspaperman who spoke of him to me as a thoroughly honest good fellow but a crank about some incomprehensible Oriental philosophy, a knowledge of which would not be, to any practical mind, compensative for the difficulty of understanding it. If my memory serves me rightly, we met first upon an occasion when H. P. Blavatsky was induced to try, in presence of some reporters, if she could open up communication with the diaphanous remainder of a night watchman who had been drowned in an East River dock. Olcott was present, in command, prominent and authoritative; and Judge, in attendance, reserved and quiet. The spook was shy and the reporters were sarcastic. The only one apparently annoyed by their humour was the Colonel. Mr. Judge's placidity and good nature commended him to the liking of the reporters and made a particularly favourable impression upon me, which was deepened by the experiences of an acquaintance that continued while he lived. In all that time, though I have seen him upon a good many occasions when he would have had excellent excuse for wrath, his demeanour was uniformly the same—kindly, considerate and self-restrained, not merely in such measure of polite self-control as might be expected of a gentleman, but as if inspired by much higher regards than mere respect for the convenances of good society. He always seemed to look for mitigating circumstances in even the pure cussedness of others, seeking to credit them with, at least, honesty of purpose and good intentions, however treacherous and malicious their acts toward him might have been. He did not appear willing to believe that people did evil through preference for it, but only because they were ignorant of the good, and its superior advantages; consequently he was very tolerant.

But that meekness of spirit—a strange thing, by the way, in a

brainy and rather nervous Irishman—by no means made of him a weak or yielding character who could be bluffed into doing what his judgment did not approve, or turned aside by influence from any course of action upon which he had deliberately resolved. And careful deliberation upon things was one of his strongest characteristics. His mind was very active, quick and resourceful in suggestion, but I do not recall having ever known of his trusting its impulses until he had thoroughly weighed and considered them. Not infrequently, matters that seemed to me of trivial importance, things that might just as well be settled right off, and about which there did not appear to be room for two opinions, he would take under advisement overnight, or even longer. And candour compels me to admit that such things, as a rule, turned out to be much more important and with chains of effects more serious than had at first seemed possible, fully justifying his caution. I do not know whether Mr. Judge ever played chess. Probably he had no time for any play, or care for aught but work. But he should have been a splendid chess-player—though a very slow one. Now, and for a good while past, I have had no doubt of his receiving aid in his deliberations, and guidance toward correct conclusions, from intelligences with prescience beyond that of ordinary men, but when I first noted his habit of deliberation I regarded it simply as a proneness to "chew over" things—prudent but rather un-Irish.

The *Path*, when it first appeared, was a mild joy to the newspapermen who knew Judge. Their occupation seems to cultivate in them a cynical materialism, not readily impressed by metaphysical abstractions and divagations among the intangibilities such as are dear to the heart of the oriental philosopher. And they had a good deal of fun with Judge about his magazine. With what patient, tolerant, unfailing good humour he took it all! They liked him, but were more than ever convinced he was "an amiable crank."

That idea of him was so settled in my mind that I was not a little astonished when one day he appeared in La Guayra (Venezuela), where I happened to be as the attorney representing a mining company holding certain valuable concessions from the Venezue-

lan government. Of course, I had known before that he was a lawyer, but had never seriously thought of him as anything else than the editor of that quite remarkable magazine. He had come to straighten out some snarl the company had got itself into, or secure it in some jeopardized rights, and I remember wondering if the people who employed him in such serious business had ever seen the *Path* phase of him. But, to my surprise, I soon found that he was a clear-headed, tactful, thoroughly informed and energetic man of affairs, without a trace of the mooniness I had somehow come to expect as a reflection in him of his philosophy. But he had the philosophy along with him, all the same.

Later, when my Karma at length awoke in me a curious interest in Theosophy and I went to Mr. Judge for a plain statement of what it was, I found occasion to admire the clearness of his thought, the soundness of his logic and the lucidity with which he was able to set before me what had, until then, seemed the abstruse and difficult system of the wisdom-religion. That he was anything of a "crank" was speedily and permanently banished from my mind, and the more intimately I knew him thereafter, the more reason I felt for respecting not only his ability as a teacher and moral worth as a man, but his comprehensive knowledge, capacity as a reasoner, and versatility of talent.

Since his death, the averment has obtained newspaper circulation that he professed ability to produce remarkable phenomena. It is, no doubt, a lie. Occultism—the scientific foundation of Theosophy—attracted him and he had undoubtedly made considerable progress in his knowledge of it, but he did not seek to cultivate extraordinary "powers"; would have concealed if he had possessed them, and was altogether too honest a man to make any false claims. His astral percipience was remarkably clear and well-controlled, but he never spoke of it except when asked to do so and only then if he might give helpful information, or warning, to a student. And he seemed particularly desirous of having it recognized not as a special acquisition resultant from his own endeavours, but as an inheritance, interesting but undesirable and even dangerous when not governed by knowledge.

Many journalists work very hard, but I have never known anyone, even in that toilsome field of labour, so indefatigable and persistent as William Q. Judge. No matter how much those about him might endeavour, by their assistance, to lighten his burden, the effort was hopeless; for a moment's leisure, when he should have been resting, only gave him opportunity to think of something else to do. Even when his health was rapidly giving way under the long-continued strain, he arose as early in the morning as he could—to work; and he sat up as late as possible at night—to work. Writing articles for his own magazine and for other journals, carrying on a very large private correspondence, public-speaking, attention to an infinitude of details in the conduct of affairs, travelling—during which he continued work almost as closely as if he had been in his office—filling the offices of guide, philosopher and friend to a host of persons who sought him in those capacities; such was the life of W. Q. Judge for days and years. He was like a railway engineer who, firm at his post, forces his engine steadily forward, unmindful of the hostile mob hurling mud, stones and bad language at him from all sides, indifferent to the cabals and machinations among the train-hands, some of whom, foolishly ambitious, wish to take his place. While he lives, he keeps his hand upon the lever and his gaze fixed toward the distant goal, true to the trust reposed in him.

I have written of him simply as a man, on the plane where everyone could know, appreciate and love him. With his higher life and the relations he bore to those impelling the Theosophic movement, this little tribute to his memory, as a personality, has nothing to do. As Theosophists, we realize that the true individuality in the man we knew as Judge has not ceased to live and labour for the advancement of the cause dear to his heart; we accept the fact that his time for rest had come; we believe that a new impetus will be given to the spread of Theosophy following his retirement from the mundane plane, as was the case after the corporeal demise of H.P.B. Nevertheless, we mourn the loss of the man, the good, wise, warm-hearted, altruistic friend whom we shall see no more.

—J. H. CONNELLY

IN THE LIGHT OF THEOSOPHY

The search for happiness is a perennial one, yet people in general have no clear understanding of what happiness truly is. Their yearnings for happiness are often so naive and trivial that, once fulfilled, they bring only disillusionment.

In *Psychology Today* for July-August, Mark Epstein, M.D., approaches the problem not just as a psychiatrist but as a longtime Buddhist. Citing the Dalai Lama, he says that no amount of technological development or material comforts without a corresponding inner development can lead to lasting happiness. It is by cleaning up our mental environment that true happiness can be uncovered and sustained.

His experience as a psychiatrist who blends Eastern and Western thinking, Dr. Epstein says, has given him a "unique perspective":

I have come to see that our problem is that we don't know what happiness is. We confuse it with a life uncluttered by feelings of anxiety, rage, doubt, and sadness. But happiness is something entirely different. It's the ability to receive the pleasant without grasping and the unpleasant without condemning.

Buddhism and psychoanalysis teach us that the very ways we seek happiness actually block us from finding it. Our first mistake is in trying to wipe out all sources of displeasure and search for a perennial state of well-being.... We rarely come to terms with the fact that good and bad are two sides of the same coin, that what makes pleasure possible is also the source of our misery.... We think only of manipulating the external world; we never stop to examine ourselves....

The root cause of our unhappiness is our inability to observe ourselves properly. We are caught in our own perspective, unable to appreciate the many perspectives of those around us. And we are unaware of how insistently this way of perceiving drives us. Only through the uprooting of our own self-centredness can we find the key to happiness. Buddhist meditation practice is one way to catch hold of this me-first perspective and begin to examine it....

As the tendency to view the world self-referentially loses its hold, we begin to appreciate the Einsteinian world in which all realities are relative and all points of view subjective. Then a happiness that has more to do with acceptance than gratification becomes available to us....

Our sense of self, we soon find, is a house of cards....If there is no self to protect, there is no need to react in rage or angst. Pleasure and displeasure can then be appreciated for the ways in which they are inextricably linked. Well-being becomes understood as an inseparable part of a larger whole that also encompasses catastrophe.

Happiness, then, is the confidence that pain and disappointment can be tolerated, that love will prove stronger than aggression. It is release from the attachment to pleasant feelings, and faith in the capacity of awareness to guide us through the inevitable insults to our own narcissism. It is the realization that we do not have to be so self-obsessed, that within our own minds lies the capacity for a kind of acceptance we had only dreamed of. This happiness rarely comes without effort to train mind.

To accomplish this we must first discover just how narrow our vision usually is. This is the first step in meditation. The next step is to get the larger perspective of our oneness with the ALL, to turn to the Self within, which is also the Self of all beings.

Some 400 psychologists, physiologists, anthropologists, artists, "dream workers," swamis and a preacher met in New York City recently for the 12th annual conference of the Association for the Study of Dreams. That dreams are important for us is now no longer in doubt, and study of what the vast, unfathomable secret world of sleep is made of, and what our dreams can do for us, has engaged scientists for the past four decades. A feature in *Life* magazine (September 1995) offers an insight into what researchers are saying today about "The Power of Dreams."

"When you pay attention to your dreams," says Jungian therapist Robert Bosnak, "you begin to inhabit a much larger part of

your soul." According to researchers, dreams can, among other things, improve one's mental health and stimulate creativity; overcome trauma and depression; serve as an "emotional thermostat"; unlock the mysteries of mind and brain; serve as an early warning system for illness. Yet there is something about the ephemeral nature of dreams that still eludes scientists investigating them. While some insist that dreams must have meaning, for others they are but "neurological misfirings." As stated in *Life*:

Here is some of what we have learned. We all dream, even if we don't remember our dreams. Our most fertile dreaming occurs in REM [rapid eye movement] sleep. We enter REM about 90 minutes after nodding off, and it occurs more frequently and for longer periods as sleep progresses. We also dream sporadically during non-REM sleep, although in a less elaborate form. We spend two of every 24 hours dreaming, adding up to more than five years of our lives.

Here is something we don't know: Why dreaming is so much more bizarre and magical than waking....

Canadian experimental psychologist Tore Nielsen's work supports studies that suggest dreams have consistency. "The scientific view has long been that dreams are random and meaningless, but in our work we have found dreams to be highly organized," says psychiatrist Milton Kramer, head of a Cincinnati sleep-disorders center....Jungian analyst Edward Whitmont says that such consistency is apparent in dream journals. "The dreams tell a story."...

To many dreamers, such studies merely confirm what they have known all along—dreams are critical to good mental health. Even if we don't interpret them, even if we don't remember them, many experts agree that the unexamined dream is worth having. Dreaming is therapeutic. Precisely because of their bizarre and unfettered visual vocabulary, dreams make connections more broadly than we're able to when awake and may be able to solve problems our self-conscious conscious minds can't. (The suggestion to "sleep on it," therefore, might better be expressed "dream on it.") "Dreams serve an emotional problem-solving function," says Kramer. "How you feel before bed and how you feel in the

morning are systematically related to whom you dream about and what you do in your dreams. Dreaming is an emotional regulatory device, like a thermostat. Should our level of unhappiness increase during the day, dreaming can bring it back to the center." Dreams "update our self-image," says psychologist Rosalind Cartwright, who runs a sleep lab in Chicago. "When somebody tells you you're getting fat or old or ugly, you're likely to work on those aspects of the self in your dreams, and either revise or reject the messages so you can get up and fight another day."

Though there have been many breakthroughs in recent years, dream investigators still have a long way to go. Lacking the rationale and the classification of dreams which Theosophy as well as the psychology of the ancient East provides, modern-day researchers naturally fail to differentiate clearly between the vagrant fancies that are woven around physical or emotional stimuli and the more or less clear memories, brought into the waking brain, of the soul's activities on its own plane, during the sleep of its body. It should also be noted that quite often dream impressions are twisted in their transmission into waking consciousness. The language of the Ego is a foreign one to the waking brain and has to be learned by each for himself. In the end, each must judge for himself as to the nature of his dream. No one else, save a perfected Adept, can do it for him. Nevertheless, Theosophy can "point the way," and thus indirectly assist the dreamer in his quest for the meaning of his dreams. A fuller treatment of this important subject will be found in *U.L.T. Pamphlet No. 11* on "Dreams," and H.P.B.'s *Transactions of the Blavatsky Lodge*.

Friedrich Krupp's essay in *Universitas* (Vol. 36, No. 4) mentions two causal agents that actively contribute to the origin of prejudices. One is of an inborn, the other of an irrational nature. The inborn element, he says, originated during the course of evolution and forms the genetically-imprinted foundation of our thinking, thus playing an intrinsic part in all our hypotheses. The other, the irrational aspect, stems from the fact that not only

emotion, wishful thinking and anxiety are involved in the origin of prejudices, but also atavistic instinctual impulses.

People with prejudicial tendencies "reduce their critical faculty to the level of a stooge of their preconceived ideas," observes the author. He goes on to explain:

By sticking blindly and rigidly to their own point of view and obstinately shutting their minds to any new insight or undesired information, they become the victims of their own self-imposed perceptual and cognitive limitations, or, as Konrad Lorenz and Thomas S. Kuhn call it, victims of a mental "self-immunization." Albert Einstein once said that it is harder to shatter prejudices than to split the atom; a pertinent comment on an often pathologically stubborn clinging to prejudices.

Being propped up by prejudices is, of course, a comfortable situation; it saves one the exertion of self-critical thinking, and this alone makes it more popular with the majority of people. Once prejudices have taken root they remain alive for a very long time. This is due, it would seem, to the human preference for simple and intelligible solutions and to the tendency to hold on as long as possible to whatever one thinks one knows and understands as if it were one's personal property.

For many people, it is painful to abjure these trusted and much-cherished formulas in which their thinking and mental attitudes are fixed. It is evidently so painful, that such people will hold fast to their rigid opinions and run the risk of letting insights slip away, rather than cast doubts on their preconceptions and on the rectitude of their ingrained, habitual thought patterns, and begin looking at themselves with a self-critical eye. Habit, as Aristotle already knew, can become "second nature." This is also true of thinking habits, that is to say, mental attitudes, opinions, judgments and views on life to which one has become accustomed. And this is how, in spite of empirical situations indicating the contrary, ideological philosophies and theories of life are often unshakably held for a whole lifetime....

If we are not prepared to examine our hypotheses and to learn from our mistakes, we rob ourselves of a valuable opportunity for gaining new knowledge. It is important that we subject our

hypotheses to examination. Confirmed hypotheses gain in reliability. Hypotheses which are proved to be untrue save us from false expectations and expand our knowledge. Anyone who refuses to subject his hypotheses to investigation, is debasing them to the level of prejudice.

Self-examination alone can make us take an objective view of our prejudices. The embodied self, and its voice of conscience, must sit in judgment not only over the acts done but over the emotions and the thoughts behind them, and especially over the underlying motives. Human prejudices are not wholly personal; among them are communal, national and racial inheritances. If personal prejudices of one member of a family touch the equanimity of others, national biases affect the balance of power in the entire international world. Self-analysis and self-examination have been wrongly explained by modern psychology and psychoanalysis. Unless modern knowledge accepts the ancient teaching of the Inner Ego, who reincarnates to control, purify and elevate the outer personal being, the true kind of self-examination cannot be carried on.

The commonly held theory of man's evolution from savagery to modernity has received another jolt. It has often been supposed that though Europe was not the cradle of humanity, yet the "Great Leap Forward" happened there some 40,000 years ago, when humans became master toolmakers, cave painters, speakers of language, and developed complex human behaviours. "I think that the old theory is going to go out the window," says Alison Brooks, an archaeologist at George Washington University, U.S.A. (*Discover*, August 1995)

In 1988, while digging at a site in Zaire called Katanda, Brooks and her husband, archaeologist John Yellen, were stunned to find a large number of exquisitely crafted harpoons and other bone tools in what is known as Middle Stone Age strata. For the past five years Brooks and her colleagues have been dating the tools using several different techniques, and their results have just been published.

There were modern humans, the researchers say, making sophisticated tools at Katanda sometime between 110,000 and 80,000 years ago. Such advanced tools did not show up in Europe till tens of thousands of years later.

Brooks thinks that the toolmakers planned ahead of time and came to Katanda and made their harpoons every year during catfish season. She observes:

That kind of thinking ahead, knowing what you're going to eat for dinner six months from now because you're going to Semliki to hunt the giant catfish, is a kind of behaviour we didn't think that early modern humans in Africa or anybody at this time period was capable of....

This shows us that we don't have a simple Great Leap Forward in Europe. And we don't have this paradox that people talk about in textbooks whereby humans in Africa look modern but behave like Neanderthals.

Evidence pushing back the age of "modern" man on earth is being uncovered from time to time, but where the first men lived is still a matter of conjecture for science. Africa is now generally believed to have been the earliest home of humanity; others in the past had thought it to be Southern Asia. According to ancient records on which *The Secret Doctrine* is based, it was neither Africa nor Asia which was the cradle of the human race, but Lemuria, a continent that lay further south and sank later on beneath the surface of the Indian Ocean. (*S.D.*, II, 679-80)

Through the ages, people have known of the moon's manifold influence on life on earth. Recent studies reveal some striking correlations between lunar phases and weather conditions on earth. A report in the August 1995 issue of *Discover* states:

Even before Isaac Newton explained the phenomenon, people had noticed the synchronicity of lunar phases with the rise and fall of the ocean tides. More recently the moon has been found to deform—by several inches—Earth's solid crust. Less well known is the moon's ability to generate an atmospheric tide,

a gaseous pulse that creates daily changes in air pressure. This "air tide" may somehow be linked to the striking but unexplained coincidence of lunar phases with cloudiness, rainfall, and even hurricane formation....

Earlier this year researchers at the University of Arizona who were analyzing satellite data announced yet another effect: at the time of full moon, the temperature of the lower four miles of the Earth's atmosphere increases by a few hundredths of a degree....It's more than enough to show that Earth's climate is even more complex than scientists had thought....

Other investigators think the moon's influence involves even subtler mechanisms. Some suggest that the statistical increase in thunderstorm activity observed around the time of the full moon may be caused by our planet's magnetic field undergoing moon-induced distortions, which might then somehow affect the electrical properties of the atmosphere. Other researchers studying the lunar-phase connection suggest that rainfall might even increase when clouds are "seeded" by meteoritic dust pulled into Earth's orbit by the moon.

It is not enough to know that we are under the influence of the moon or any other planet. To know *why* is even more important. Theosophical tenets provide an opportunity for us to study and reflect upon this matter in a philosophical manner. *The Secret Doctrine* statement that the earth is the "progeny" of the moon, her "child," "into which her living powers and 'principles' are transfused" (I, 156), contains more than a hint.

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The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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