

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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PHASES OF THE ARCHAIC WISDOM

III.—HIERARCHIES

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JUST as the ancient teachings concerning Pantheism and Good and Evil came to be very much misunderstood, thus leading to gross theological errors and to almost unbelievable cruelties and inhumanities shown by man to man, so other phases of the Wisdom also were gradually materialized and degraded. Among the most important doctrines thus corrupted is that concerning the many classes or hierarchies of spiritual and sidereal Beings and their relations to men and the earth. To gain even a slight impression of what the true old teaching actually was, we have to turn again to H. P. Blavatsky's *Secret Doctrine* for trustworthy information.

It teaches that seven vast hierarchies of Beings, each such hierarchy composed of many grades of non-human but sentient Beings known generically as Dhyan Chohans, are the vehicles for the action of Universal Mind and Will. They are the Intelligent Forces that carry out in Great Nature those processes which men call natural laws. They are the framers of the manifested universe and control evolution. Some of them have as their work watching over the Rounds and Globes of our earth-chain. In the boundless Hierarchy of Being are some "Entities of the higher worlds...so immeasurably high that to us, they must appear as Gods, and collectively—God."

The solar deities are "the fashioners of the *Inner Man*"; the lunar deities are those which create the physical body of man.

The Secret Doctrine further speaks of the Seven Hierarchies of Creative Powers as existing in the twelve great Orders of Beings. These are recorded in the twelve Signs of the Zodiac, and are connected with the Seven Planets. Enough suggestion lies in these few words to quicken even sluggish minds into picture-making. Here may be seen the beginnings of much astrological and theological speculation. The ancient doctrine also makes evident numerical relations among the Hierarchies. The fact that these numerical facts are not easily mastered by human mentality accounts for a multitude of perversions and wanderings from philosophic truth.

The spiritual realities in the statements about the Hierarchies are very far beyond the present human mind to comprehend fully. But, sadly, they have *not* been beyond human cupidity and delusions of self-grandeur. And on these base motives through the centuries have been erected clerical, feudal, or imperial structures built by falsity, hypocrisy and crime—even though, intermingled with these elements, there have also existed some true religious aspiration and emotion. Mediaeval theologians caught at hints in the words of old philosophers or they were led by their own imaginations; and they created elaborate systems of angelic choirs, which surrounded the throne of God with ever-worshipping beings whose function was to contemplate and to magnify further the unspeakable glory of the Almighty.

The theological fancy was pleased by the picture of many degrees or ranks of angels whose capacities were unnamable and whose services to men could operate from the very highest level of human society down to the lowest man who might be fortunate enough to receive a glance of the eye or a favouring gesture from any such exalted Personage. The Roman Catholic ecclesiastical hierarchy, and, in fact, the feudal system as well, seem to have been modelled on these ideas of a central, godlike Being surrounded by his faithful and adoring servitors who execute unquestioningly his will and apportion to every creature on earth his proper place and

possessions. The feudal lord was a god in his own domain; his word was law; his acts were unimpeachable. Both Pope and Emperor throughout the middle ages strove to realize this ideal, and justified by it all their persecutions, their unfair placing of favourites and their unbounded ambition for worldly powers. The Roman Church especially was successful in reaching such ambitions, and its "hierarchy" rode ruthlessly and always self-justifyingly over any opponent unable to command sufficient resistance. That special churchly exploiting of the hierarchical idea had to be somewhat humbled before man could regain his right to live as MAN.

To destroy such gross errors, to waken in men's souls the memories of the Ancient Wisdom and to revive it with power, to enlarge human capacity for receiving a great new influx of spiritual understanding, to make possible a brighter burning of the Manasic Ray in every man—these have been the tasks of the Body of Adepts, working cyclically even in Europe since the 14th century. And these purposes are still the very essence of the continuing Theosophical Movement, publicly relaunched in 1875 and now active everywhere, seeking to warm and enlighten the hearts and minds of men under the inspiration of the same body of Adepts, the Buddha, and all Their other exalted Predecessors.

THEOSOPHY being the way that leads to truth, in every religion as in every science, occultism is, so to say, the touchstone and universal solvent. It is the thread of Ariadne given by the master to the disciple who ventures into the labyrinth of the mysteries of being; the torch that lights him through the dangerous maze of life, for ever the enigma of the Sphinx. But the light thrown by this torch can be discerned only by the eye of the awakened soul—by our spiritual senses; it blinds the eye of the materialist as the sun blinds that of the owl.

—H. P. BLAVATSKY

THE INNER LIFE

ONCE that he sheds the dogmatic creeds of religion and science, the student of life finds that, even in the most ordinary occurrences, the hidden constantly impinges upon the visible. The recurrence of moods, the cycles of unrest in the body politic, the hypnotizing influence of men and places, the vivid passing before the mind's eye of acts and scenes of unholy deeds seemingly against one's volition, point to locations and seats of energy that cannot be found in the physical. To go to the root of evil and expunge it is, therefore, possible only if the quest is carried further than the outward shapes and layers of physical forms. Theosophy aids the pupil in this search. *Light on the Path* deals with the inner or astral development of the pupil—not that astral where human passions find their uninhibited expression and where sight and hearing open into a world of concretized selfishness, but rather that astral which reveals the luminosity that lightens darkness.

It will be readily conceded that Nature itself gives abundant proof of the existence of an inner life. The Alchemists of old found in plants, metals and minerals the harmony of tonic cadences which they used to perform wonders when brought into harmonious relations with the vibratory ratios of the human organism. Astrology even in its present decadent forms shows that the stars do influence human destiny and produce benign or maleficent influences on natures which come under their sway. Colours and sounds have been known to have the power to arouse the best or worst in men, while the testimony of the existence of ghosts and fairies, of salamanders and gremlins, points to realms ordinarily outside human physical experience but which at times burst upon man's unprepared sensibility.

Visible, manifested Nature hides behind its outer physical semblances an inner vital core of reality. That core is alive, pulsating, purposeful, and has an intelligence of its own. It has a voice and is never silent. It speaks and it instructs. It is ever ready to reveal the mysteries which it holds to the one who brings the right sign and the correct password. But unless one has learnt to read the

astral cipher, these mysteries are for the most part incommunicable except perhaps such as lie immediately across the threshold and which when seen give a glimpse and a promise of the illimitable beyond.

At all times, during the dark ages and even during countless millennia when science in its blindness asserted that nothing but animalism and savagery prevailed, has this astral knowledge existed in living human memory, stored in that unknown part of himself to which the man of mind complete has always had ready and instant access. The Wisdom, the Teachers of that Wisdom and the group of pupils receiving instructions have always existed, their very presence necessitated by the twin processes of emanation and evolution.

The aspirant who desires to enter the academies of the Divine Astral need make no applications, fill no forms, search no crypts, enter no temples. Earthly trappings attach not to these divine institutions. The true Teacher stakes no claim, arrogates no rights. Where some person in flowing robes and waving hair claims the right to teach for a price, disbelieve him. The Wise come not thus. The Teachings are not for sale or barter; and the Teachers rarely come to him who roams the pleasure-grounds of senses. When the aspirant by his actions and life has constituted himself a disciple, his claim is always respected. He makes his voice heard on the plane where live and function those who are the Teachers of disciples, and the response always comes, for it can no longer be denied.

This making of oneself a disciple has to be done largely by the pupil himself. No aids exist by which the pupil can be taken by the hand and led to the paths of peace and power. Help does exist, but it is there to point out the way. The self-evident tenets of Reincarnation and Karma and the laws of Brotherhood and of Ethical Causation can and are set out for easy grasp by the 20th-century intelligence. But, beyond these and a few other preliminaries, it is not possible to spoonfeed knowledge. The illumination has to come from within.

The pupil must by his own unaided efforts learn to decipher the

profound cipher in which all occult Truths are couched. The reaching to the inner meaning of the instructions can be achieved by the fabricating of new instruments of sight, hearing and comprehension. Laborious processes these, yet, without their aid, the inner faculties must remain sealed. He who fain would run must learn how to walk.

Says *Light on the Path*: "Inquire of the earth, the air, and the water, of the secrets they hold for you. The development of your inner senses will enable you to do this." It is this development that the student must try to achieve. Yet, how few there be who would not scoff at the presence in themselves of those long-forgotten senses which alone can make life on the inner planes of being possible and full of meaning! The instruments of science are wonderful aids that make possible a more extensive delving into physical nature. Yet are these too limited. They extend the physical sight and hearing, but are powerless to reach beyond the physical to that inner and deeper realm where the light which is in all matter resides—self-luminous, pulsating, pervading and interpenetrating matter in all its forms. For, this inner motivating life is everywhere, and, as Humboldt says, is in the bark of trees, in the earth undermined by lizards, millepedes and bees, as it is in the gaping and dusty earth and in the air that breathes around. This vital essence is behind memory and consciousness, sympathy and antipathy, and the magnetic and electrical polarity. It exists in all—animate and that which modern science calls inanimate. When matter dissolves or is pulverized, this light continues to exist still.

If matter holds within and around it this motivating, energizing life, how much more so must man contain in himself that light which illumines all life and makes it purposive and intelligent! The Light which is Life teaches him only who would go to it in reverence and humility. The brook and the stone, the star and the blade of grass, has each a power and a potency which the physical senses cannot fathom. Nature thus becomes a vast plenum where at each infinitesimal point instruction exists for him who would qualify to receive it.

To reach to the vast storehouse of knowledge that resides in the

book-volume of the universal mind, one has to seek entry by the only means through which entry is possible—a devotion which is absolute and an effort which is unlimited. All desires, longings and aspirations must now be made to converge as towards a point to the attainment of the inner development. All action must now be scrutinized and that alone permitted which will lead to the goal. It is an all-consuming fire that the pupil has to kindle so that it turns all other desires to ashes. No employment or recreation can be sought which runs counter to this all-exclusive purpose. It brooks no fragmentation nor divided loyalties. The attention to the goal must exclude all distractions. This must necessarily imply the negation of all that the ordinary person holds dear. His ambition to soar, his thirst for sense pleasures, his craving for possessions, have all to be given up past recall. No earthly sight nor sound should have the power to loosen the hold of the Soul on the Starry Spirit beyond. How, then, can he have hurt feelings? How can he demand precedence or position? How can he pine for earthly love or for the baubles that wealth, vanity and selfishness provide? The conscious negation of these is the first effort of the neophyte at the flexing of his inner muscles. In the words of *Light on the Path*, his eyes are being trained to become incapable of tears.

When this is achieved to some slight extent, the pupil begins to rouse himself from his stupor of the ages and realizes that if he only will, he may shake off the fetters that bind him to the gross aspects of man and nature. But that "will" has to be indomitable, has to be sustained and made proof against all guile and self-deceit. The first success is no promise of a final victory. The spell and glamour of earthly things are not conquered at the first triumph. Again and yet again has the battle to be joined and its wounds endured. Stumbling, falling, feeble and sorely tried, overwhelmed by joys or crushed by woes, the pupil must raise himself to bear aloft the standard of his great Resolve. There is one sovereign panacea for his ills: his eyes must be made unseeing of the temptations of the outer world, must be made incapable of shedding tears of either longing or regret.

Long before the inner sight can open upon the supersensuous world, the pupil must realize the presence in himself of the Higher

Ego and of the Starry Spirit beyond. When he abandons his erstwhile idols of clay—wealth and fame, home and family—he does not by that act of negation become a derelict. But, he does break away from their clinging, clogging, restraining attachments. He recognizes that, but for the limitations erected by his own hands, the Highest is near at hand, ready to answer. As the pupil grows in Its service, the holy power surrounds him and makes his life more purposeful, his actions more benign; and as he thus progresses, he becomes more confirmed in his faith.

The approach to divinity lies through the door of adoration. By right practice; by long watches in the stillness of holy nights; by service of those who have dedicated their lives to the good of all creatures; by the assuming of the higher aspects of poverty, chastity and obedience, is the propitiation made. Says *Light on the Path*:

Seek it [the way] by study of the laws of being, the laws of nature, the laws of the supernatural; and seek it by making the profound obeisance of the soul to the dim star that burns within. Steadily, as you watch and worship, its light will grow stronger. Then you may know you have found the beginning of the way. And when you have found the end, its light will suddenly become the infinite light.

TRUE discrimination proceeds from a universal point of view, an understanding that covers the whole of nature, and a universal application of both. The universal point of view is that all manifested nature, including all things below Man, Man himself, and all beings above Man, as well as all forms, degrees of substance, and elements have proceeded from one Source, the One Spirit. The understanding comes from a realization that, from atom to the highest being, each is an expression of that One Spirit; and that from the faintest glimmering of perception in the lowest kingdom to the heights of Divine Knowledge, the path is the same for all under Law. Then comes the application of the knowledge gained.

—Notes on the Bhagavad-Gita

UNFINISHED MAN

THERE are various theories of the creation of the universe and of man. Some are satire with a moral, but unrelated to the fact or fiction of creation. Others are legends which contain some fact in the form of fiction. Then there are creation myths, often truer than history. But we live in a scientific era and the word for "creation" is "evolution." The theological muddle is so evident today that no reasoning, logical mind accepts the twaddle of an outside God creating the universe. The word "creation," however, is still commonly used, so the interpretation given to the words "creator," "creation," "creatures," needs to be understood.

The word "evolution" has changed our conception of God and of creation. In the past, there has been a great deal of controversy between the followers of Mechanistic Evolution and of Emergent Evolution. Just as "evolution" gives us a better idea of the universe and its composition than does "creation," so "emergence" explains that which evolutionary theories with their missing links are not able to.

Emergence is not a new doctrine any more than is evolution. It is the old doctrine of emanations. The Victorians were overexcited when Darwin came out with his theory, overlooking that, centuries before Darwin, evolution was known. Any Hindu Pundit would have quoted the *Chhandogya Upanishad*, but in those days the learning of the Pundit was not much known in the West. Centuries before Darwin, the Jewish Kabala expressed the doctrine of evolution thus: "A stone becomes a plant; a plant, a beast; a beast, a man; a man, a spirit; and a spirit, a god." And there is this aphorism of the Sufi poet: "I died as a mineral and was born as a tree; I died as a tree and was born as a bird; I died as a bird and was born as a man; when did I grow less by dying? When I die as a man I will be born as a god." If this is not evolution, what is it? Again, in the first three chapters of *Genesis* we learn more about evolution of the Whole than in Darwin's *Origin of Species*.

What is Emergent Evolution? The view that forms emerge by an inward process which is not mechanical. In other words, forms

evolute or emanate from within without, and that according to a plan; and this plan is within the moving life in the changing form. Just as in the protoplasmic cell is the future baby, and in the embryo the future man, so in every form of life there is a core, a nucleus or nucleolus, which carries the plan of its own future unfoldment. That word "unfoldment" conveys better the idea of emanation. The bud unfolds into a blossom; the leaf emanates from the branch. There is unfoldment of form, while life emanates new varieties or species. Species are not just forms, but emanations from the Archetypal Life.

Since the days of Plato, this teaching has been forgotten. What are the "Ideas" of Plato—those Archetypal Ideas? Archetypes are the central, living womb of all types. Speculative philosophy talks of tabularity—an archetype for all tables. There are many kinds, sizes and varieties of triangles, but they all emerge, or emanate, from an archetype—triangularity. One archetype begets many types. The form of man is archetypal—he may be black or yellow, white or brown, short or tall, lean or fat, moral or immoral, wise or foolish, but he conforms to the human form, which Plato, like the Egyptian and the Indian Philosophers, said was a *Pentad*.

Within us is an Archetype and we are slowly, steadfastly, building ourselves in terms of that Archetype. Not knowing the truth, ignorant of this stupendous fact, we wander, go wrong, suffer, find our way back, and start again.

A Perfected Man is he who shows in outer life the expression of the Archetype. His five senses, his five sense-organs, his mind, are but perfect channels, vehicles, of the Soul. In us, who are not perfect, the Soul expresses itself only partially. Our senses have a life of their own, *i.e.*, they are not controlled; speech is irresponsible and creates problems for us; the mind wanders and our attempts to make it one-pointed are often fruitless.

The Soul is like an artist. There are two kinds of artists—the genius and the non-genius. There is the Genius-Soul who knows what he wants to do and achieve, and deliberately, self-consciously, proceeds towards that goal; and there are the ordinary men and women who muddle through life, in pain and anguish, in

sorrow and suffering, crying out, "How long, oh, how long will I have to endure this!" Yet through that agony itself a mighty purpose is achieved, for man learns through suffering.

The genius, it is said, is born, not made—but that is only half the truth. The genius has made himself by exertion, by efforts, by persevering labour in the past. We have lived before, and what we are is the result of what we have been; likewise, the future is being shaped by the present. So the genius of life and in life has perfected himself in the past, as we puny mortals are trying to perfect ourselves in the present and for the future—though most of us know it not.

Most men and women are artists of the second kind—non-geniuses. But never run down the amateur artist; he is learning the trick of the trade, the greatest of all techniques, to build life. Man, the artist, finds himself in the most vital of enterprises, but he does not inquire what the laws of life and living are.

Each one of us is an unfinished product of evolution; we are here completing the task. In ignorance we err, go astray and bring suffering upon ourselves. Most people are temperamental, lack self-control, and are drifting vaguely without knowledge and without plan. What they need is the ideal of sense-subdual, of passion-control, of purity of life, word and thought, for the elevation of the mind and the awakening of the heart.

In modern life, self-expression spells, not liberty, but licence; freedom cries for rights before fulfilment of duties; the individual wants to thrive irrespective of his fellow-men. All this because true knowledge, true philosophical principles, are lacking. In the Ancient knowledge, so little recognized today, the facts of that Science of Life are available. Let the Christian turn to Gnostic literature; let the Muslim study Sufi lore along with his Koran; let the Jew not neglect his *Talmud* and his *Kabala*; let the Hindu inquire into the meaning of what *Gupta Vidya*, the Secret Science of the *Gita* and of the Upanishads, means; and thus each will find what perchance he may not want, but what he certainly needs. The *Theo-Sophia* of Ammonius Saccas and of Plotinus is the *Brahma-Vidya*, Divine Wisdom, of the Hindus; the *Bodhi-Dharma*, Wisdom-Religion, of

the Buddhists. Genuine Theosophy is a science and an art, a religious philosophy to be studied and lived.

To complete our evolutionary journey intelligently, to build according to the Plan, the Idea, the Archetype within us, the very first thing we need is *Knowledge*. People pray and worship and observe forms of ritual and ceremony, but their prayers remain unanswered and the woes of mortals continue to flourish. The Science of the Soul teaches that man is inherently divine. Within our flesh and passions, within our brain and mind, within our senses and thoughts, dwells the Soul, the Creator—the God, the Christos, the Krishna, the Mysterious Lord. As a Christian saint said, "Become that which thou art."

Becoming is the second truth. Through right performance of *Dharma*, duty, the soul shines forth. Duty is the purifier, and if man is the artist, duty is his brush and pen, his chisel and hammer. All the tools we need are provided by the duties that are ours, and we grow as we recognize that there are no trivial duties. All duties are avenues of soul-expression. Thus drudgery becomes divine and all honest work sacred and holy.

The third great truth is the *Conviction* that there is no power on earth or in heaven or hell which can frustrate or make our fate. Man is the master of his fate, the maker of his destiny. Each one has to labour with life till completion is reached and the goal attained.

We are Divine Artists; duties are our implements. Perfected Artists like Krishna and Buddha, Jesus and Mohammed, Zoroaster and Nanak, Mahavira and Mencius, are the Patterns before us to copy. There is a spiritual sense to the common adage that "Imitation is the sincerest form of flattery," and if we strive to imitate in life the examples of the Perfected Ones, then slowly but surely we too shall grow like unto Them.

Each day we must colour life in beauty, keeping before us the figures of our Mighty Elders; and, thinking of Them, becoming worthy of relationship with Them, we shall pass on to others the message of Beauty which is Purity, of Goodness which is Altruism, and of Truth which is Wisdom.

DUTY—THE HIGHEST YOGA

Duty, let me tell you, is for us stronger than any friendship or even love; as without this abiding principle which is the indestructible cement that has held together for so many millenniums, the scattered custodians of nature's grand secrets—our Brotherhood, nay, our doctrine itself—would have crumbled long ago into unrecognizable atoms.

—A MASTER OF WISDOM

THOSE unacquainted with the philosophy of Theosophy often regard it as a new cult or creed, antagonistic towards religions and denying God; opposed to customs and conventions. Those who study, come to know that Theosophy is the Source of all knowledge and that it is a scientific religion which answers all questions and solves all problems; again, that it is a religious science because it deals with the spiritual and the psychic aspects of nature and of man as well as with the physical and the material. They further realize that it is an exact body of knowledge, mathematically accurate because it was tested and verified by the Sages and Seers of old, and that "the birth and evolution of the Sacred Science of the Past are lost in the very night of Time." (*S.D.*, II, 794)

Not only philosophical teachings are given; the moral aspects of the Esoteric Philosophy are of greater value to all intelligent members of the human race. For example, in *The Key to Theosophy*, H. P. Blavatsky writes about "What is Practical Theosophy?" In the sub-section on "Duty," she defines Theosophy as "the quintessence of duty." Duty is given a universal scope, and the book goes on to indicate how Theosophy can be applied in hourly living. It has an appeal all its own to the common man, touches the very core of his heart and consciousness, and awakens him to something higher, nobler, diviner. It shows that Theosophy not only deals with abstractions, but is also essentially practical.

Each one has his duties, whatever his stage and station in life; but not all perform their duties with true knowledge and correct understanding; so "duty" has become a much misunderstood word. It is generally related to drudgery, something irksome, to be shirked

and avoided if possible, or something to be dreaded. Only a few appreciate that "the path of duty is the way to glory"; or agree with Wordsworth when he addresses duty:

Stern Lawgiver! yet thou dost wear
The Godhead's most benignant grace.

Duty is usually taken in a very narrow sense, limiting it to housework and family obligations, or to one's profession. But reflect upon the words of the Master quoted at the head of the article. *The Ocean of Theosophy* says: "It is the Master's work to preserve the true philosophy, but the help of the companions is needed to rediscover and promulgate it." The Great Ones are doing Their grand duty, and it is the duty of each student to make of Theosophy a living power in his own life, and to spread broadcast the Teachings.

Lord Buddha prescribed the *Panchasila*: Kill not, Steal not, Lie not, Lust not, Drug not. Patanjali, in his *Yoga Aphorisms* (Book II, verse 31), states: "These, without respect to rank, place, time or compact, are the universal great duties." What type of transformations take place if these five don't's are steadfastly followed is described in later verses. Not only is there an uplifting effect on the individual, but also valuable results follow from the universal point of view.

The whole philosophy of the *Bhagavad-Gita* revolves round this great concept of duty. Krishna instructs Arjuna to engage himself in *necessary* actions in a detached manner, without thinking of personal gain or benefit, always renouncing the fruit of action. In the 18th Discourse, he describes the respective duties of the four castes, "determined by the qualities which predominate in the disposition of each." So every one has to find out for himself, in terms of his physical, mental and moral make-up, where he actually belongs, and work accordingly. Mr. Judge says:

Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal. (*Letters That Have Helped Me*, p. 72)

Yoga is union with the Divine in us, our Higher Self, and therefore with the Divine in the universe. Krishna affirms that one's own duty, if properly performed, will ultimately lead to perfection and liberation from the bondage of birth and death.

Duty is that which *is due* to Humanity, to our fellow-men, neighbours, family, and especially that which we owe to all those who are poorer and more helpless than we are ourselves. This is a debt which, if left unpaid during life, leaves us spiritually insolvent and moral bankrupts in our next incarnation. Theosophy is the quintessence of *duty*. (*The Key to Theosophy*, p. 227)

By discharging our duties, we are fulfilling our responsibilities, not bestowing favours on others. This concept at once arouses the individual to his tremendous responsibilities, changes his whole outlook on life, and gives him a higher and nobler aim for his very existence. In *U.L.T. Pamphlet No. 34*, "Living the Higher Life," it is pointed out how the family, the nation and the race can be elevated. It is not by renouncing the outer world, but by living Theosophically in it, that one gains "a truer realization of the Self, a profounder conviction of Universal Brotherhood." Thus, in living Theosophy, duties are performed, and in fulfilling duties, Theosophy is practised—which proves the truth of the very important definition given to us by H.P.B.: "Theosophy is the quintessence of *duty*."

THE only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankaracharya. The starting point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce, and the affinity of the immortal human spirit and its latent powers with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

—*The Theosophist*, November 1883

AVENUES OF SELF-EXPRESSION

MAN as a being is made up of the personality and the individuality. The nature of the personality, which is a shadow or a reflection—and often a very poor reflection—of the individuality, needs to be studied so that we may make of it not only a clear, steady reflection but an actual reproduction of the individuality.

As a personality, a man can do three things: he can think, he can feel, he can act. Unless the personal man expresses himself through the head, the heart and the body in proper proportion, he remains deformed, incomplete. This is somewhat difficult of acceptance in the modern world, where division of labour exists to such an extent that the so-called experts in one particular line know next to nothing about other branches of knowledge. They are useful in mechanical work, but are in total ignorance of matters touching the spiritual life.

The spiritual life requires that each work with his head, heart and hands. When people speak of the spiritual life, they have some grotesque idea that it consists in sitting in a corner and meditating. They speak of wanting to "lose themselves in the love of the Lord" without understanding what they mean by it. That is not spiritual living. On the other hand, people who are keen on developing their intellectual and reasoning aspect are so cold, so lacking in the manifestation of the heart qualities, that it is difficult for them to understand anything regarding the nature of the life around them. We can never know anything unless we love that thing, and we cannot know the principles of the spiritual life unless we set our heart on them.

In the spiritual life, three paths are spoken of: the path of knowledge, the path of devotion and the path of action. People who know little about this subject ask: "Are you on the path of knowledge, or on the path of devotion, or on the path of action?" In the scientific and commercial spheres we speak of experts, but there is no such thing as an expert in a particular line in the spiritual life. In the right spiritual schools one is taught to unfold knowledge, devotion and right action in proper proportion. That is the first great

law of self-expression.

The second great law is: Be natural. A distinction must be made between what is natural and what is normal. The former is an expression of the consciousness which has its own perception of the moral law within. That natural expression is very different from the normal expression of men and women in society; in fact, the normal person usually is very unnatural, trying as he does to adapt himself to the ideas of others, regardless of what is innate in himself. There is a moral nature within us which gives to each his own inner creed.

Self-expression in a natural way is the expression of that moral law which is within us, the expression of our own inner creed, through the instrumentality of the head, the heart, the hands. In normal civilized society, many do not think for themselves; the editors of newspapers, the writers of books, political and social leaders and others mould our opinions. To the extent we are carried away by the views of others, we are not being natural, and self-expression is lacking in us.

Similarly, we try to suppress our feelings. There is a lack of true culture of the emotions. This is considered to be a good thing, but what we suppress goes below the surface and will come out finally, if not in this life then in another. By repressing a feeling we in fact strengthen it. The expression of our feeling is governed by our place in society, our status among our friends. Or perhaps we so suppress them that there is no time for the undercurrents to settle down and as a consequence nervous diseases break out. Undesirable emotions have to be transmuted into rhythmic and harmonious ones. If a person tries to suppress irritability, for instance, it will go below the surface, but will come up again and by degrees show itself in the form of anger. But let that person, instead of suppressing his weakness, take note of it, be natural and frank about it, and try to transmute it.

Similarly we must watch that we do not act simply because the society in which we live expects us to act in a particular manner under particular circumstances. There is one important principle that we must bear in mind, and that is that there is a great gulf between liberty and licence. Society is ruled by convention. If we

want to be natural it may become necessary for us to break conventions; but we must show that we are doing so to establish a higher state of society and not to drag it down. Convention requires, for example, that one should not lose one's temper in public; but we should rise above that convention and not lose our temper anywhere, even in private.

The law of the spiritual life is that whatever we do affects our neighbour; that our every thought, feeling and act reacts not only upon ourselves but upon all those who contact us. Therefore before we break a convention we should ask ourselves: "Do I by breaking this convention hurt anyone, or do I let loose a force that will produce the uplift of society as a whole?" We must change conventions in terms of the moral law within.

The spiritual life has to do, not with a change of environment, but with changing ourselves so that the environment gets changed automatically. When we use our head, heart and hands in a natural way we gain self-dependence, and that will bring to us self-respect, without which the spiritual life is not possible. When we are able to express ourselves, we shall know what our powers and limitations are. This enables us to find out where to turn and what to do next.

People often complain that they cannot live the spiritual life because they have to work for their livelihood. Let us thank Karma that we have our work, for serving through earning is the first great lesson that we have to learn. Carlyle spoke a tremendous occult truth when he said: "Blessed is he who has found his work." We think that the spiritual life is a matter of study, of control of the mind, but the fundamental idea is the natural expression of our personality through the three channels of the head, the heart and the hands. But how clumsily we understand this! Those who have to work are unhappy in their work; those who have no work are unhappy in their idleness. Unhappiness is a signal that man has not used Nature's gifts adequately, harmoniously.

So natural self-expression is the performance of the task or the duty which is ours in our present environment. Three things should be noted here: health depends on the expression that comes through

the hands; true happiness comes from the health of the emotions which are the expression of the heart; and strength of character comes from the activity of the head. We cannot have complete satisfaction in life unless the strength aspect of the head, the happiness aspect of the heart and the healthy satisfaction that comes with the work of the hands are all three blended together in harmony. At the present moment our whole life-expression is a discord, but what we want is a symphony, a perfect blending of harmonies. Next, we ought to develop the quality of adaptability. It allows us to express ourselves in a natural way in whatever environment is ours under Karma.

The dignity of labour which the use of the hands makes us recognize, the intensity of the great emotion of love which our heart-expression enriches, and the understanding of the great things of life which the head brings us—these three factors produce a rhythm, a harmony, and life becomes a poem instead of remaining disjointed as it is at present. Sometimes our life is useful, to ourselves or to others, but it is the usefulness of the dictionary—very valuable but somewhat disjointed. We want life to become a poem; and as we proceed with the culture of our personality, life becomes more beautiful, deeper, spiritual, producing greater happiness.

FORCIBLY repressing the physical body from working does not free one from *vasana* or *vritti*—the inherent inclination of the mind to work. There is a tendency, in every department of nature, for an act to repeat itself; so the Karma acquired in the last preceding birth is always trying to forge fresh links in the chain, and thereby lead to continued material existence. This tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born, and that alone can produce *chitta suddhi* [purification of the mind] without which the capacity of perceiving spiritual truths can never be acquired.

—*The Theosophist*, November 1883

THE HIDDEN MOTIVE

IN Theosophical life, motive is important. By the hidden motive we are judged. Hence the injunction: "Test yourself ere Karma tests you." However, even among students of Theosophy there are those who are not sure of their motive, yet who at the same time see the necessity of soul-life.

If the motive is evil, the action will no doubt be permeated with evil. But what about the person who will not allow the urge of a good and noble motive to operate in and through him and produce action? A Master once wrote: "*Intentions*—you may tell your fellow-members—and kind words count for little with us. Deeds are what we want and demand." Mental laziness, moral flabbiness or some other cause prevents one from acting up to his good intention; let him then ponder over the saying that "the way to hell is paved with good intentions." If one sees the necessity of soul-life, yet suspects his motive to be not quite pure, let him at once work upon the motive. The very fact that he sees his motive to be not what it should be, is a clear indication that he should begin there. Who is it that sees the necessity for soul-life, as also the mixed nature of the motive? Who but the perceiver within oneself can co-operate in cleansing the motive!

If the student is fully aware of his mixed desires, let him purge himself of his evil desires. Regular study of the philosophy and effort in promulgating its teachings will help in the practice and application of Theosophical principles in life.

Without study, there can be neither application nor promulgation.

Without application, neither is study fruitful, nor service spontaneous; mere mechanical lip-service is dangerous.

Without promulgation, both study and application will reach their limits and the student will have to mark time.

Subjects of study are many; each has to make his selection according to his needs and mental equipment, proceeding from universals to particulars. In his effort at application, the student should begin with, and in, the mind, for he will become that on

which his mind is set. Again, methods of service are varied and each student should select that which is suitable to him. Service does not mean only platform work at the Lodge; he who is not able to use his tongue can use his pen; he who cannot do either may serve in other ways. All of us have relatives and friends; conversation and correspondence with them can become channels of service. There are still other ways, and the Will of the student finds them.

All three—study, application, service—are necessary. If the student ponders over this triad, he will find a sure way of purifying his motive. And he may consider this:

Make your purpose the Great Purpose, and desire for personal growth will have little breathing space.

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THE BROTHERHOOD OF LIFE

[We reprint here the major portion of Dr. Archibald Keightley's address to the Annual Convention of the Theosophical Society, American Section, held at Chicago, Ill., April 28 and 29, 1889. It was originally published in the *Report of Proceedings* of the Convention. H.P.B.'s message to which Dr. Keightley refers at the outset, is well known to students of Theosophy as the second of her Five Messages to the American Theosophists assembled in Convention in 1889. Dr. Keightley, an English Theosophist and physician, was one of the most faithful friends of W.Q. Judge and of H.P.B. in her London days. At H.P.B.'s request he went to the U.S.A. as a delegate of the European Section to the Conventions of 1888 and 1889.—EDS.]

YOU have already heard Mdme. Blavatsky's direct message which I have had the honour to convey to this Convention.... I do not think it would be out of place for me to lay before you a few considerations concerning that which is the keynote of her address, the practice of Altruism—Universal Brotherhood.

It is the primary object which the Theosophical Society has laid before itself to promote; and, this being so, we ought, at least, to come to some general decision of what we mean by the word. It must be that the founders had a special object in giving it so prominent a position, for it is evident that this object is placed with intention before the study of religion and the investigation of the psychic powers. In fact these latter objects are distinctly stated to be subordinate to it. It is the real and permanent object with which the Society was founded.

Now if the second and third objects are to be promoted with the first in view, it is plain that there is some meaning attached to Brotherhood in connection with them which differs from that ordinarily given to the term, and which it would be well that Theosophists should use their intuition to discover.

This is so for one reason; there are many associations and societies which have set before themselves the object of Brotherhood, but, when they undergo analysis, their objects, as they are

stated, will be found to present most glaring inconsistencies. Roughly classified, their members set out with an ideal, but rapidly sink this in considerations of a material character and lose it in the strife for possessions which they one and all wage with other men who are as much their Brothers as the fellow-members of their Societies. These are among the more idealistic of these Societies. Others there are, and not a few, who are plainer in their ideas and frankly set before themselves the amelioration of the condition of their poorer brethren—among whom they are careful to number themselves—who denounce the possession of any property as a sin against mankind. One and all, however, excuse themselves on the ground that all members of the human race are brothers, and that they are all free to exercise their equal rights in view of their common humanity. It seems to be natural for all men, however much they sympathize with the ideal of altruism, to claim "rights." They claim and insist upon these rights, and *in so doing equally insist upon "wrongs" to other men*. Man can have no rights save the rights of the soul; and the "rights of man," as ordinarily understood, form a contradiction in terms to Brotherhood, and especially to Universal Brotherhood. It is into this spacious pitfall that many devoted Theosophists have fallen, and while professing universalism they still guard carefully a little hoard for themselves alone. It is due to their arguing by inductive logic from the particular to the universal, and their failure to correct the conclusions so formed by deduction from the universal laws which they instinctively recognize. Literally this insistence upon "rights" is an arrogation to one man of the power to consciously direct the operation of the law of Karma. The French Revolution set out in this manner, roused by the oppression of the poor by the rich, with the occult motto of Liberty, Equality, and Fraternity, and ended by such an abyss of rapine and bloodshed as the world has rarely seen.

The standard of physical welfare is not the standard by which moral welfare is to be judged, and worldly prosperity is no criterion of peace in the soul but rather the reverse. Thus the endeavour to insist on an equality of this world's goods by the rich man sharing his wealth with the poor man is not a question of equality but of

absolute injustice. In short, the standard of equality is a question of the soul and its functions, and not one of the body and its material condition. We find that the result will inevitably be—not an equality in which the flowers of the soul may grow to perfection—but an increased servitude, not only of one man to another, but of man to his own baser passions and desires. It is moral and spiritual equality for which the race is striving, but man does not know it, and as usual mistakes the shadow for the substance. In struggling to find equality it is not his fellowmen that he has to fight and fear, but himself.

Thus if there is such a general mistake, it is because men do not know how to correctly estimate right and wrong, and because they have taken a standard of individualism by which to judge.

If the physical condition of things is the only criterion, the standard of individualism, of the "rights" of the individual, would be perfectly correct. To this end has all political economy tended, supported by scientific testimony with its interpretation of the principles of evolution and its doctrine of the "survival of the fittest." And here we as Theosophists must remember that a different meaning is given to the "individual" by materialists and by us. To them the individual is a compound of the personal and the individual, a thing which lasts only for a time, but meanwhile adds to or subtracts from the prosperity of the race. And it is a curious contrast to mark that, as a rule, the arguments urged for the cultivation of the individual are excused from the charge of selfishness by an appeal to the benefit of the race. This, at least, is the argument of the scientific thinkers who are not absolutely self-centred and who have a devotion to their science. So that subconsciously the principle pervading genuine scientific thinking is that of altruism.

To us, however, the personal is transitory, the individual is permanent; permanent, that is, for the duration of a Manvantara, a period of years expressed in 15 figures. What other people call the individual, we call personal, and we use the individual as a stepping-stone to the impersonal and universal. Even here we are liable to mistake and have to remember that we may lose sight of

the universal in the individual and consequently look for Brotherhood without the universal basis upon which it really rests.

Further, we, as Theosophists, have another point of difference from materialists. What are called "post-mortem" states are denied by them, and these are not only part of our belief but are proven facts to many. They have no idea save a hope of annihilation after death; we regard death as only the cessation of manifestation under one particular form, sure in the knowledge that it is rest and freedom from the chains of slavery of the material body, and that if we have done our duty to humanity, death is but the portal to freedom in the first place, and secondly to a newer and wider form of existence in the future. Tersely, we have Karma and Reincarnation as factors in our existence; they, nothing.

But, you may say, this has nothing to do with Universal Brotherhood. It has much to do with it. In the first place, the study of the psychic powers latent in man leads the student to the knowledge of these post-mortem states. Further, to the knowledge that life is continuous under various forms, and, more important than all, that it is possible so to regulate the consciousness that it is continuous in all the various states of being and becoming. Again, the study of the religions common to humanity at once teaches the unprejudiced mind that in all ages of the world there have been men who devoted themselves to the study of mankind, and that they have unanimously arrived at the conclusion that our little human systems have their day and sooner or later cease to be; and to the further conclusion that there is one permanent source and bond of union for all men, and a single basis on which all religions rest.

Thus if it is possible to erect a science from the mass of psychic studies and investigations and to make this prove a common origin for humanity; to support this with conclusions drawn from the theologies and from the testimony of the theologians of all ages; we may fairly claim to have established Universal Brotherhood on a firm basis, to have shown that it is an absolute necessity for the human race—and not merely for humanity but for everything living, and that the basis of this Brotherhood lies not only in the soul but in the spirit, and that the physical criteria of equality are a

delusion and a snare.

Naturally we have to refer to the source and origin of humanity. The subject is so large that it would be necessary to make an effective abstract of Vol. I of *The Secret Doctrine*, and nearly to quote the whole of the second volume verbatim. Those who wish to understand the subject should study that book very carefully.

Shortly stated, however, *The Secret Doctrine* shows that the cultivation of the individual for the individual alone is a great mistake, and even a violation of nature, and that the individual must be merged first in the race, and especially in humanity as a whole. I have heard Mme. Blavatsky compare matters in this way. Man originally is like the ocean—one, but separable for purposes of consideration into countless drops. Each drop is of an equal size, and chemically and potentially possesses all the characteristics of the parent ocean. It is an illusion that we gather from the fact of the separation of our physical bodies. True, the atoms composing them are separate and vary, but that upon which they rest, by which they are held together, their source, their life, is one and indivisible. The Life-force of the Universe, that in which we live and move and have our being, is one and indivisible; and no man can say, This is my piece of life, that is yours, this a third person's. Neither man nor any living thing has any life save that which they have in common and equally with the rest of the universe. Thus it is that we are absolutely Brothers, the children of our great Mother Nature. It is because man wilfully blinds himself to this, because he insists that his physical body is his real self, that his life is his own to deal with as he likes, that men are so conscious of separation and forget their real source and origin. They even become "matricides" as regards their Mother Nature, and raise a hand against their brethren. The instinctive sense of possession, of having and holding for oneself alone—mitigated perhaps by a slight extension of limit in the case of the family—causes man to grasp at the powers and life of the soul and endeavour to make them his own, the possession of his personal self. In this sense the search for the elixir of life and the attempt to call on the powers of the soul for protection against disease are so many efforts to subtract from a universal possession of humanity

and make it the personal possession of one man. Man thus strives after his brother's source of life, and takes it from his mother to the exclusion of his brethren. In this if a man consciously uses the powers of the soul, he is no other thing than a Black Magician.

But to return to the analogy of the drop and the ocean. The drop contains all the potentialities of the ocean, the individual man is a ray of the universal spirit of nature; and it is with the view to the realization of these potentialities that the whole vast scheme of evolution has proceeded. And where one mistake has occurred is in the thinking that the formation of the drop is the be-all and end-all of existence. The manifestation of Spirit (which is one) through matter (which is diversified and manifested under countless different forms) has given place to the evolution of matter as matter and nothing else. The external form has replaced the real substance, and man thinks that nature has expended her wonderful creative force for the sole benefit of so many empty shells.

But the facts are, as we know, very different. That which is unseen is eternal, comparatively, and the realities are possessions not of one man, but of all.

The Secret Doctrine teaches us that all men are the descendants of the Pitris and Manasa-putras, that they owe their being to various classes of Dhyani Chohans or Angels. Also that when this common parentage was recognized, there were certain Divine Kings or Rulers who governed the whole human family. Really men recognized the supreme wisdom of these "fathers" of the human family incarnate in a succession of human beings who were rightfully in the position of governing, by virtue of their wisdom, in absolute fashion.

But man grew, and his ideas about his own position and responsibility increased mightily. So much so that he rejected the rule of the divine kings, and they left man to find out their necessity and to go in search of them when the need was really felt. Man went deeper into the mire of matter and personality, and created a false image of his soul life and threw all his strength into it. He felt the loss of his divine rulers, but abased his eyes instead of lifting them in the search. He created an image of a darkened tyranny—his

personal self with all its chaotic illusive passions and desires—and worshipped it. Instinctively men have groped after the individual—the real individual, and have endeavoured to realize the equality which is at the base of it. Hence have arisen the socialistic and nihilistic societies, and many associations of that class in which men struggling for the light of the soul have, while blinded by their personal motives and desires, endeavoured to realize their ideals and succeeded, like Frankenstein, in creating a monster. And there is a serious warning to theosophists who review the situation and the causes which have led to it. Brotherhood is the ideal of all. But it is only when freed from the chains of personal motives and feeling that man can experience, appreciate, and realize the brotherhood, not of personal or even of individual man but of the Universal Soul.

Thus in dealing with Universal Brotherhood we may perceive that from this standpoint our personal lives are an illusion, though a reality when we are chained down by the ties of our personal selves. From this standpoint we can see that, in virtue of our common humanity and our real life, the sin and the shame of the world are our sin and shame, that emulation and injury of living beings are, in reality, injurious not only to them but to us. Just as one finger is a part of our body and a cut on that finger is an injury to the body corporate, so if we personally do an injury to another member of the great human family it is felt by the body corporate of humanity. To take an example of realized Universal Brotherhood, the injury to any living thing was felt by Buddha as an injury to himself....

Let a man enlarge the limits of individualism till it no longer exists, till it is identical, or nearly so, with what metaphysicians call the great Self. Then his consciousness is co-existent and co-equal with all that lives in the widest sense of the term, and his wisdom and intelligence are on a par with the extension. Under one aspect such intelligence is called by the Hindoos Mahat. And this gives one a slight sense of those divine beings called Mahatmas. The Sanscrit lends itself to the formation of the word from Mahat-ma and from Maha-Atma. And this extension of consciousness,

wisdom, and life is one of the great facts realized by such Beings, in imitation of whom we blindly strive to do our duty.

Initiated by them, the first object of the Theosophical Society is Brotherhood, but in its universal sense. To some it is a piece of nonsense; to others, and these are constantly increasing in number, it is a reality though dim. But to all who strive without reserve to do their duty to the great human brotherhood, Universal Brotherhood is an eternal reality, an object in existence, a goal in front to be reached by effort—this, with its reality, in the place of the objectless strife after vain illusions which necessarily have an end and cease to be. In view of the law of Karma, with its infinite ramifications and effects, it is not possible to give directions or rules of life which are applicable to every case. All that man can do is to honestly face his desires and test them by the great standard of altruism, holding himself ready to unhesitatingly sacrifice himself and his wishes to the welfare of other men. By the constant desire to realize the divine conditions of life and manifest them in his own actions, he calls forth the direction of the Higher Self which is able to interpret to his individual consciousness the laws of Universal Life.

But it may be urged, as has frequently been the case, that such considerations are in the air, and have no weight in practical life.... Surely it is possible for all to remember the family ties which existed in childhood between the members of one family, to realize that the concentration of self upon self is not productive of happiness. In practical life brotherhood may be realized by trying to lend a hand to all who are in need of it; and it is necessary to remember that all men are our brothers, and not merely the members of the T.S. It is true that indiscriminate help is not a good thing, and it has been justly said that to donate money to a poor man is to effectually pauperize him. But for the Theosophist it is possible to give soul-gifts; to extend to all men sympathy in its widest sense; to show to men the great truths in regard to life which have been shown to themselves, and by this means help them to realize and make these truths their own. Material prosperity, as we have seen, is not the criterion of spiritual growth, and practice of Universal Brotherhood

is not a question of gift of dollars. It is not the act of giving; it is the readiness to give, and the spirit in which the gift is made.

And this applies still more to fellows of the T.S. in their actions towards each other. In a number of cases fellows will work on in their own way and, while extending sympathy to those outside of the Society, deny it to their fellow members. It seems as if their own effort at brotherhood engendered the spirit of carping criticism of those who are making the same attempt. This is fatal to their own effort, and absolutely fatal to the life of the T.S.

Man has a definite relation to his fellow men, and these relations are termed ethics. The T.S. has a special system of ethics of its own which embraces the real ethics of every religion, but which differs from every other system of thought. The Wisdom-Religion demonstrates its ethics as an absolute fact in accordance with the laws of the universe and therefore its ethical system does not depend upon the interpretation of Truth by any one thinker or revealer. Any man, if he aspires to realize the spiritual life, can perceive the ethics of his Higher Self. And it is in the realization of the perceptions and their practical application to daily life that the life of a theosophist should be spent. In the laws of Karma and Reincarnation we have had opened to us two great glimpses of the individual or greater life, and in the light of these truths the ethical feature of Universal Brotherhood assumes a new aspect, which ordinary thinkers have not yet reached.

Realization of brotherhood is possible under the circumstances, and this is one thing that theosophists have to set before themselves. And it is necessary to remember that Theosophists must actually be what they talk about....

All the vast promise of the future can be realized by work, by effort alone. By stern and indomitable effort to kill out the sense of separateness in the search for the life within the brotherhood of the Universal Soul.

THE block of granite, which was an obstacle in the pathway of the weak, becomes a stepping-stone in the pathway of the strong.

—CARLYLE

IN THE LIGHT OF THEOSOPHY

Past or present existence of life on Mars had been considered a possibility by scientists ever since studies by spacecraft Landers showed that water was once present on the planet surface. In fact, in recent years many scientists had expressed themselves as being satisfied as to the theoretical possibility of the existence of living, sentient organisms on planets other than the Earth. But to accept this as a fact, scientific scepticism required actual tangible evidence. That evidence has perhaps come in the form of a meteorite, part of a rock which, researchers have little doubt, was knocked from the surface of Mars after an explosion. It landed on the icy surface of Antarctica, they say, about 13,000 years ago, after drifting through interplanetary space for millions of years. The stone lay undisturbed until it was discovered in 1984. Scientists examining it have now come out with the finding that tucked deep within it are "unmistakable signs of life"—the chemical and fossil remains of microscopic organisms that once lived on the Red Planet.

The discovery has generated a lot of discussion about extraterrestrial life, although some scientists still remain sceptical. Carl Sagan, a leading authority on the search for extraterrestrial life, called the finding "the most provocative and evocative piece of evidence for life beyond the earth...If the results are proven, it could be a turning point in human history." Director of the Planetary Society, Louis D. Friedman, is reported to have said that implications of the Mars results "reach beyond science to all aspects of human life. For all our history, we have wondered if life forms are possible on other worlds. Now, for the first time, we have scientific evidence to begin to answer this question." (*The Times of India*, August 9)

The discovery has also sparked off a debate on the origin of life—when and how life arose in the universe. Many scientists have always believed that "life arises wherever the conditions are right." And because our sun is just one star in a galaxy of 150 billion stars, in a universe of billions of galaxies, the universe may well be

teeming with life, some of it intelligent. "We are just one iota among countless iotas in the universe," says astronomer Frank Drake. Astro-physicist Paul Davies told a BBC radio interviewer earlier this year:

I don't believe that the origin of life was a miracle, nor do I believe it was a stupendously improbable accident. I think it's something which is written into the basic laws of the Universe in a very fundamental way. (*The Times of India*, August 16)

Referring to Mars, *The Secret Doctrine* states:

It is quite correct that Mars is in a state of obscuration at present (I, 165). Theosophists will remember that, according to Occult teaching, Cyclic pralayas so-called are but *obscurations*, during which periods Nature, *i.e.*, everything visible and *invisible* on a resting planet—remains *in statu quo*. Nature rests and slumbers, no work of destruction going on on the globe even if no active work is done. All forms, as well as their astral types, remain as they were at the last moment of its activity. The "night" of a planet has hardly any twilight preceding it. It is caught like a huge mammoth by an avalanche, and remains slumbering and frozen till the next dawn of its new day—a very short one indeed in comparison to the "Day of Brahma." (II, 660 fn.)

For centuries, science and religion were believed to be at loggerheads with each other. In recent years, however, a change of mood has been under way. In Britain, Stephen Hawking, the Lucasian Professor of Mathematics at the University of Cambridge, speculated about the "mind of God" and set the ball rolling. Since then, it has become respectable for scientists to talk openly about God, and some among them have appeared on television to express their beliefs. Paul Davies, professor of theoretical physics at the University of Adelaide, has won a major theological prize for his writings about physics and religion. Russell Stannard, a professor of physics at the Open University and a Church of England lay reader, recently presented "Science and Wonders," a BBC radio series about the

relationship between science and religion.

In *New Scientist* (August 10, 1996), science writer Tony Jones ponders on Stannard's views:

To Stannard, the issue is not why scientists are talking about God, but why so many of them have dismissed religion out of hand. When scientists and theologians get together—as they increasingly do—they find much common ground. Evolution? Fine. Big bang? No problem. So whatever happened to Adam and Eve? "What you get in *Genesis* are examples of myth...allegories conveying spiritual insights," Stannard explains. "I think it's terribly important that people should understand that. You can then embrace the findings of science—evolution by natural selection, the big bang theory—and what they are telling us about ourselves, and at the same time embrace these deep, timeless spiritual truths which are the experience of past generations."...

"Science tackles questions about how the world operates, how the world has developed. But then there are the questions about why things are the way they are. Why are we here, is there a purpose to life? Now that is a totally different set of questions which science is not equipped to answer. Some people say science can't answer those questions, therefore they are meaningless. I don't think they are right. I think that these are very meaningful questions. It's a matter of how we interpret our lives, and that is where you start thinking in terms of God."...

Far from seeing science as a threat, Stannard says, many theologians now take a lively interest in its findings, especially the intriguing discovery that the laws of nature appear to be finely tuned to permit the emergence of life.

In the past few years the University of Cambridge has established Britain's first lectureship in science and theology. Courses and research centres in the subject are appearing in the US. "There's even a *Who's Who in Theology and Science*, which contains the names of more than a thousand of us working in this area; it is one of the fastest-growing academic disciplines."

"Ultimately religion isn't a matter of academic debate, it's a matter of how you live your life."

Religion and science as commonly known and practised are

misleading and have failed humankind. They can be reconciled only by combining the highest elements in them. Between the *true* spiritual religion and the *true* light of science there can be no conflict, both having truth as their aim. Theosophy is both scientific and religious; in fact it is a Scientific Religion and a Religious Science.

Theosophy, as repeatedly declared in print and *viva voce* by its members and officers, proceeds on diametrically opposite lines to those which are trodden by the Church; and Theosophy rejects the methods of Science, since her inductive methods can only lead to crass materialism. Yet, *de facto*, Theosophy claims to be both "RELIGION" and "SCIENCE," for Theosophy is the essence of both. It is for the sake and love of the two divine abstractions, *i.e.*, Theosophical religion and science, that its Society has become the volunteer *scavenger* of both orthodox religion and modern science; as also the relentless Nemesis of those who have degraded the two noble truths to their own ends and purposes, and then divorced each violently from the other, though the two are and *must be one*. (H.P.B. in "Is Theosophy a Religion?": *U.L.T. Pamphlet No.1*, pp. 12-13)

Until recently, psychologists regarded forgiveness as the business of clergy and theologians. But now it is being subjected to scientific scrutiny by mental health experts. The International Forgiveness Institute, headed by Robert Enright, Ph.D., was founded recently, and already arrangements are being made for an international forgiveness congress scheduled to take place in Jerusalem. (*Psychology Today*, July/August 1996)

Enright describes forgiveness as a "gift" and the process of forgiving as a "journey." Forgiving does not mean letting the guilty party off the hook, he explains. "It's not excusing—it's giving up resentment." The paradox, he says, is that "by giving this gift to the other, it is the gift-giver who becomes psychologically healed."

"Mercy and forgiveness should have the highest place in that branch of Theosophy which treats of ethics as applied to our conduct," wrote Mr. Judge (*The Vahan*, August 1891). The oppres-

sor, the unjust, the wicked, will sooner or later have to face the Karmic consequences of their own acts, and by harbouring feelings of resentment and anger we but hurt ourselves. In answer to a question, Mr. Judge wrote in *The Theosophical Forum* for April 1889:

I have heard of "Righteous anger," of a "proper withdrawal of sympathy," and of "punishment for evil doers," but these seem to me untheosophic and opposed to Universal Brotherhood. The teachings of Jesus and of Buddha insist upon forgiveness and eternal sympathy. Hence it appears to me that, although the selfish may infringe upon my rights, I should at once forgive the offence, extending to them my sympathy for their spiritual loss and degradation. In insisting upon the opposite course, theosophists ignore the law of nature well known to occultists, that mental positions have effects in every direction, causing disturbances or creating harmony. Each punitive attitude assumed by me acts both on my brother and myself, producing in him a tendency to repeat the act condemned, and increasing in me whatever seeds of evil I may have. While, by my "righteous anger," what I call my rights are for the moment protected and declared, the real and interior effect is bad, and the results in this incarnation as in a succeeding life are painful. Each time I thus pass judgment upon and enforce sentence against my fellow man, I attract to myself from him certain well known and powerful influences that abide in that part of his nature which caused his fault, and thus my own faults and evil tendencies are strengthened. Buddha said, "Hate never ceases by hate." These "rights" we care so much about protecting are merely self-declared, and we own no rights but those which our Karma may accord to us.

In 1974, suicide was among the first ten causes of death, according to the World Health Organization (WHO). Today, it is the second most common cause of death world over, in the 15 to 35 age group. According to medical journals, suicide rates in India have doubled over the last ten years. Reported cases have increased from 40,245 in 1981 to 84,240 in 1993. Significantly, there is a

ninefold increase in attempted suicides over the same period. (*The Times of India*, August 15)

Mumbai accounts for 14.6 per cent of the total number of suicides in India. Recently, a hotline service for emotional aid and suicide prevention was opened in the city by Prerna, a charitable trust. Within one month of its inauguration, the hotline is receiving constant calls for help from people suffering from stress, anxiety and depression caused by broken relationships, adjustment problems, unemployment, and failure in exams or in business. The counselling centre provides the full range of psychological, behavioural and psychosocial therapy, including marital and family therapy.

With a view to training counsellors and spreading awareness about the problem, the Psychiatric Society and Prerna organized a seminar at Mumbai's KEM Hospital in mid-August. One of the participants at the seminar, Dr. Gita Shah of the Tata Institute of Social Sciences, said that there is a need to sensitize society about suicide, or attempted suicide, which is a crisis resulting from the failure of an individual's coping mechanism. "It should be seen as a cry for help," she said. Dr. K. S. Ayyar, president of the Psychiatric Society, stressed that suicide should be viewed as a problem of the community and not just of an individual.

Necessary as all this is, it needs to be recognized that a philosophy that provides a rational explanation of things is the need of the despairing people who contemplate suicide. The frustrations that drive men and women to destroy themselves are not in the events but in their failure to understand them. Karma and Reincarnation are the keys.

Suicide, says H.P.B.,

is ever due to a morbid brain disease, or to most decided and strong materialistic views. It is the worst of crimes and dire in its results.... Voluntary death would be an abandonment of our present post and of the duties incumbent on us, as well as an attempt to shirk Karmic responsibilities, and thus involve the creation of new Karma. (*The Key to Theosophy*, p. 225)

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DECLARATION

THE policy of this Lodge is independent devotion to the cause of Theosophy, without professing attachment to any Theosophical organization. It is loyal to the 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.

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