

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE GOD OF PAIN

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—Eds.]

PAIN, suffering and sorrow take a different colouring and shape in the eyes of one who endeavours to acquire knowledge and to apply it to the problems of his own life. To the student who is convinced of the Law of Karma as operating intelligently and impersonally and who, therefore, is also convinced of the doctrine of reincarnation, his joys and sorrows take different forms and are valued under different names. Experiences of life are understood by the ordinary man who blindly believes in God, or in the influences of the stars, or in already determined destiny, in a way which affords him scant opportunity to relieve his *ennui*, boredom, or even pain. False religious resignation and passivity ensue. Also, escapism for psychological afflictions and medical aid for bodily ailments are the recognized modes of dealing with these ills. To the student of the Esoteric Philosophy, mental defects, moral lapses, bodily diseases are Karmic effects for which he himself is primarily responsible. His moods of depression or indifference or elation are correctly seen as psychological ailments for which his philosophy and science offer a definite prescription.

Mental gloom, a feeling of loneliness, an inexplicable depression and the like are ailments of the lower psychic person, the *Lama-Manasic* being. Unchecked, they will find their way through the sensorium to the corpus and produce bodily diseases. The

ordinary person does not know this and therefore it is natural for him to seek a way of escape from them, and then they precipitate in the body as aches and pains and disorders of numerous types. But the neophyte treading the Inner Path knows that trying to escape these psychic ailments is worse than useless. His knowledge teaches him the science of handling moods of the psychic nature, and the art of transmuting them, so that they do not precipitate themselves as bodily ailments. Further, his psychological pharmacopoeia contains instruction about dealing even with physiological precipitations of psychological moods. He is learning how to build a body devoid of ill health, so that he can fulfil the first of the necessary conditions of Chelaship—"perfect physical health." "In rare and exceptional cases" this requirement is modified, in the interests of humanity, not for the sake of the chela.

It should be quite apparent to the student of Theosophy that all inner psychological ailments are to be attended to with intelligence and vigour, now and here, so that future outer bodily afflictions may not arise. In the present, with our present body, we are building our future tabernacle.

When the neophyte feels lonely, gets inexplicable "blues," has a long face, experiences dullness, fancies that he is no good and oozes out sourness and even bitterness, he is contacting the disorderly womb of the future disease-fraught progeny. He has an opportunity to work on the causal plane, and to create for himself bright and spiritual effects for the future, even for this life and not only for his next incarnation. To do this and to work with causes, he has to perceive with his mind certain fundamental propositions related to this subject. He must distinguish between physical illness and psychological disturbance: the former is like imprisonment with hard labour; the latter, like solitary confinement. This is a crude analogy, but it will be found to contain a vital truth. Our bodily diseases are known to others—doctors, nurses, relatives—and they prescribe medicine, treat us, look after us, compel us to do this and not that, as jailors treat prisoners under their charge. But we suffer our moods by ourselves and

are not even able to explain what or how we feel. We are in solitary confinement.

The Esoteric Philosophy teaches that the practitioner of the art of Occultism should learn that these inner ailments or psychological afflictions or moods are builders of character and test our mental vigour and our moral integrity. They have not only to be gone through, but to be faced and transmuted into higher potencies. This is the first step.

The second is to recognize the possibility of transmuting psychological disturbances. These moods depict *skandhaic* tendencies; they move because within them is their own force of motion; they will not exhaust themselves; the movement will be downward towards the body—*rajasic* tendencies becoming *tamasic*; diseases when not looked after become chronic. Therefore in good time these *skandhaic* tendencies should be given a different direction in which to move. This is transmutation.

Next, by observing these tendencies we shall learn of their educative value. We are teaching our *skandhaic* elementals or lives and in the process we are learning from them. We must do this consciously and deliberately. A great deal of knowledge about the hundred nerves of nature, about the four classes of elementals and the four humours of man's body, about metallic and herbal reactions to those humours and about other such subjects is needed. We are both architects and engineers refashioning our bodies—transforming our house of appetites into a temple of divine virtues. Without special knowledge of spiritual alchemy we cannot transmute human into divine qualities. This is the third step.

The fourth proposition to understand is that in this transmutation process we are building the bridge of *Antahkarana*. The Conscience of the inner Heart, freed from appetites and desires, moves inwards and upwards and thus provides a way for the Higher Manas, the Inner Ego, to descend and to touch the Personal Man. It is a well-known fact that a body which is ill and weak has a chance of receiving beneficence from the Inner Man. The neophyte knows the law of analogy and so recognizes that

psychological ailments offer a similar opportunity. But he has an advantage over the ordinary patient in the charge of a doctor, inasmuch as he knows from his philosophy the doctrine of the Inner Path, the *Antahkarana*, about which it is said, "without moving, O holder of the bow, is the travelling in this road."

In the light of this, how telling are the verses of our late esteemed friend A.E.:

Men have made them gods of love,
Sun-gods, givers of the rain,
Deities of hill and grove:
I have made a god of Pain

Of my god I know this much,
And in singing I repeat,
Though there's anguish in his touch,
Yet his soul within is sweet.

THERE WAS never a time when so much official effort was being expended to produce happiness, and probably never a time when so little attention was paid by the individual to creating the personal qualities that make for it. What one misses most today is the evidence of widespread personal determination to develop a character that will in itself, given any reasonable odds, make for happiness. Our whole emphasis is on the reform of living conditions, of increased wages, of controls on the economic structure—the government approach—and so little on man improving himself.

The ingredients of happiness are so simple that they can be counted on one hand. Happiness comes from within, and rests most securely on simple goodness and clear conscience. Religion may not be essential to it, but no one is known to have gained it without a philosophy resting on ethical principles. Selfishness is its enemy; to make another happy is to be happy one's self. It is quiet, seldom found for long in crowds, most easily won in moments of solitude and reflection. It cannot be bought; indeed, money has very little to do with it.

—WILLIAM S. OGDON

ERRING FOOTSTEPS

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce Sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain; nor ever brush it off, until the pain that caused it is removed.

—*The Voice of the Silence*

THERE ARE periods in the life of each student-aspirant when depression overtakes him and he feels that in spite of an adherence to the Philosophy he has made no appreciable progress. Such mental fogs are not uncommon, but they lift as all atmospheric fogs do. And so the wise student waits, laying his patience and submission to the law, sure in the knowledge that once again he will bask in the warmth of the sun. Not all students, however, regard this mental fog as a malaise that affects the personality. There are those who, surrounded by haze, are not able to see beyond their noses, and fright and doubt enter their souls. Their gloom deepens when they think that their work for the Cause has shrunk into a routine chore and that somewhere along the line their enthusiasm has deserted them.

There are those who have carried on through this phase of their apprenticeship and await other trials with the confidence that is born of faith. But for him who loses heart and finds year succeeding year with no appreciable change, there is danger ahead. Wrapped in the swirling fog that benumbs his mind, he tries to find the cause of his depression, and in the process he is averse to put the blame on himself. He starts by blaming it all on his co-workers and in the end begins to have doubts as to whether the teachings are wanting or deficient in offering instructions applicable to his case. The circumstance is fraught with great danger, but is certainly the outcome of karmic causes planted by the student himself. Does he realize this, or do even the broad hints given by co-workers remain unheeded because he thinks that the unsavoury condition is unmerited? This is not an ordinary case like that of a common cold which can be trusted

to cure itself in time with the minimum of attention. The infection may spread. The unfortunate student may get so enveloped in self-pity that he starts believing that no true advice can come from those very co-workers who he thinks have let him down and are no more interested in restoring him to his former buoyancy. He becomes embittered and starts to criticize and condemn that which at one time had roused his soul from its lethargy. He perchance praises other institutions and other teachers of dubious and divergent philosophies, compares their large followings and the crowds they draw against the poor attendance at the meetings of his Lodge; and yet he preens himself by thinking that he is the faithful one because he still holds on, though with a much diminished fervour, to that which he previously recognized as the plank of his salvation. Should this tormented soul be abandoned by his brothers to his own devices to pull himself out of his moribund state, with the risk that finding himself lone and forlorn he will seek his solace in other masters and yet another and to him more comforting way of life? If the true Theosophist is defined as one who devotes himself to the true interest of another, the duty of those who toil along with him and call him brother appears to be plain. The dejected mind needs nursing back to its previous state of health. How can this be done?

The turbulence of the personal self has to be stilled, the upsurge of emotional self-pity subsided, for it is really the emotions that disturb the equilibrium which is essential to the art of right living. To keep him busy in good and healthy activity all the twenty-four hours of the day would be an impossibility. It would be an undue interference in the freedom of his will. Even if such enforced discipline is possible, the bird of ill omen will share his pillow and deepen his gloom, and resentment will have been added to his already mounting discomfiture. Meanwhile, his friends and relatives will have already taken all opportunities to insinuate that, in his misplaced early enthusiasm, he had made his obeisance to feet of clay. All this apart, it should be apparent that he is already waging a minor war—a minuscule battle compared to the great Mahabharata conflict that will be forced

on him if he succeeds in this and other battles. In the heat and tension of his fight, he has forgotten that within him is a general who is incapable of defeat, and to add to his own mounting disabilities he has ceased to discriminate between friends and enemies.

The fact that the student is in such a deplorable state is sufficient indication that in all probability he has not adhered to his self-chosen discipline of regularly reviewing his daily activity in the light of the divine virtues known to him otherwise as the Paramitas of Perfection. He has forgotten to live up to the valuable advice given in the *Bhagavad-Gita*: "... being self-restrained, place all thy works, failures and successes alike, on me, abandoning in me the fruit of every action."¹ May his vacillation not be due to the fact that in his hours of difficulty and stress he has not sought his refuge in the *Ishwara* within—the impersonal and immortal part of himself? There are, besides these, other factors that have to be considered. Did he, while gathering his knowledge from the Philosophy, neglect to give it out to others as and when the opportunity presented itself? And did he try sufficiently hard to free himself from the company of those who owe allegiance to the evil Kaurava forces that delight to find their ease in the darker side of nature?

It therefore behoves his friends and companions to seek (not to force) all opportunities to turn their conversation with him from personalities (his constant reciting of his woes *is* personal) to a consideration of the diviner possibilities residing in all human beings. Instances from the lives of H.P.B., Judge and Crosbie can be searched out and introduced at opportune moments. But the dosage has to be right lest, in inundating him with heavy stuff, he turn away and become antagonistic. A perusal of the letters of Judge and Crosbie will show how with small but measured doses enthusiasm can be built up and encouragement given to avoid pitfalls and move onward. Take, for instance, the case of one student who skipped a meeting. A small lapse? No; for the big lapse becomes possible by an accumulation of smaller lapses. This is what Crosbie wrote:

¹ *Bhagavad-Gita*, Ch. XII, pp. 90-91.

It was natural that you should attend the Art Exhibit, but unfortunate that it detracted from the strength of the meeting by taking you away. Where there are so few, the absence of even one is felt by all. It weakens the current by division of interest for the time being; moreover, the tendency to repeat is easily established. . . . It should not be taken as a stricture on any particular thing or person, but in general, as a guiding principle. I know that you are no lukewarm Theosophist, but I am thinking of the example set to younger students. It is so easy, and especially in the earlier stages, to lose enthusiasm for the Work itself through dissipation of energy in diversions harmless in themselves.

And then a little further on comes the valuable advice:

There come times to everyone in his development when work seems useless and irksome. I think that the irksomeness of the work is the clearing up of Karma and the clearing up of "the sheaths of the Soul." That which galls, that which hurts, is our personal desires unattained or feared to be unattainable. We can go through all, bear all, in thinking of the Self of all. . . . Men make greater sacrifices than we are called upon to make, and for infinitely less—a few years of questionable happiness, and then oblivion as far as they know or can see. That we can see even a little of the purpose of life, is much; to feel it, is greater still; to realize it, is to Live.²

These extracts quoted from the letter of Crosbie illustrate how advice can be given without arousing bitterness or opposition. There are of course numerous ways whereby erring footsteps can be led gently back to the true path. A derailed railway wagon becomes an object of much deliberation, especially when the wagon symbolizes a Soul who was once marching in step. But it gives no occasion for commiseration. Put the wagon back on the rails and it rolls again with the other wagons joined to it before and after.

There are hundreds who have gone off on one wrong track or another. They all have some good traits—Karmic inheritances; but these do not bring Wisdom nor Will. They need guidance, not leadership. Study and work is their only salvation.³

² *The Friendly Philosopher*, "In the Beginning," Letter Eight.

³ *Ibid.*, Letter Nine.

DIVINE HEARTACHE

II

[This article, which appeared originally in *The Theosophist*, June 1887, is concluded here from our September issue.—EDS.]

BEAR IN MIND that sadness has two stages. First, the *painful*, which is almost the only one known to the ordinary material man; and second, the *serene*, into which the first gradually merges in the case of comparatively pure persons, even as calm follows storm. In fact, on surviving the first terrible blow of despondency you will learn the novel lesson that sadness is not after all the fabled vulture devouring the heart of Prometheus to eternity. You will no longer dread it and fly impatiently from it, but will try to use it as a ladder to ascend to the clear sky. You will recognize it as the shadow of the Light that shines beyond. It is only in the Cimmerian darkness of all-absorbing material occupation that there is neither light nor shadow. Sometimes when the serenity of your soul will be marred by some worldly engrossment, sadness will prove a welcome guest—nay, you will yearn to fly to it for refuge, so that it may infuse into you the calm of a life the busy world knows nothing about, and for which your heart pines. You would much rather have your soul drowned in the sweetness of melancholy than lost in the noisy hubbub and meaningless laughter of what is called social life. Brother! do not hastily turn round and say: would you then deprive man of his sole delight, the capacity for laughter? No, indeed! We are only suggesting the replacing of mimicry by reality—by that centre from which radiate beams of cheerfulness not only lighting up the gloom of men, but piercing the very heart of the earth. Laugh, then, the laugh of spirit, if you can, otherwise keep silent. "Silence is golden" is an old saying, but if we may be permitted the liberty of altering it a little we may say, "Silence is the philosopher's stone." Ordinarily it is golden, because it is of the greatest use to us even in our ordinary dealings with men, but when directed towards the contemplation of the Supreme, it becomes a true philosopher's stone. All objects which then come within

its influence instantly borrow its charm and reflect a beauty so exquisite that we feel as if everything around us has suddenly changed into something brighter and nobler.

Silence, therefore, is essential for the neophyte. When, however, it proves oppressive—as it will sometimes—then talk if you will, but talk, as far as may be, only on subjects allied to what you have made the aim of your life. When the mind is fatigued by continuous meditation or when it is rambling, books on spiritual subjects are of great help, and much depends upon your selection of books and how you read them. Your object in study should not be, as is usual with men, a confused mixture of obtaining a tremendous amount of information and of finding a sort of sedative amusement for the intellect. You should have a well-defined purpose in view—and need we say what it should be? Surely none other than to achieve that which you have made your life-effort—Soul-elevation. You must therefore read little and think more in order to “feed the flame of thought.” Give up all desire of turning into a *gourmand* devouring a heap of sundry books. Oh! how gladly would we part with a whole library of books for one such invaluable gem as the *Bhagavad-Gita* or *Light on the Path*—with one such book in your hand, ponder well till you find yourself absorbed into the Spirit of Truth. “Read to live, and do not live to read.”

A general complaint that often reaches our ears is that one is not placed in circumstances favourable for progress, and that, much as one desires to live and work for the higher life, there are embarrassments that make it completely out of one's power to advance even a single step. How deeply such a person laments his peculiarly harrowing strait and how he vainly thinks he would attempt and succeed in living the life of the soul, were he better situated! We say to such persons, You are but throwing away the energy of your soul in foolish lamentation, and cheating yourself with fine imagery as an excuse for negligence and want of determined effort. Firstly, you who are acquainted with and believe in the law of Karma ought to know that favouring circumstances are the result of hard work in a previous in-

carnation, and not the offspring of the injustice of a blind destiny. Sri Krishna says that only those who have worked up to a certain point in occultism in one life are blessed in the next with surroundings suited to soul-growth. Why, then, complain for not having what you do not deserve? And unless you determine now to create better circumstances for the future, you might go on idly wishing for a change in which you please yourself with the belief that you will thrive; but be sure that nothing is attained without working for it. Surely the beginning must be made somewhere by controlling circumstances and working up to a certain degree, and then you can hope for and obtain surroundings calculated to assist your efforts.

Then again you should begin to realize that the circumstances under which you are placed can obtain no mastery over you, unless you deliberately put your neck under the yoke. The surroundings, however manifold, have no inherent power in them to distract your attention from the one star that is the guide of your life unless you voluntarily give them the power. Even a schoolboy knows that a quantity, however large, if raised to the power zero gives unity as the result. So you should constantly deny to all outside objects the slightest power over you, and then though their number be infinite, you will see nothing but unity. It is merely your own desire that restrains you from soaring high. The fact is beautifully illustrated in Indian books by the way in which monkey-traps are made in this country. A quantity of gram is placed in an earthen vessel in which there is a small opening, just enough to let the open palm of the monkey pass in. When the monkey has closed his fist having a handful of gram, he cannot take it out. If he only lets the gram drop he can with the greatest ease run away and be free. But no! The attraction of the gram so bewilders his sense that he begins to think himself a captive and is thus caught. Exactly the same is the case with man; there is nothing to bind him to slavery if he can see through the folly of unchecked *Vasana* (desire). It is your own weakness that is forming an obstacle for you. There is positively nothing outside of yourself that can in the least hinder your progress.

There is, however, another truth that has to be so learnt and assimilated as to form a corner-stone of your belief. You have to understand that the aim of nature being identical with your own, all that you, in your ignorance, call sufferings and obstacles, are in reality the mysterious efforts of nature to help you in your work if you can manage them properly. An idea of how karma is a never-failing aid to evolution can be gleaned from the consideration that resistance always develops the will-power. The mental height and quiet that has been attained by overcoming obstacles form a guarantee of our having advanced some distance, and give us the assurance that it is no fungus-growth, destined to live but for a day. *Moksha* being another name for perfection, requires that you should have experienced all phases of existence; hence you should look upon all circumstances with the gratitude of a pupil. All complaint is a silent rebellion against the law of progress. An occultist's object being to hurry on the work of evolution, if you complain you will, instead of reaping any benefit thereby, retard your progress. Leaving all complaint aside, devote yourself heart and soul in the work of helping the growth of your soul. All disturbance of equilibrium is prejudicial; bearing in mind therefore that there is but one pivot in the universe on which equilibrium can be restored, detach yourself with effort from objects of sense, fixing your heart on the Supreme Unity.

Equilibrium, however, is of three kinds in the mental as well as on the physical plane. First, unstable equilibrium, in which if the mind is disturbed ever so little, it turns away the more forcibly from its position of rest. This is the nature of the devout feelings that incidentally fall to the lot of the man of the world and which are next to useless for an occultist. Second, neutral equilibrium, in which there is no active tendency either way, and the mind is occupied either in sublime thoughts or in objects of sense. This is a distinct step no doubt, but you must not rest satisfied with it, but should strive to attain the third—stable equilibrium. At this stage, however busy a man may be in the performance of his material duties, his heart for ever flies from

them to attain calmness and peace. So our final advice is that all duties should be performed conscientiously with the conviction that their avoidance instead of being a help is sure to prove an obstacle. At the same time never forget for a moment that the aim for which you work is not what your hands are plying for. Ever take care not to be so attracted by work as to lose sight, even for a short time, of the magic charms which your soul reveals. Love solitude with all your heart and enjoy it whenever you can afford to fly to it. Imagination is of the greatest help in the elevation of the soul. You will realize its power only when you apply it to a distinct end under the command of your will. Retire to a secluded spot—the bank of a river or a solitary grove if possible—and call up spiritual scenes before your mind's eye, and in thought lose yourself in the supreme self. Dreaming is supposed to be an odd and foolish habit in this matter-of-fact practical age of ours. Hardly is it guessed that dreaming spiritual dreams is the highest heritage of the human race. Yes, we say, conjure up dreams by will and then calmly drink in the invigorating *amrita* that will then flow into your heart. Learn to withdraw into the *sanctum sanctorum* of your soul, and the bliss of all the three worlds is there. Be meditative and you will reach the goal of all happiness. The divine flute of Krishna is ever sending forth celestial melodies in the very atmosphere which we breathe, but we can hear it only when the chaotic tumult of worldly thoughts has been laid asleep. Drowned in the solemn profundity of your soul, worship devoutly the sweet influence which then remains upon you, and from this it is, you should know, that you are to derive strength to fight with the terrible foes around you. Look back upon the earlier portion of your life, and there buried under the ashes of subsequent physical experiences you will find the glowing embers having a spiritual fire. In childhood the consciousness is not completely materialized, and as we are just then bringing to a close a period of spiritual existence, we continue to be vivified by soul-influence. Then we do not quite understand nor very much care for the wild chatter of men around, and have no option but to dream happily. What

will help you most in spiritual development is the putting forth of all your energies to keep the Mystic Peace of your soul undisturbed, even in the midst of worldly company and in the thick of material affairs. While conversing, to all appearances, with your friends and relatives, try with head and heart to live in a world of your own creation. Create in yourself a sort of inward yearning for the soul, a "Heartache for the Beloved," to use the language of the Sufis, without whom your very life would be one vast barren desert of horror and pain. How pathetically does the Sufi poet sing: "What possible delight could I find in the stages of my journey to the beloved when every moment arises the sound: Prepare for thy journey!"

Think not that we are talking of vague improbabilities. See in the case of a mesmerist, what human will, though distracted by a thousand and one material ambitions, can do. What then of the will, subtle as it is, when it is directed on the highest subtlety, and moreover, spirit, body and soul are all working in the same direction—which cannot be possible in any other pursuit? Only try constantly to live in the Inner World of Rest and Calm, and your external consciousness will then lose its intensity of colour. True, you will move in the world all the same, but its appearances and events will affect you but as dreams—compared to the beauties of the new life you have begun to live. See how the moon which shines with all effulgence by the reflection of the light of the sun, loses its brightness and turns into a pale piece of cloud on the rise of the sun itself; so our external consciousness that shines with a dazzle by the reflection of the spiritual light gets dimmed and pale on the approach of a higher consciousness. Therefore, whether you are travelling lonely and unfriended to a distant country, or are lying on the bosom of a dear wife enjoying the sweets of a comfortable home, forget not that you are but a pilgrim journeying to your native land from which you have strayed out. Let us then pray in Matthew Arnold's sad, sweet words:

Calm soul of all things! Make it mine
 To feel amid the city's jar,
 That there abides a piece of thine,
 Man did not make, and cannot mar:
 The will to neither strive nor cry,
 The power to feel with others give!
 Calm, calm me more! nor let me die
 Before I have begun to live.

—GYANBHIKSHACHARI

ADDRESS TO TRUTH

Lord of my life, thy name is Truth,
 Thee have I sought to know
 From the first morning of my youth,
 Through years of joy and woe.
 Ever to shun a man-made creed
 In weighty volumes shown,
 From childhood's dawn has been my need,
 I sought for Truth alone.

Some have I wounded in the quest,
 Their pain is mine today;
 Yet how, ah how, can spirit rest
 If it is led astray?
 The path I had to tread I knew
 Before I knew my name,
 And now in evening's falling dew
 I seek to tread the same.

Lord of my life, thy name is still;
 As in my long spent youth,
 That only name which can fulfil
 Life's meaning — it is TRUTH.
 So that, though far my steps have ranged,
 And farther still my thought,
 What most I value rests unchanged —
 The TRUTH that came unsought.

THE PORTALS ON THE WAY

SEVEN PORTALS bar the steep and rocky way to the goal of human progression and perfection chosen by the student-aspirant of Theosophy. In his first flush of enthusiasm their very difficulties offer temptations to his eager heart. But the emotional ardour which naturally follows the recognition of the Path's existence soon dies when he finds that it is not without reason called the Path of Woe. In place of enthusiasm must be born sacrifice which, rooted in knowledge, grows stronger with each new trial. When such sacrifice is enshrined in the heart it can give us the courage to endure the long and lonely hours of the dark nights of the soul when, face to face with

The blank eternity from which we waken
And all the blank eternity to come,

we suffer that agony which marks the turning point in the afflicted soul's long pilgrimage. The deluded man begins to feel the grief in the deep mire of his failings where the path begins. Like all spiritual truths this teaching of the path is simple; yet in it lie the seeds of all the difficulties of Chelaship even as in the teaching of elementary arithmetic lie concealed the intricacies of differential calculus. The struggle is continuous, for at every stage the path bifurcates, and beside each gate to heaven yawns the hungry gate of hell, and he who allows his vision to become clouded by the fogs of envy or passion or who vacillates from his single-pointed devotion and gives way to sloth and unbelief steps through the gate of hell without knowing it.

To safeguard his interests the student-aspirant must extend his idea of Brotherhood. He must broaden rather than restrict his sympathies by universalizing his thoughts and impersonalizing his feelings—more especially with regard to himself. This it is to obtain the method of practising charity and love towards others for which harmony in thought and act become indispensable. This it is to practise patience and courageously to endure with equanimity such flattery or blighting ignominy as life may hold in store for us while the battle rages unabated. This it is that

makes possible concentration of mind and moral forces which awaken the slumbering will and lead to the goal of wisdom just as surely as selfish thoughts and personal feelings land us in hell

The apparent simplicity of our task offers the first stumbling-block. We fail to reckon with the tremendous deceptive power of our lower nature which draws its strength from a long past spent in activities diametrically opposed to the leading of the spiritual life. Yet, no student starting on the path but is warned beforehand that what he has undertaken is the most difficult of all possible tasks, one which must extend over a series of lives in which the odds are fearfully against him and in which at each fresh attempt on his part, the smouldering coals of his kama-manasic recollections will be fanned into a consuming fire. A moral fever blurs the ego's vision, and nothing but his deep-rooted devotion to the Cause of the Master to whose bidding he has dedicated his life will dissipate that fog and lead his steps aright. Here again error ensues when devotion to the Master is remembered but effective service of his Cause is overlooked. We must ask ourselves why the great Saviours of the race have apparently failed in the large majority of cases to affect for better the lives of individuals. Surely Krishna or Buddha or Jesus or H.P.B. were not lacking in sympathy or desire to help, but they knew the frailty of human nature. They showed the path, but many a would-be Chela desires to have them but not to follow the Path they show. We have misconceived the role of the Master. We have sought in Him that which lay hidden within our own personal heart.

Until we live at least in some measure in terms of these Paramitas; until these virtues become *our* virtues; until we seize them, rivet them fast with love and make them the law of our daily living, they must remain theories, beautiful, fragrant and full of promise—but theories none the less. It is not enough to admire virtue and to enjoy its contemplation. The one who argues, "I like to do what is right. I do what I like. Therefore, I do what is right," but fools himself. The good law becomes the "Great Sifter" of all that passes into our consciousness by way of the senses or the mind, later to emerge as feeling, thought

and action. How far distant may lie our goal depends on our ability to overcome the force of what the just law brings to us.

Living the life confers powers and wisdom; the fact that such powers and wisdom have not manifested themselves in us is proof that we have not led the life prescribed. Another life we lead, good and beautiful no doubt, but not the life *necessary*, which is essentially a question of mental attitude.

Therefore are these Divine Paramitas, in the light of which we are instructed to conduct our nightly self-examination, so important. They offer the Keys which will unlock the Portals on the Way. It is therefore essential that from time to time we consider their efficacy in the life of the student: H.P.B. and W. Q. Judge and Robert Crosbie have written in various places to aid the pilgrim on his lonely way—a way fraught with suffering and pain, but whose portals can be passed when one is resolute to acquire knowledge and to pour out love.

In truth alone lies wisdom.

All that our intellect delivers without self-control is fatal.

It is easier to learn to rule than to govern.

It is not enough to know something, one must also utilize it.

In order to know that the whole sky is blue, one need not go around the world.

Tell me who your friends are, I'll tell you who you are. If I know with what you are busy, I'll know what you are going to be.

All living things form an atmosphere around themselves.

Nothing is more terrible than active ignorance.

—GOETHE

THERE SHOULD BE CALMNESS

“THERE SHOULD BE CALMNESS.”

Whose memorable words are these?

They were Mr. Judge's at the moment of his death.

He roused himself, said a friend who was present, from near unconsciousness “and spoke with unmistakable force.”

Does it not seem likely, then, that Calmness, true self-possession, must have been a quality he had particularly prized, or it would not have come thus uppermost in his last thoughts, and been, we might say, bequeathed by him to future generations of students of Theosophy? Indeed, to put this in question form is needless, for we have his own confident words: “Calmness is the one thing necessary for the spirit to be heard.”

How deeply he valued it is made plain to us in a metaphor which any poet might envy. “The placid surface of the sea of spirit is the only mirror in which can be seen undisturbed the reflections of spiritual things.” He could well have written that in his cramped little city office, for the reality of it was within his own mind, safe from all the disturbing factors of a busy working life. What is almost its twin, even to his use of the word “placid,” conveys an equal sense of calm when we find it in *Vernal Blooms*. “Make of your minds a still and placid surface on which the Lord of the palace in the heart can reflect pictures of Truth.”¹

Mr. Judge might well have been thinking of that same office when pointing out to one of his many worried and anxious correspondents that “calmness is now a thing to be had, to be preserved,” not a chance-come-by blessing, but one which calls for wise attention to circumstances.²

He deals more fully with the same subject when writing to another correspondent, who, at the end of a period of prolonged anxiety, worry and trouble, had written asking what was the lesson to be learned from it. Mr. Judge's reply was that “Calm-

¹ p. 196.

² *Letters That Have Helped Me*, p. 137.

ness is the best lesson to learn, with an indifference to results. If all comes right it is well, and if you have been calm and detached then it is better, for you shall have made no new Karma of attachment by it. Calmness also preserves health in all affairs more than anything else, and leaves the mind free to act well."³

Here Mr. Judge's advice is good and helpful, but when dealing with more abstruse matters he goes deeper. One of his most interesting and valuable articles is a lengthy one entitled "Culture of Concentration," which is to be found in No. 18 of the *U.L.T. Pamphlet Series*. A portion of this article deals with the direct opposite of Concentration, namely, anger, to which even the best of us can yield at times, the "best of us," of course, for the most part, falling like the worst of us a long way short of perfection.

Well, we cannot acquire Calmness merely by the asking for it, nor even by study, no matter how much we are in earnest. Wherefore Mr. Judge urges us to put ourselves "in line with the Divine ways, in harmony with the Divine laws,"⁴ and thus induce calm, calm being the basis for all future spiritual development. That it is so we can readily believe. Only when we find ourselves in a state of calm does our mind, that ever-busy worker, lessen its dominance and allow the voice of our true Self to be heard, however briefly. Then it is that the poet can put pen to paper and transcribe what he would not have deemed himself to be capable of writing, and the devotee can see truths that were hitherto obscure to him now almost literally illumining his mind. For both it is a rare and precious experience, its basic element being a sense of utter peace, almost a transition from the level of daily being.

"Retreat within your own heart and there keep firmly still."⁵

When Mr. Judge thus bids us he speaks as one whose own practice it was to do so, and that in spite of the conditions already mentioned. These were unavoidable, since, far from being a sheltered recluse, his daily life was that of a busy editor, a frequent speaker at Theosophical meetings, and with a goodly amount of travel in addition, travel essential to the Movement

³ *Letters, Americaned.*, p. 249.

⁴ *Vernal Blooms*, p. 30.

⁵ *Letters*, p. 133.

but such as would almost certainly have proved a sore distraction to anyone less dedicated and devoted.

Dedicated, devoted — and *disciplined*. Such was his mind, and as such it served him well. "Mind," says the Sage to the Student in "Conversations on Occultism," "is restless and wandering in its nature, and must be controlled. Its wandering disposition is necessary or stagnation would result. But it can be controlled and fixed upon an object or idea."⁶

To a speaker or writer, a calm, clear mind is essential, and if at times it seems to be denied him he needs must await the appropriate moment, for only then will that which is to be given him to say find adequate expression. Mr. Judge was both of these, and more. He was an exponent of the Truth. As such he knew that "Calmness is the one thing necessary for the spirit to be heard,"⁷ evaluating it even higher when he speaks of it as "that Calmness which Krishna insists upon."⁸

Here in this last is ground indeed for maintaining Calmness on our pilgrimage through life, such Calmness as W.Q.J. inculcates and as he himself maintained at all times, even to that point of urging it with his last breath upon those around him. His words can still induce it in all of us who hold him in honour as our Teacher and Guide and who derive both comfort and enlightenment from his words.

THERE is nothing noble in being superior to some other man.
The true nobility is in being superior to your previous self.

—INDIAN PROVERB

⁶ *Vernal Blooms*, p. 176.

⁷ *Letters*, p. 136.

⁸ *Ibid.*, p. 41.

THEOSOPHICAL PRINCIPLES OF ACTION

THE GUIDELINES given by H.P.B. in her *Five Messages to the American Theosophists* fall into two categories — (1) for the individual Theosophist and (2) for Theosophical groups. There is, of course, no hard and fast dividing line, but it may be of value to consider these two aspects. Though the following digest has not used exact quotations, references are given for the passages derived from the text, the Roman numerals denoting the number of the Message, the Arabic figures giving the page in the pamphlet itself. The word "Society" can be understood as referring to any Theosophical group as part of the Movement.

For Theosophists Individually:

Do not ask for signs and wonders if you want to understand Theosophy pure and simple. The path of phenomenalism and psychism is only too easy, but leads to destruction. Psychic faculties are beginning to evolve now, but unless their development is kept under the control of the Manasic and Spiritual development, it brings delusion and moral destruction. Watch, therefore, that such development works for good, not evil. Altruism, the key-note of Theosophy, is the practical cure for all ills and thus ethics are more important than any divulgement of psychic laws and facts. The latter relate wholly to the material, evanescent part of man's septenary nature, but the ethics take hold of the reincarnating Ego — the real man. Men cannot all be Occultists but they can all be Theosophists, can harmonize the divine with the human, making the God ruler over the animal in themselves. This is characterized by charity and justice to all, including oneself. (I. 4-5; II, 14-15; IV, 29; III, 26; II, 12; I, 6-7)

Theosophy is Universal Brotherhood, the foundation and keystone of all movements for the betterment of the human condition. Theosophists, however, though in sympathy with all movements of benevolence and reform, that are applications of Theosophy, have a more important function, *i.e.*, to open men's hearts and understanding to true human (humane) attributes, so that charity, justice and generosity become spontaneous. Therefore,

be Theosophists, work for Theosophy, first and last. Only its practical realization can save our civilization from decay and death, from the unselfish unbrotherly feeling dividing nations and races, and from the class hatred, the artificialities of society and the crass, luxurious materialism that have destroyed other civilizations. (III, 26; I, 8-9; IV, 31)

If we have been helped by Theosophy, then we must work in earnest to practise its first principle — UNIVERSAL BROTHERHOOD — by bringing its life-giving truths within the reach of all. Learn, then, well, the doctrines of Karma and Reincarnation, and teach, practise and promulgate the philosophy and way of life which alone can save the coming races. But watch that the motive in doing so is not selfish, for only work done in the spirit of self-sacrifice lifts the load for humanity. You are no saviour of mankind while you still resent even the attentions of a mosquito. Feel, rather, that you are simply the instrument for the welfare of all as part of yourself. (III, 22; II, 26; II, 19-20) ;

Strive to be a centre of work in yourself, in time drawing others around to form a spiritual nucleus, but without assuming "papal" authority. No one is more than a pupil-teacher. United, unselfish, earnest work for humanity does bring great results, and also, great responsibility. Therefore efforts must not be relaxed, unbroken unity (shoulder to shoulder) must be maintained in both easy and difficult times. Essential also to success in the work is acting in unison with one's Higher Self. With Self and selves united, nothing can hold back the advance of Theosophy. (I, 4; III, 23-24)

In working for the common cause, working hard is not enough. Theosophists have to sink differences of opinion; they must recognize that one's own way is not the only one, and that quitting the work because one cannot get agreement on it, is unfortunate both for oneself and for the Cause. So, too, taking sides, and partisanship, negate Brotherhood and bar the entrance to the inner life opened up by work for Theosophy. Do not quarrel over trifles or allow your devotion to Theosophy to lead you to take sides. Human nature is prone to separateness, and we must watch that our noblest qualities do not lay us open to

being misled and betrayed by the invisible enemies of the movement. Sincere and unselfish devotion to the Cause is the only protection. It is generally disastrous if personal pride is allowed to come before one's duty to the Cause and the pledge to one's own Higher Self. Therefore watch that personal ambition and wounded vanity do not masquerade as devotion and self-sacrifice. Our protection and progress depend on watchfulness, self-control and the selflessness that makes one content to be an impersonal force for good. (II, 16-17; IV, 28-29)

Become aware, therefore, that behind the Movement is the power from which the strength needed is derived, if we prepare the ground by unity, by working with one mind and one heart. All that the Masters ask is that we shall do our best and feel really at one with fellow-workers. Unity is not a dull conformity of ideas, nor an impossible agreement about details of work, but an overriding devotion to the Cause so that we cannot but help fellow-workers in the same Cause, even without entire agreement with them. Doing nothing is the only thing that is absolutely wrong. Do not rashly pit yourself against the Karmic power behind the movement, but remember that "UNION IS STRENGTH" and brings victory. Universal Brotherhood *in practice* is the first principle of Theosophy, by the strength of which the latter should grow more and more a living power in the life of each member. (III, 24; II, 17, 19; III, 22; III, 26)

For Collective Theosophical Action:

Theosophy's most important mission is not the creation of a nominal brotherhood, but the union of a body drawn from all nations in brotherliness, engaged in pure altruistic work, without any selfish motives. The Society's purpose is not to produce Adepts or Occultists, but to halt the progress of materialism — brutality, hypocrisy, selfishness, scepticism, psychic cravings and superfluous animality. (I, 5-6)

The chief enemies of the Society's work are:

(1) Public prejudice, crass obstinacy and ignorance. Making known the real nature of Theosophy, aided by the distribution

of literature, will help to break these down. A Theosophical organization is friendly to all movements, intellectual or practical, for the betterment of the condition of mankind, though it is not committed to any of them, nor to politics. The function of Theosophy is to teach animal-man to become human-man, and thus to think, feel and act humanely.

(2) The falsification of the teaching, aims and name of Theosophy by bogus societies, money-making charlatans. Members of a Theosophical Society have a duty to expose such impostors, who make a mock of Theosophy and harm the ignorant.

(3) The strong "personality" of some members.

(4) Dissatisfied members who become traitors, or who leave the Society to become its bitterest enemies. We have to remember that there are inner forces working against the Society, who arouse disputes, take advantage of mistakes, instil doubts, build up difficulties, stimulate suspicion, in order to break it up and to confuse and drive out members. Theosophists are like the bundle of sticks — easily snapped, when separate, but unbreakable when tied together. Watchfulness, self-control and selflessness will defeat such enemies. We need to sink private differences in work for the Cause. There is never one specific "right" method, and members should not throw up the task or sink into apathy because it is not done *their* way. Partisanship of this kind leads to as many splits as there are personal leaders. Leave Karma to reconcile the differences of opinion. It will record the credit for work done, and equally the debit for hindrance to others' work. It is rash, ignorant folly to hinder those in the Society responsible for its appointed work.

(I, 7-8, 13; II, 15, 18; I, 8-9; II, 13, 15, 16, 18; IV, 28-9; II, 16-17)

The policy, therefore, that will enable any organization to expand the Movement most widely is one that combines fraternal feeling and solidarity with ample room for individual freedom and exertion in the common cause. Thus, the multiplication of local centres should be a foremost consideration, in order to focus spiritual influences and to radiate these, as well as information.

out to the world. But local Theosophists must not be local in thought. The Society is one unity and H.P.B. belongs to the whole. Even her readers and magazine subscribers are looked upon by her as her pupils. (I, 3-4; I, 10; IV, 30)

When any Section is strong enough it should become self-governing, while still loyal to the Society as a whole and to the Great Lodge behind the latter. If any organization is to remain healthy, consolidation must accompany growth. If growth is too rapid, a period of illness and danger follows. Such crises are always connected with psychic phenomena. The only preventive is: (1) that each member should treat the Society as though it were himself, making its principles real, by living them; (2) that solidarity should be acquired, *i.e.*, a feeling of identity with all other members, so that an attack on one is an attack on all. Yet, do not work only for the Society, but *through* it for humanity. (I, 7; II, 12-13; IV, 26)

THE SITUATION that has not its Duty, its Ideal, was never yet occupied by man. Yes, here, in this poor, miserable, hampered, despicable Actual, wherein thou even now standest, here or nowhere is thy Ideal; work it out therefrom; and working, believe, live, be free. Fool! the Ideal is in thyself, the impediment too is in thyself; thy Condition is but the stuff thou art to shape that same Ideal out of: what matters whether such stuff be of this sort or that, so the form thou give it be heroic, be poetic? O thou that pinest in the imprisonment of the Actual, and criest bitterly to the gods for a kingdom wherein to rule and create, know this of a truth: the thing thou seekest is already within thee, here or nowhere, couldst thou only see!

—THOMAS CARLYLE

CONTRIVANCES

IT IS A HARD LESSON, but one which every student has to learn, that human contrivances do not defeat Karma. It is a common saying among Theosophists, who ever and anon repeat, "Work with the Law"; it is years of effort that reveal its true meaning. Often the saying is exploited to mean—"Let the Law act as I desire." Manipulating circumstances, pulling a friend here, pushing a stranger there, ignoring, with a hard glance, an enemy in the third place, people wish to have their own way in small affairs and great. This is fatal for the person who has resolved to act as one "newly born."

Wisdom in action follows assimilation of the principles of Soul-Science. The student who has chosen the great Masters as his goal, must learn to depend on the Law which the Masters serve. If his goal is chosen intelligently then he must walk by Trust and Faith. Every time he looks for help and inspiration elsewhere than in the Great Trinity of Law, Masters and the Inner Ruler, he errs. The manifestations of Law in our world are in our Theosophical books; those of Masters in the great chain named Guruparampara; those of the Inner Ruler in the student's first vision, first response, first resolve, in his acts of mercy, in his deeds of sacrifice, in his expression of Impersonality.

Let the student remember by constant meditation his Goal, the Trinity of Silence and the Trinity of expression; the two Trinities are like interlaced triangles and the Goal like the Centre; the serpent of Life, both good and evil, encircles them all. When a student remains loyal to the Centre, and the Interlaced triangles, the Dragon of Wisdom is his life.

No pulling and pushing of people and events is possible: self-pulling away from evil, self-pushing in the direction of the Occult World, adjusting not events to one's self, but one's Self to events—such is the course of him who on "nothing dependeth."

SOME HINTS ON THE THEOSOPHICAL TRAINING OF CHILDREN

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1890.—EDS.]

“Ye open the Eastern windows,
That look towards the sun.”

IN these two lines a great poet expresses one of his thoughts about children, and the idea is full of suggestion to anyone who has come in contact with the fresh and natural mind of a child, who has watched its intuitive powers and its simple faith that accepts truth without question—nay, not only without question, but with clear understanding, as if, indeed, it still retained some glow from those “trailing clouds of glory” which so soon grow dim and “fade into the light of common day.” These little ones do, indeed, “open the Eastern windows” for us, letting in sunlight and air on our shadowed and stifled lives; and by our very love for them they draw us into a higher life, and often do more to educate us than we do to train them.

We see in the natural child the unconsciousness of self that we have lost—the simple regard for things as they are, stripped of the world’s opinion of them—the frank, outspoken word and revealment of their thought, which puts to shame our use of language to conceal thought, the natural modesty and refinement which is as far as possible removed from our grown-up propriety, which is measured only by what other people say. All these contrasts between ourselves and them bring before us many thoughts.

And two specially prominent questions occur to us: (1) Why do we not make ourselves more child-like? (2) Why do we not endeavour to keep our children child-like? If we are earnest Theosophists—that is, if we are earnestly trying to live up to the spiritual truths in our own form of religious belief, which it is one of the great aims of Theosophy to show us—we have already answered the first question by trying to cultivate the teachable mind, the open heart and clear spirit, without which very little growth can go on; we are trying to make thought and life har-

monious, to put aside shams and selfishness, prejudice and pride, and in very truth to "become as little children." And our efforts with ourselves, our struggles in our own growth, bring forcibly home to us the need for looking seriously into the defects in modern methods of educating children. Seeing the hard task of uprooting so much that has become ingrained in our characters, the difficult warfare against habits, mental and bodily, which we have only just begun to try and conquer—seeing all this, we must ask ourselves, Can we not save our children the same long, hard struggle, or, at any rate, mitigate it by equipping them at the outset with proper weapons, and teaching them how to use them?

Whilst we are striving to become more child-like, we see the children growing rapidly into old men and women, becoming hard and materialistic, almost before they can speak plainly, and losing that lovely freshness and clearness of soul so valuable to the aftergrowth, so necessary to spiritual development.

To acknowledge the evil is the first step, to remedy it, a harder task, but one that as earnest Theosophists we must not shirk. For, as each one of us has to find the truth *within* himself—and only so can it be perceived and known—so it behoves us to help our children to keep the clear mirror of the soul untainted and free from everything that can distort the Divine images reflected on its surface.

Our first aim should be to promote the harmonious development of all the faculties; to strive after bodily, mental, and spiritual perfection, and to endeavour to make the advance equal in each. If we strain the mind and starve the body, we warp and destroy both. To starve the mind and soul produces equally disastrous results; but perhaps our worst error nowadays is the excessive stimulation of the mind, especially the lower critical faculty, and the almost total disregard and stunting of the imagination.

The senses should be cultivated; indeed, they are not trained sufficiently, but, at the same time, they should not be regarded as the only avenues to knowledge. To train a child to *see*—really to see an object on which its eye rests—not only quickens and

sharpens the sense of sight, but gives it a power of creating and holding mind pictures which stand out clear and strong, and also develops higher powers and greater capacity for abstract thought than we can have any idea of until we have tried the experiment upon ourselves; so with all the senses. We do not want our brains burdened with confused masses of facts and images and half-blurred memories, a kaleidoscopic tangle of colours and forms and ideas coming and going, whether we wish it or not. How much more, then, should we try to train the young, growing brain of a child, to give it few ideas, and those clear ones—few images, and those distinct—to nourish its mind with a small quantity of easily digested food, instead of pouring a perpetual stream of miscellaneous knowledge into its brain, the very amount alone preventing its being of any use! Pouring in—not drawing out—such is modern education to a very great extent. Together with this cultivation of the senses should the reasoning faculties grow, but kept in subjection as half-developed powers, not dragged into prominence, otherwise conceit and self-confidence shut out further knowledge. In children, and in uneducated people, the intuitive powers are strong; but as the logical faculty develops, the intuition becomes less prominent, and, if resolutely set aside, disregarded, and unused, will wither and lie entirely dormant; and as unused limb hampers and warps the body, so will this dormant faculty hamper and warp the soul. The logical powers, tramed side by side with the intuitional, will produce the highest form of intellect—the intellect that may be more rightly named genius. A natural child is humble and anxious to learn, ready to reverence and respect what is higher and wiser than itself, and this reverence should be fostered and carefully guarded, not by parents and others in authority setting themselves up on a pedestal, and all the time allowing the child to see weaknesses and want of dignity that destroy the authority and respect at once, but by influencing and commanding their obedience and regard by showing them that we are fallible as they are, struggling against temptation and faults, doing wrong and getting punished for it like themselves, still trying to follow a high ideal, and reverencing all that is wiser than ourselves. If we show them ourselves

thus striving, we step down and take them by the hand and draw them upwards with us, instead of standing on what is to a child an unreachable level of supposed goodness, with the chance of the child losing all faith in that goodness by seeing we are but human after all.

First, then, train the senses in due order and with full knowledge of their limitations, letting the child see that where these stop short, faith begins—that side by side with the visible, tangible world, lies that larger and more real invisible world, to be believed in first, and afterwards to be apprehended and known as the child grows and develops. So we lay a groundwork on which to build *self-knowledge*, and together with this must be built its inseparable companion, *self-control*.

From the very beginning a child should be taught this, and the little efforts at self-command and conquest of uncontrolled impulses give a child a sense of power, strength and reliance that cannot be given by any outward authority. Let it see that faults and tendencies to wrong-doing are not to be excused on the ground of natural defect or bad example of others, but as so many difficulties to be overcome, so many opportunities for self-conquest, so many lessons set for us to learn, for our final good and well-being. Never let a child say, "I cannot do this." Put in its way only such tasks as are within its power, and see that the required effort is made, or better leave it unattempted. For successful effort braces and inspirits the whole being, and gives confidence, whilst nothing so deteriorates the character as half-done work. Unquestioning obedience is another most necessary factor in education. But commands should be few and certain. Wavering indecision in issuing commands is fatal to authority. No child should be irritated with a host of petty orders and rules, but the habit of instant obedience, when once the word of command has gone forth, should be established early. No one can rule till he has learned to obey.

It is difficult in a short space to touch on the wide and important question of punishment, but a few general remarks may be made.

Theosophists should bear in mind the law of Karma, and carry it out in their training.

Punishments should rather be called *consequences*—the inevitable result of a cause. A child should be made to see that certain effects follow certain of its actions as surely as night follows day. And due warning of the effect should be given. If you do such or such an action, this or that penalty will follow! Parents should never punish in anger, never lose temper with a child; but calmly administer the previously threatened punishment for breach of law. Children are very quick to perceive, and the *certainty* of the effect is the only deterrent to the act in future.

Punishments depriving children of food or play, or any of the necessaries of life, should be avoided, likewise long tasks that try the brain or nerves; and, of course, all threats of unknown bogies or other methods of working on their fears are as wicked as they are useless.

Too many people punish offences against custom and manners as heavily, if not more so, than moral delinquencies. This gives a child a very false idea of the relative proportion of human and Divine law.

In all our action and attitude towards children, love, and love alone, should be apparent as our motive power. Discipline and teaching alike prompted by our desire for their final welfare. Pain and sorrow, pleasure and happiness, given in the same loving spirit, for the same wise and good end; and the more we realize that our own education goes on in the same way, the more will our children see and understand the use of our discipline.

And here we touch on the root of the whole subject. It is *our* growth, *our* education, that affects them. It is what we think and what we believe that has most effect on them. When we realize, as all students of Occultism must realize, that our unspoken word, our most secret thought, is given out by us unconsciously, and either taints or purifies the subtle atmosphere around us and takes effect for good or evil on those with whom

we come in contact, then, and then only, do we wake up to our terrible responsibilities, and the need for the most searching cleansing of those thoughts, the need for high and lofty ideals, for perpetually dwelling in thought on all that is good and beautiful, that no inward taint of ours may sully their purity, nor infect them with evil. They can in this way imbibe our faith, our deepest religious beliefs, our love of and trust in the Divine, just as they will no less surely catch our want of faith, our doubt and cynical discontent with life.

Let us, then, as children too, members of the one great family, by our striving, our own growth in goodness, our own sense of the unity and harmony of all things, make an atmosphere of sunshine and purity for our children to live in, and from the very beginning of their young lives inculcate those larger lessons of universal Brotherhood which Theosophists are endeavouring to teach, so shall we no less than they open windows towards the East for them and for ourselves.

March, 1890.

—FRANCIS ANNESLEY

GENIUS is only the power of making continuous efforts. The line between failure and success is so fine that we scarcely know when we pass it: so fine that we are often on the line and do not know it. How many a man has thrown up his hands at a time when a little more effort, a little more patience, would have achieved success. As the tide goes clear out, so it comes clear in. In business, sometimes, prospects may seem darkest when really they are on the turn. A little more persistence, a little more effort, and what seemed hopeless failure may turn to glorious success. There is no failure except in no longer trying. There is no defeat except from within, no really insurmountable barrier save our own inherent weakness of purpose.

—ELBERT HUBBARD

IN THE LIGHT OF THEOSOPHY

How the Universe came into being is a question that has ever intrigued thinking man. While the ancients used the language of mythology and epic to explain the origin of the Universe, 20th-century man uses the language of science, and the central axiom of science today is that the Universe must have been formed by natural laws which are still not sufficiently known, but which *can* be known. A rent in the veil was made, however, with the discovery of ties between the study of the infinitely vast—the Universe—and the infinitesimally small—“elementary” particles.

In a two-part series in the May and June *Smithsonian*, James S. Trefil explains how, working at the limits of the large and the small, science is trying to understand the underlying unity that shapes the Universe.

Not only do these advances [the author writes] bring us an important new understanding of how the Universe evolved, but they bring us very close to the realization of a dream that has haunted scientists for centuries: the idea that if we could only find the right key, the Universe would be revealed to us as both beautiful and simple, with the greatest phenomena and the smallest appearing as manifestations of the same few, elegant principles. Although scientists of the stature of Albert Einstein devoted themselves to the search for a unified field theory, as these underlying principles are called today, it is only in the past 15 or 20 years that real progress has been made. Today the pieces, both theoretical and experimental, are falling into place more and more rapidly, and the solution to the ancient question might be within our grasp.

We have known since the 1920s that the Universe is expanding. Most of our galactic neighbours are receding from us, and the farther away they are the higher is their velocity. Based on the evidence available today, we can estimate when the expansion started. This initial event, known as the Big Bang, is believed to have occurred between 10 and 20 billion years ago.

It is tempting to think of the Big Bang as something like the explosion of an artillery shell. But it is more correctly an expansion of space itself, filled with hot radiation and matter. In the “inflationary Universe” theories, the expansion went through an extraordinarily rapid phase

The picture which our 20th-century creation epic gives us of the beginning of the Universe is a remarkably orderly and simple one. The evolution that led to the present state of affairs proceeded in a series of stages, not all that different from the seven stages of Man that Shakespeare wrote about. Each stage is characterized either by the presence of a different form of matter or by the number of different fundamental forces governing the behaviour of that matter.

The second part of the article examines the different possibilities as to how the Universe will end:

It probably makes sense to agree that while at present it looks as if the Universe is open, there is enough uncertainty to leave the closed future a strong possibility. The fact that the question is yet to be answered, however, does not mean that it is unanswerable Let us begin by assuming that nature has chosen to hide 90 percent or so of the mass and that the Universe is actually closed. In this case we are in for a spectacular future. For another 40 or 50 billion years the Universe will continue to expand, but ever more slowly. Then, like the ball falling back to Earth, the expansion will reverse at some point—50 billion years is a reasonable guess—and a great contraction will begin Eighty or a hundred billion years from now the Earth and the sun will be long dead. The galaxies will be decidedly less luminous than they are now, with populations of white dwarfs, neutron stars and other faint objects

The scenario leads inevitably to the most fascinating question of all. Will the Universal contraction (which cosmologists half-jokingly call the “Big Crunch”) be followed by another expansion (the “Big Bounce”)? In other words, will the Universe arise phoenixlike from its ashes and repeat the entire cycle? The picture of a universe which is reborn every hundred billion years or so is very attractive to some people. The main advantage of an eternally oscillating universe is that the questions “Why did it all start? Where did it all come from?” simply do not have to be asked. The Universe always *was* and always *will be*

The great debate over whether the Universe is open or closed comes down to the question of whether it will all end in fire or in ice, whether everything will fall back in on itself only to repeat the cycle, or whether the last bits of matter and radiation will disappear into a darkness that expands forever.

The idea of expansion and contraction is inherent in the *Secret Doctrine* metaphor of "the Great Breath":

The appearance and disappearance of the Universe are pictured as an outbreathing and inbreathing of "the Great Breath," which is eternal, and which, being Motion, is one of the three aspects of the Absolute—Abstract Space and Duration being the other two. When the "Great Breath" is projected, it is called the Divine Breath, and is regarded as the breathing of the Unknowable Deity—the One Existence—which breathes out a thought, as it were, which becomes the Kosmos. So also is it when the Divine Breath is inspired, again the Universe disappears into the bosom of "the Great Mother," who then sleeps "wrapped in her invisible robes." . . .

The Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end. Our "Universe" is only one of an infinite number of Universes, all of them "Sons of Necessity," because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor, and being a cause as regards its successor. (I. 43)

Physicists claim that they have achieved a new understanding of the laws of nature. H.P.B. cites no less an authority than Newton, who "was forced to abandon the idea of ever explaining, by the laws of *known* Nature and its material forces, the original impulse given to the millions of orbs. He recognized fully the limits that separate the action of natural Forces from that of the INTELLIGENCES that set the immutable laws into order and action." This is in line with the occult view:

Occultism does not deny the certainty of the mechanical origin of the Universe; it only claims the absolute necessity of mechanicians of some sort behind those Elements (or *within*)—a dogma with us. It is not the fortuitous assistance of the atoms of Lucretius, who himself knew better, that built the Kosmos and all in it. Nature herself contradicts such a theory

To become complete and comprehensible, a cosmogonical theory has to start with a primordial Substance diffused throughout boundless Space, of an intellectual and divine Nature. That substance must be the Soul and Spirit, the Synthesis and *Seventh*

Principle of the manifested Kosmos, and, to serve as a spiritual *Upadhi* to this, there must be the sixth, its vehicle—*primordial physical matter*, so to speak, though its nature must escape for ever our limited *normal* senses. It is easy for an astronomer, if endowed with an imaginative faculty, to build a theory of the emergence of the universe out of chaos, by simply applying to it the principles of mechanics. But such a universe will always prove, with respect to its scientific human creator, a Frankenstein's monster; it will lead him into endless perplexities. The application of the mechanical laws only can never carry the speculator beyond the objective world; nor will it unveil to men the origin and final destiny of Kosmos. (S.D., I, 594)

Alchemy was, and is, as very few know to this day, as much a spiritual philosophy as it is a physical science, and he who understands nought of one will never understand much of the other. Real Alchemy is the science of life, the transmutation of the baser metals—the animal mass—into gold, or the philosopher's stone, the development and manifestation of man's Higher Self. Alchemy as an occult art is but the reflection of that Higher Alchemy.

In the May issue of *Prediction*, Rick Hayward writes on "Alchemy: The Hidden Wisdom," and the relevance it has today:

What the Master Alchemist was striving to attain was no purely external chemical process but an occult transformation centred within himself, the ultimate goal of which was the awakening of that divine inner knowledge which would free him from the darkness of his "natural self." In other words, he aimed at a higher or deeper level of consciousness. . . .

The main theme revolves around a process of transmutation or regeneration in which the "prime material" is changed from a dark or "gross" state (symbolized by lead) into one of perfection (symbolized by gold or the philosopher's stone).

What did the alchemists mean by *prima materia*—the essential ingredient in the work of transmutation? . . . The "prime material" is man's inner nature which was to be transmuted from its "leaden condition" of ignorance and sickness into the pure "gold" of divine knowledge and wholeness. . . .

The mediaeval alchemist Robert Fludd described the alchemi-

cal work as that by which man could transform himself from a purely natural being into a fully conscious spiritual being knowing the secrets of life and death. Another alchemist, J. B. von Helmont, describes it as the awakening of a "magic power" which has gone to sleep in man through over-immersion in material existence; and those who awaken this power are called "gold-makers."

The whole of the alchemical work, then, consists in a process whereby the ordinary self is purified and dissolved in order to be crystallized on a higher level. An ancient Chinese work on alchemy refers to this as the creation of a "diamond body"—a kind of higher self which is realized only through great inner effort and concentration in which one's scattered energies are brought into harmony or wholeness. To realize this higher centre or self is to establish an indestructible essence within oneself. This is the true philosopher's stone.

H.P.B. has written in more than one place of the true science and art of alchemy and those interested will do well to refer especially to *The Theosophical Glossary*, where it is described as an archaic branch of philosophy about whose origin little or nothing is known by the world; "nor is there any doubt that the true secret of transmutation (on the physical plane) was known in days of old, and lost before the dawn of the so-called historical period."

Alchemy is studied under three distinct aspects, which admit of many different interpretations, *viz.*: the Cosmic, Human, and Terrestrial. These three methods were typified under the three alchemical properties—sulphur, mercury, and salt. Different writers have stated that there are three, seven, ten, and twelve processes respectively; but they are all agreed that there is but one object in alchemy, which is to transmute gross metals into pure gold. What that gold, however, really is, very few people understand correctly. No doubt that there is such a thing in nature as transmutation of the baser metals into the nobler, or gold. But this is only one aspect of alchemy, the terrestrial or purely material, for we sense logically the same process taking place in the bowels of the earth. Yet, besides and beyond this interpretation, there is in alchemy a symbolical meaning, purely psychic and spiritual. While the Kabbalist-Alchemist seeks for the realization of the former, the Occultist-Alchemist, spurning the gold of the mines, gives all his attention and directs his efforts

only towards the transmutation of the baser *quaternary* into the divine upper *trinity* of man, which when finally blended are one. The spiritual, mental, psychic, and physical planes of human existence are in alchemy compared to the four elements, fire, air, water and earth, and are each capable of a threefold constitution, *i.e.*, fixed, mutable and volatile. (*The Theosophical Glossary: "Alchemy"*)

In his editorial in the May-June *Saturday Review*, Norman Cousins deplors that conversation and correspondence today, even among the so-called educated, often veers round trivialities. Time was when literate conversation was regarded as one of life's most gratifying exercises, and allusion to ancient writers, to historical events and to the ideas of philosophers to illustrate a point was common currency. Correspondence, likewise, was regarded as an art form and a highly satisfying way of engaging in civilized exchange. "It was not unusual for writers," Mr. Cousins states, "to range across the entire arena of human thought as a way of sharing perceptions." Today, however,

conversation and letters, like education, have become enfeebled by emphasis on the functional and the purely contemporary. The result is a mechanization not just of the way we live but of the way we think, and of the human spirit itself

In the past five years, I have had frequent opportunities to visit university campuses. Nothing is easier than to get into discussions about job markets or comparative salaries; nothing is more difficult to discuss than the purposes of education or human potentiality. We are turning out young men and women who are superbly trained but poorly educated. They are a how-to generation, less concerned with the nature of things than with the working of things. They are beautifully skilled but intellectually underdeveloped. They know everything that is to be known about the functional requirements of their trade but very little about the human situation that serves as the context for their work. They have been separated from tradition and from the creative splendour accumulated over the years by gifted minds. They live without allusion.

Does it make any difference in the final scheme of things

whether the human race lacks knowledge of its past, and goes unnourished by its poetry, art, and radiant musings? What troubles me most of all about the question is that I wouldn't know where to begin if I wanted to stage a debate.

Apropos of this, what Mr. Judge has said about the trend conversation should take when Theosophists meet, is worthy of note :

The usual wordly custom is to bring up for conversation unimportant matters, often in regard to persons, not infrequently to their detriment, or in regard to transient events, and to discuss these without relating them to permanent and basic principles. Many people talk for the sake of talking, as others read for the sake of reading, regardless of results. But those who know that a "single word may ruin a whole city or put the spirit of a lion into a dead fox" will be more careful of their words. Apart from that aspect of the question, it should be evident that for people to profess to be interested in Theosophy to meet together without discussing it is to fritter away their time and opportunity. To babble out words does not help on the evolution of humanity or inspire any other idea but the natural one that such conversation borders on the idiotic. Nor is there any reason why conversation should not be at once interesting and instructive. It can easily be led into such channels by anyone present. No one has a right to excuse himself on the ground that "the others" would talk gossip, or about clothes or games or similar things; for a few words and, more important still, a proper attitude of mind will at once lead the conversation into the proper channel. (*Vernal Blooms*, pp. 67-68)

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

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

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

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

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

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

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

U.L.T. LODGES

AMSTERDAM, 1008 AC, HOLLAND	c/o Postbus 79
ANTWERP, BELGIUM	Troyentenhoflaan 23, Berchem
BANGALORE 560 004, INDIA	4 Sir Krishna Rao Road, Basavangudi
BOMBAY 400 020, INDIA	40 New Marine Lines
BOMBAY 400 019, INDIA	Anandi Nivas, Bhaudaji Road, Matunga
LONDON W.2, 3AL, ENGLAND	62 Queen's Gardens
LONDON, ONTARIO, CANADA	799 Adelaide Street
LOS ANGELES, CALIFORNIA 90007, U.S.A.	245 West 33rd Street
MADRAS 600 020, INDIA	7 Twelfth Cross Street, Indira Nagar
NEW DELHI 110 049, INDIA	H-75 South Extension
NEW YORK, NEW YORK 10021, U.S.A.	347 East 72nd Street
OTTAWA, ONTARIO, CANADA	1001 Gregg Street
PARIS 75116, FRANCE	11 bis rue Keppler
PHILADELPHIA, PENNSYLVANIA 19103, U.S.A.	1917 Walnut Street
PHOENIX, ARIZONA 85003, U.S.A.	77 West Encanto Boulevard
SAN DIEGO, CALIFORNIA 92105, U.S.A.	3766 El Cajon Boulevard
SAN FRANCISCO, CALIFORNIA 94114, U.S.A.	166 Sanchez Street
SAN LEANDRO, CALIFORNIA 94577, U.S.A.	579 Foothill Boulevard
SANTA BARBARA, CALIFORNIA 93101, U.S.A.	326 West Solano Street
THE HAGUE, HOLLAND	Jacob Catsstraat 80, 2274 GX, Voorburg
TORINO 10121, ITALY	Via G. Giusti
WASHINGTON, D.C., U.S.A.	8525 Colesville Road, Silver Spring, Maryland 20910
WEST CHESTER, PENNSYLVANIA 19380, U.S.A.	118 West Gay Street

