

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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OVERCOMING KARMA

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“Great Sifter” is the name of the “Heart Doctrine,” O Disciple.

—*The Voice of the Silence*

THE doctrine of justice is at once the bringer of hope and the striker of fear to human consciousness. Justice makes an appeal to the good in man; it frightens the evil in him and pushes him to the corner of the coward—to dependence on an outside agency: an anthropomorphic God; or, the debasing doctrine of somebody having the power to forgive his sins; or, rites and ceremonies which will win him a ticket to enter heaven. Greater suffering overtakes the coward and compels him to face the truth of his self-made destiny. Those who believe in those falsehoods reject the doctrine of successive lives on earth, but human rejection of nature's laws makes no difference to the working out of those laws. A man may disbelieve in gravitation, but he is under its sway all the same!

The Law of Karma is one of the simplest teachings of the Esoteric Philosophy—“As you sow, so you reap”; but when we begin to study the workings of that Law we soon find that it is, to quote H.P.B., “*the most difficult of all our tenets.*” The central truth of the Law is clear to any mind, but its ramifications are many and most complex. It is easy to see that “the pepper plant will not give birth to roses, nor the sweet jessamine's silver star to thorn or thistle turn”; but it is not easy to understand *how* “a harsh word uttered in past lives is not destroyed, but ever comes again.” Where is it preserved? How does it come back?

Much more difficult becomes the study of Karma when the student of Theosophy follows the instructions of his philosophy and tries to work with the Law. What does it mean—to work *with*

the Law? How can a student do this when his knowledge of the Law is limited to the basic idea, "With what measure ye mete, it shall be measured to you again"? Even the spirit of kindness and of sacrifice does not protect, for in the practice of charity we go wrong and add to the prevailing confusion. True it is that "inaction based on selfish fear can bear but evil fruit," but how many have not indulged in reckless deeds in the mere hope that somehow sweet fruits would grow? Action based on wish-fulfilment—however pious the wish—allures the student. When he takes the next step, seeing that he must proceed with caution and inner mental detachment, always consulting his code of rules and laws, new problems arise. He who looks upon his life as Probationary, he who values each event as an opportunity for soul-growth, experiences very puzzling phenomena, not objective events but subjective psychic and psychological stirrings. It is of this stage that the Master K.H. writes:

The mass of human sin and frailty is distributed throughout the life of man who is content to remain an average mortal. It is gathered in and centred, so to say, within one period of the life of a chela—the period of probation. That which is generally accumulating to find its legitimate issue only in the next rebirth of an ordinary man, is quickened and fanned into existence in the chela—especially in the presumptuous and selfish candidate who rushes in without having calculated his forces.

Why does this happen? Instead of making the way clear for the resolute server and lover of his fellow-men, why does the Good Law complicate the situation? That aspect of the Law of Karma is thus described by the same great Adept:

If you would learn and acquire Occult Knowledge, you have, my friend, to remember that such tuition opens in the stream of chelaship many an unforeseen channel to whose current even a lay chela must perforce yield, or else stand upon the shoals; and knowing this to abstain for ever judging on mere appearance.

An instance of the practical application of this aspect of the Law of Karma is also given by the same Master:

It was absolutely necessary that within the personal experience of those few staunch members (yourself included) the secret working of Karma should take place; that its deeper meaning should be practically illustrated (as also its effects)—on those self-opinionated volunteers and candidates for chelaship who will rush under the dark shadow of her wheels.

W. Q. Judge possessed real love for all those who endeavoured to walk the path of discipleship. Between the lines of many of his writings are hidden hints for the would-be chela; between the lines and within the words of much that he has left behind of his writings are to be found occult instructions—the esoteric soul of formal sentences. On this subject of Karma he has written much and all of it is most valuable, especially (for the esotericist) his article “The Moral Law of Compensation” (see *U.L.T. Pamphlet No. 6*). But also of great practical value to the probationary learner are the thirty-one Aphorisms on Karma reprinted in *U.L.T. Pamphlet No. 21*. In this article we will examine some of these aphorisms from the special point of view of the esotericist aspiring to become a chela of the Great Gurus. For one thing, while every such student understands that each suffers or enjoys the effects of his own Karma, not all see the truth that the Law of Interdependence functions in the process of Karmic adjustments.

The manifesting Karma of each practitioner is but a portion of his accumulated storehouse of Karma which is very large. How is the apportionment of Karma for this life determined? The Ego’s prospective vision, at the end of *Devachanic* existence and before incarnation, plays an important part in the process. Writes H.P.B.:

At the moment he is reborn on to earth, the *Ego*, awaking from the state of *Devachan*, has a prospective vision of the life which awaits him, and realizes all the causes that have led to it. He realizes them and sees futurity, because it is between *Devachan* and rebirth that the *Ego* regains his full *manasic* consciousness, and rebecomes for a short time the god he was, before, in compliance with Karmic law, he first descended into matter and incarnated in the first man of flesh. The “golden thread” sees all its “pearls” and misses not one of them. (*The Key to Theosophy*, pp. 160-61)

Now, if the last thoughts of the dying give colour and trend to the life in *Devachan*, correspondentially the predominant impresses of the record of Karma form the prospective vision of the Ego and strike the note of what is to come. Out of the vast picture-gallery of his Karma a kind of selective process must take place; the coalescing of certain thought-images creates the “prospective vision of the life which awaits him” and the seer recognizes that it is all just; in the words of Mr. Judge, he “repines not but takes up the cross again.” This selective process may be described as the activity of the higher *skandhas* enveloping the Ego, and then come attracted the army of lower *skandhas*.

The selected thought-images form the basis of Karma for the new life; thus the incoming Ego's line of life-meditation is drawn. They cut the canal in which flow the Karmic agents through whom Karmic adjustments will take place. What the retrospective review before death is to the Ego, who passing through the second death enters the state of *Devachan*, that the prospective review is to the Ego coming out of *Devachan* and meeting his *tanhaic* elementals before birth.

The reader will do well to make note of two factors: the line of life-meditation is one; Karmic agents are the other. The first corresponds to the causal aspect, the second to the effect aspect of Karma; the first is related to the free-will phase of Karma, the second to its fate aspect.

Bearing this in mind, let us examine certain implications of Aphorisms 4, 5, and 15:

No. 4—The apparent stoppage of this restoration to equilibrium is due to the necessary adjustment of disturbance at some other spot, place, or focus which is visible only to the Yogi, to the Sage, or the perfect Seer: there is therefore no stoppage, but only a hiding from view.

No. 5—Karma operates on all things and beings from the minutest conceivable atom up to Brahma. Proceeding in the three worlds of men, gods, and the elemental beings, no spot in the manifested universe is exempt from its sway.

No. 15—Until such appropriate instrument is found, that Karma related to it remains unexpended.

In the first of these it is said that there is no stoppage of Karma but only a hiding from view. In the third it is said that unless an appropriate instrument is found Karma remains unexpended. These instruments are not only other men and women; "gods and the elemental beings" are also involved according to Aphorism No. 5.

Thus in the Karmic precipitation-adjustment, the Karma of each is knit with the Karma of the whole. The correct way of appraising the benefits and the obstacles of Karma is to view the effects of the universal law from the universal point of view. Let us not emphasize "my Karma," "your Karma," "his Karma," but say "our Karma."

The important point to note for purposes of practice is this: as individuals we are more directly concerned with the causal aspect of Karma. On the effect side, the instruments of Karma play an important part, for through them each feels the effects of his own Karma. The analogy of eating and digesting offers a

good illustration: in selecting foods to eat, the ego who chooses is the entity directly involved; but once the food is consumed, that entity has to deal, *nolens volens*, with the elementals he has absorbed; in the phraseology of Aphorism No. 16, "a man is experiencing Karma in the instrument provided." This does not mean that, because other entities—gods, men, elementals—are involved as instruments of our Karma, we cannot overcome that Karma.

Before we consider the point of overcoming Karma, the practitioner will do well to note the implications of the teaching that changes occur in the instrument. When we say, "I wish to overcome my Karma," we mean "I must obtain new instruments through which Karma can precipitate." When this proposition is not adequately understood, we put more emphasis on the instrument, *i.e.*, on the effect side, and therefore we try to change our environment rather than ourselves. By such tactics we do not overcome but only postpone the precipitation of Karma. In Aphorism 29 the law of Distribution is mentioned; this law is related to the instruments of Karma; H.P.B. says that "the interdependence of Humanity is the cause of what is called Distributive Karma." By changing environment we do not alter Karma, but postpone it; and through the new environment, *i.e.*, through the new instruments, we invite other aspects of Karma. It is necessary for us to distinguish between exhaustion of Karma, which brings into operation new and fresh Karma, and postponement of present Karma by removing ourselves, as far as it lies in our power, from the present environment, and, with the aid of a new environment and instruments, bringing into operation new Karma. Occultism stresses the importance of not running away from Karma but exhausting it.

The right kind of change which follows the exhaustion of Karma is implicit in Aphorism No. 19:

Changes may occur in the instrument during one life so as to make it appropriate for a new class of Karma, and this may take place in two ways: (a) through intensity of thought and the power of a vow, and (b) through natural alterations due to complete exhaustion of old causes.

Two fundamental factors are named: (1) the power of a vow; and (2) complete exhaustion of old causes. Let us look at both of these from the special viewpoint of the esotericist.

(1) Deliberate, *i.e.*, will-full and thought-created resolve is in itself a result. Says Mr. Judge:

We *become* chelas¹; we obtain that position in reality because our inner nature is to that extent opened that it can and will take knowledge: we receive the guerdon at the hands of the Law.

Such a vow involving the invocation of the Higher Self very naturally creates a new psychic as well as a new spiritual environment. Not in a moment does this creation take place; but the making of the vow certainly starts the change, which, in the progress of time, if opportunities are utilized, does produce a complete transformation. The more earnest the aspirant-practitioner, the more thoroughgoing the psycho-spiritual change. To begin with, however, the outer environmental Karma maintains or seems to maintain its *status quo*. The outer change, naturally following as a result of the inner, requires time for manifestation. And more—that natural change in the outer comes about in so unexpected a manner that the practitioner is more than puzzled. In his impatience, and not adequately understanding what is taking place within and how the precipitation from inner into outer takes place, the probationary learner gets dejected. While inner mental struggles increase, the outer environmental obstacles look more formidable. Often the fact is overlooked that the outer obstacles have not changed; the outer is the same as before, but he has changed within and the outer looks terrible. The temptation to run away from the environment arises, but such a course proves fatal; hence very specific warnings are given against its adoption.

Let us turn to—

(2) The complete exhaustion of old causes. A person comes to Theosophy, becomes a student, is inspired to improve himself, and takes a vow. All this occurs because of his past Karma. He must have generated causes in the past and, under the influence of the present Theosophical environment to which he is drawn, the old spiritual *skandhas* awake. But, soon or late, fatigue is bound to overtake them and their tendency to slumber once again asserts itself. But for the grand efforts of the Teachers of Theosophy, he would never have contacted the Philosophy. Because of the Theosophical efforts of the Great Masters, he has had the opportunity of being impressed and inspired by the force of eternal verities. In this phenomenon is to be found the cause which produces failures and backslidings in Theosophy. How? In responding to the call of the Esoteric Philosophy, the neophyte

¹ "There are many sorts of chelas. There are lay chelas and probationary ones; accepted chelas and those who are trying to fit themselves to be even lay chelas."

uses up his good appropriate Karmic stamina; care is not taken to replenish himself with the same forces; and the result is backsliding. Many among the students are not newcomers, but neither are most of them weather-beaten sailors of Masters' ships; and so there is dilly-dallying on the part of not a few. Consider the newcomers: how many among them have not said, "This is what I want," and then after a few weeks have stopped attending Theosophical meetings? One of the first duties the learner owes to himself is to take the necessary steps to keep his mental battery adequately charged with the power of Theosophy. Regular attendance at U.L.T. meetings; regular study of our textbooks; regular effort at self-improvement as the Esoteric Philosophy describes improvement; regular participation in the grand work of promulgating Theosophy—these are the sure ways which will prevent the student from gradually losing his spiritual stamina, and then falling out of the ranks of his colleagues.

But, if the student must not allow the exhaustion of his spiritual Karmic stamina, he has to learn the art of completely exhausting the old Karma of his personal nature. This task itself is dependent, in a great measure, on his re-energizing himself by the power of his Vow and by the observance of his occult discipline; these weaken the material and effect aspect of his mundane, personal Karma, and ultimately exhaust it. The practical clue is in Aphorism 25 which speaks of "the line of Karmic tendency":

Birth into any sort of body and to obtain the fruits of any sort of Karma is due to the preponderance of the line of Karmic tendency.

What is the preponderant line of our own Karmic tendency? Is it our spiritual Vow and resolve or something else? In answering these highly practical questions the esotericist is able to give a new and more vital meaning to the words "overcoming Karma." Aphorisms 13, 26 and 27 offer the teaching necessary for our practice on this score.

In Aphorism 12 it is said that "causes already set in motion must be allowed to sweep on until exhausted." The idea conveyed is that we should not worry ourselves with the effects which are like bodily diseases, going out of our system. Our whole civilization labours with the effect side, neglecting the causal. Its educational programmes, its social service plans, its medical science, etc., all deal with effects. Theosophy deals with causes, and prefers to remove soul-hunger and not only bodily hunger.

No. 13—The effects may be counteracted or mitigated by the

thoughts and acts of oneself or of another, and then the resulting effects represent the combination and interaction of the whole number of causes involved in producing the effects.

No. 26—The sway of Karmic tendency will influence the incarnation of an Ego, or any family of Egos, for three lives at least, when measures of repression, elimination, or counteraction are not adopted.

No. 27—Measures taken by an Ego to repress tendency, eliminate defects, and to counteract by setting up different causes, will alter the sway of Karmic tendency and shorten its influence in accordance with the strength or weakness of the efforts expended in carrying out the measures adopted.

In No. 26 the student should note a clause which gives hope. Any particular Karma, left to itself, will exhaust itself in three lives; but it must be left alone, and not many are capable of leaving personal Karmas alone; we slip into interference with them and thus give them life. But turning to the positive work to be undertaken, we find that we have to do three things: (1) repress tendencies; (2) eliminate defects; (3) counteract by new causes. We have to determine what are the tendencies which should be repressed, the defects which should be eliminated, and with the aid of our Esoteric Philosophy we have to set up new causes which will mitigate the hindrances of past Karma.

The overcoming of Karma is an inner process. Transformation of the outer environment naturally ensues from that process. We have to learn to increase the assemblage of spiritual forces, to have greater spiritual stamina. Our task is so to engage ourselves in living by the power of Theosophy that the effect-side of our personal Karma does not overthrow us. If we do not spend time and energy in merely fighting our personal Karmas (and, thus lending them the force of our ideation, enable them to live on), but instead gather as much spiritual Karma as possible by creating and sustaining proper causes, freedom from Karmic bondage is bound to result, and more—the power to serve correctly is bound to increase.

WE can obviously make a wrong use of self-knowledge, just as we can of any other knowledge.

—JUNG

ASPIRATION AND SUCCESS

WE have often heard it said that life is a dream. "We are such stuff as dreams are made on." What, then, is this state we call our daily life?

When we look back at any past period of this particular earth-life, it seems to us like a dream. But had it any reality? Does it seem to us to be a dream only in the *present*?

We dream of the future while living in the present, but those dreams also rarely become real. And when the future we anticipated becomes the present and then the past, that, too, appears to us to be a dream.

Our life is, therefore, made up of dreams. The past looks like a dream; the future also looks like a dream. Only the present moment seems real, but it is made up of memories of dreams of the past and dreams of the future. Where, then, is the reality of the present moment? The search for the real which changes not through past, present and future is the most important search for us.

Our life, Theosophically speaking, is but a dream of the Ego, built on the dreams of past lives. In our little life we dream in terms of what we know or long for, casting our minds backwards to both lovely and disturbing happenings in the years that have become for us the dream world, and forward to what we wish for, in terms of truth or of fantasy, centred round self or Self. What is real is the thread that runs through past, present and future, whether of one life or, on the larger scale, of the Ego and all its incarnations.

Why do not our dreams of the future take shape and become "facts"? Because we have forgotten one fundamental fact, namely, that nothing gets life and form without the use of will. The difference between dreams and planned action has to be learnt and applied. But, even so, our plans fail either through our own faults or, seemingly, through the faults of others. Therefore at every stage when the "future" becomes the "present," we meet with disappointments; our dreams of childhood do not materialize; our dreams of youth do not come true, our dreams of adult years fail us miserably in old age. We fail to see that what comes to us is often not the result of our dreams but something far greater, something we never even thought of, something infinitely more wonderful than we could imagine. We need to look more earnestly at life.

What, then, is wrong with our life? What is the source of our dreams at any period of our life? Why does one person dream of

success, another of a happy married life, another of travel, or of freedom, or of a peaceful old age? Can we put these dreams down to the memories of past incarnations, to the natural urge for the haven of happiness, to the reading of story books and novels where everything always comes out right? Have we dreamt of being like one or another of the heroes of the past we have read or heard about? Do we dream of becoming like someone or other we love? Or do we, like the good Christian, dream of Heaven as the goal of life?

There is one common thread through all desires—happiness, appreciation by others, the giving and receiving of love. But there is the reverse side also—the wish to have all for ourselves without worrying about others. When any of these dreams fail to materialize, despair and unhappiness take hold of us.

If we look at our own Theosophical Movement of this century, we see with what hopes H.P.B. started it; but, after she died, how many remained true to her Work? When Judge died, how many remained true? We, in this generation, are apt to feel, after reading the "Conclusion" of *The Key to Theosophy*, that the Movement has succeeded. But if we look at the Movement today, if we look at those who profess themselves her students, what do we find? Is it not the same as with life's dreams? We have forgotten the essential force, or will, that has to be used to *make* dreams come true. It is our visualization that has been wrong. We have failed to look into the inwardness of what life has brought to us without our dreams, in spite of our dreams. The essentials in the "Conclusion" are what we all need. The future of the Movement will depend, says H.P.B.,

almost entirely upon the degree of selflessness, earnestness, devotion, and last, but not least, on the amount of knowledge and wisdom possessed by those members, on whom it will fall to carry on the work . . . after the death of the Founders . . . I do not refer to technical knowledge of the esoteric doctrine, though that is most important; I spoke rather of the great need which our successors in the guidance of the Society will have of unbiased and clear judgment.

Unbiased judgment—that is what is missing in our own lives. All our personal dreams are biased; they centre round the personal, and are in terms of personal success of some kind.

Have we spent time and energy in trying to find out what knowledge or capacities we possess? How many have dreamt of becoming chelas in this life, but have failed to achieve this object? But how many have looked, first, at the steps necessary to become

worthy of chelaship? There is no dissatisfaction at non-achievement if this latter aspect is looked into, for every effort takes us a step further on the way to success, and when we have succeeded, we shall *ipso facto* become chelas. Normally, what do we think chelaship is? Do we not visualize ourselves as being received by the chosen Master with open arms and the pleasing words, "Faithful servant!"

Then our dream stops. Have we thought of what we have brought with us as a worthy offering to the Master? Have we considered what strength we shall need to carry on in this self-chosen task through lives of work, service, hardship and woe? No wonder our dreams do not come true!

Therefore, we come to the conclusion that the only worth-while dream at any stage of life is to become wiser, more self-controlled beings, possessing clear, unbiased judgment, with the object in view of using life as a means of benefiting others.

Some have done this, and as a result great movements have been founded for the good of others. Theosophically, we know that what we should dream is to be able to be of service to the Great Servers of Humanity. No one can be selfish, thinking of himself first, if he is a servant to others, or to an Idea.

Therefore, let us *plan* instead of dreaming, for, if we make the necessary effort, plans can come true—mere dreams cannot. Let us look for our line of life's meditation, the main thread which has run throughout our life, through its sorrows and joys, through its dreams and disappointments. In this way we may learn much about our capacities, our failings, our stupidities, as well as our successes.

In fact, is any success worth while? Not as a success in which we bathe in contentment; only as the source of further effort towards the fulfilment of a greater aspiration.

JUST as architecture is harmony in brick and mortar, music in sound, painting in colour, so is philosophy harmony in thought and mysticism harmony in life.... To the administrator, this "vital" philosophy has an immeasurable value. Appreciation of mysticism and philosophy may bring a greater realization of unity, in the midst of what is only an apparent conflict, and of the true basis of such concepts as Equity and Justice. It may lend that poise to his judgement which may otherwise be found wanting.

—AKBAR HYDARI

ABOUT "THE SECRET DOCTRINE"

[The following account, included in *U.L.T. Pamphlet No. 15*, was originally contributed by W. Q. Judge to the book *Reminiscences of H. P. Blavatsky and "The Secret Doctrine,"* by Countess Constance Wachtmeister and others, first published in 1893.]

I have been asked to write anything known to me personally about the writing of *The Secret Doctrine* by H.P.B. As but little time was then spent by me in the company of the author, what I have to say is meagre. If I had been with her as much when *The Secret Doctrine* was being put together as I was when she was writing *Isis*, very great benefit would have accrued to myself, and in view of a letter she wrote me from Würzburg, I have some regret that the opportunity offered was not availed of.

When the plan for *The Secret Doctrine* had taken definite shape in outline in her mind, H.P.B. wrote me several letters on the subject, one of which I will quote from:

Würzburg, March 24th, 1886. Dear W.Q.J., I wish only you could spare two or three months and come to me at Ostende where I am emigrating again, to be nearer to — and friends. I have some money now and could easily pay your fare out and back. There's a dear, good fellow, *do* consent to it. You will be working for the Society, for I want you badly for the arrangement of *Secret Doctrine*. Such facts, *such facts*, Judge, as Masters are giving out will rejoice your old heart. Oh, how I *do* want you. The thing is becoming enormous, a wealth of facts. I need you for calculations and to write with me. . . . I can assure you, you will not lose time by coming. Do think if it, dear old boy. Yours sincerely and affectionately, H.P.B.

This pressing invitation I could not accept because of certain circumstances, but on looking back at it I am sorry that it was let slip by. Other letters going into the matter of what was to be done and referring to old beginnings need not be quoted. One of them, however, reminds me of another period when *The Secret Doctrine* was in her mind, though I am not aware she had told anyone else. It was in Paris in 1884, where I had gone to meet her. We stopped in a house in Rue Notre Dame des Champs, and for a shorter time at the country-house of the Count and Countess d'Adhémar at Enghien near Paris. At Enghien especially, H.P.B. wanted me to go carefully through the pages of her copy of *Isis Unveiled* for the purpose of noting on the margins what subjects

were treated, and for the work she furnished me with what she called a special blue and red pencil. I went all through both volumes and made the notes required, and of these she afterwards wrote me that they were of the greatest use to her. During our stay there several psychical phenomena took place seen by many persons. But every night while others were asleep I was often awake for several hours, and then in the quiet and the darkness saw and heard many things which no one else but H.P.B. knew of. Among these were hundreds of astral signal bells flying back and forth, showing—to those who know the meaning under such things—that much was on foot when people were asleep and the place free from disturbances of noise and ill-feeling common to the waking mortal.

At the house in Paris she worked all day and often far into the night on the book, and conversed with me about it. Sometimes she became changed in manner and much absorbed, so much so that automatically the famous cigarettes were lighted and then forgotten. In that way one night she lighted and let go out so many that I forgot to keep count.

One day I said to her that I would write the book entire, for a joke. She took me up seriously, saying that I might and she would see that I accomplished it, but I declined, of course. This was in private, and there was no attempt at guying at all. The subject of elementals came up, and I asked her if she intended to give much on it. Her reply was that she might say something, but it was all *sub judice* as yet and must wait for orders, as it was not a quiet or harmless part of the thing.

She then asked me to write down all I knew or thought I knew on that head, and she would see if that much coming from me would be allowed to pass the unseen critics. A long chapter on Elementals was then done, nearly all by my pen, and she put it away for some time. The day that it was finished was warm and pleasant, and in the middle of the afternoon she suddenly grew absorbed once more. The air of the room at the same time was turned to the temperature of much below freezing, to judge by sensation, and I remarked on the fact. It was not a change of the weather at all, but seemed to blow out from H.P.B. as if she was an open door from some huge refrigerating store. I again drew her attention to it and said, "It feels as if a door was open on the Himalaya Mountains and the cold air was blowing into this room."

To this she replied: "Perhaps it is so," and smiled. It was so cold that I had to protect myself with a rug taken from the floor.

In about three days she announced that my small and in-

adequate chapter on Elementals had been of such a sort that it was decided she would not put much, if anything, into *The Secret Doctrine* on the subject, and mine was either destroyed or retained. It certainly is not in any part of the published volumes.

Speaking to those who know and believe that H.P.B. was all the time in communication with the Masters in their retreats somewhere on the globe, I can say that a serious series of consultations was held among them as to what should go into *The Secret Doctrine*, and that it was plainly said that the book was to be done in such a manner as to compel the earnest student to dig out many profound truths which in a modern book would be announced specifically and put down in regular course. It was also said from the same source that this age, being a transition one in all respects, the full revelations were not for this generation. But enough was to be given out in the manner described, as well as plainly, to make it substantially a revelation. All students, then, who are in earnest will do well not to pass carelessly over the pages of any part of the book.

This is all I can say on the subject of the writing of this wonderful book. I only wish it were more, and can but blame myself that I was not present at a time when, as I know now, greater opportunity was offered than at any other period for inner knowledge of the writers, seen and unseen, of *The Secret Doctrine*.

—WILLIAM Q. JUDGE

THERE are those who imagine that because they can crack a joke about a teacup, they have disposed of Theosophy, just as there are some who seem to think a sneer at the pigs of Gadara roots up the Christian religion. . . . What Madame Blavatsky did was an immeasurably greater thing than the doubling of teacups. She made it possible for some of the most cultivated and sceptical men and women of this generation to believe—believe ardently, to an extent that made them proof against ridicule and disdainful of persecution—that not only does the invisible world that encompasses us contain Intelligences vastly superior to our own in knowledge of the Truth, but that it is possible for man to enter into communion with those hidden and silent ones, and to be taught of them the Divine mysteries of time and of Eternity.

—W. T. STEAD (*Review of Reviews*, June 1891)

THE DIVINE QUALITY

THE term "sacredness" denotes the reality in every object. It is exemplified in our capacity to recognize it.

The philosophies of Buddha, Shankara, Plato are great not because of the personalities but because of the eternal values and the divine sacredness inherent in them. The names of personalities merely suggest the patterns of thinking; but in terms of sacredness and reality there is always an inherent Oneness in all schools of thought.

As an illustration one can compare the works of art by modern artists with those by ancient artists. The main difference between, say, the paintings or architecture of olden days and those of modern times is that unlike ancient times nowadays importance is attached to the name of the artist. Since the days of the Renaissance there is a tendency to push forward one's personality in all fields. Today this deep-rooted inclination is taking priority over the recognition of the reality or the sacredness of things. The comparative study of aesthetics is pursued in terms of personalities.

Anonymity or impersonality is the first step to get at the sacredness of things. The fact that H.P.B. called herself the channel or the window through which the light of the age-old wisdom shines, has lessons to teach us. To understand the sacredness of Theosophy we have to get back of personalities to the Message itself. The quality of sacredness is inherent in Truth and "There is no Religion higher than Truth." The prevailing practice of labeling persons as Naturalists, Revolutionists, Dogmatists, Atheists, etc., is a misleading attempt to define and to limit the illimitability of Nature and of Art.

Sacredness or the Divine quality is in fact inherent not only in the manifest but also in the unmanifest. This is perhaps why the modern mind and modern education seldom recognize the real difference between "Intuition" and "Intellect." To go beyond reason is to perceive the Buddha-Wisdom and break through the limitations of our intellectual capacity. Intuition is an undefinable faculty leading one to realize the sacredness of things. The fact is that we all *feel* the sacredness although we cannot *see* it.

The primary discipline of the student of Theosophy is to transcend the limitations of objects and to view them in the endless expanse of Space and limitless Time. Sacredness is a universal Reality, an experience, an inner awakening in the mind of Man. It has the potency to uplift us and bring us nearer to Wisdom and to Divinity.

Sacredness inheres mostly in the student's attitude and less in the object concerned. The student of Theosophy is enjoined to follow the principle of open-mindedness in daily life. It is said that "the true Theosophist belongs to no cult or sect, yet belongs to each and all." The mind has to be so trained as to perceive the sacredness in a snake as in a rose, in a sinner as in a saint, in the black African as in the yellow Chinese or the brown Indian or the white European. The quality of sacredness is universal, eternal and sublime.

CIVILIZATION is an act of spirit, not of body or of mind. Achievements of knowledge and power are not enough, acts of spirit and morality are essential. Man must become an active, purposeful force. He must cease to believe in an automatic law of progress which will realize itself irrespective of human ideals and control. Man is not a detached spectator of a progress immanent in human history, but an active agent remoulding the world nearer to his ideals.

Every age is much what we choose to make it. The trouble with our civilization is that in our anxiety to pursue the things of time, we are neglecting the things that are not of time, the enduring and the eternal. The significance of man's life is not exhausted by his service of the earthly kingdom. The whole complex range of human life becomes shallow, aimless and unsatisfying if it is not shot through with a sense of the eternal. We must build all relationships on a basis of understanding fellowship, remembering the controlling principle that life on earth is meaningless apart from its eternal background. Growth of civilization is marked by an increase of genuineness, sincerity and unselfishness.

The only effective way of altering society is the hard and slow one of changing individuals. If we put first things first, through patient effort and struggle, we will win power over circumstances and mould them. Only a humanity that strives after ethical and spiritual ideals can use the great triumphs of scientific knowledge for the true ends of civilization.

—S. RADHAKRISHNAN

SPIRIT IN ACTION

PERHAPS we can gain help in the understanding of the subject of the Will if we put the following quotations side by side:

“Behind Will stands Desire.” (*Patanjali's Yoga Aphorisms*, p. xiv)

Will is the force of Spirit in action. (*The Ocean of Theosophy*)

Will is . . . undiscoverable as to essence, and only visible in effect. (*Ocean*, Preface)

There could be nothing gained by attempting to inquire into it apart from the Spirit and the desire. (*Ibid.*)

Let us follow the last injunction and inquire into Spirit (in action) and desire.

If Will is the force of Spirit in action, it necessarily must, of itself, be “constantly present in every portion of the Universe.” Since Spirit Itself is above good and bad qualities, It must be a “colourless power, to which no quality of goodness or badness is to be assigned.” Since it is “in action,” there must be effects, and it is these effects that we are able to see and that we must try to understand.

These effects seem to us good or bad, pleasant or unpleasant, and at last we are driven to try to find the underlying cause of discomfort. We learn that the cause must be found in desires, for desire lies behind Will, and as desires vary in quality and nature, it is to desire that we must turn and ask ourselves, What is desire? Who desires?

If we turn to ultimates, we learn that “it was by the arising of desire in the unknown first cause, the one absolute existence, that the whole collection of worlds was manifested” (*Ocean*, p. 50); so, as there is no “personal God,” we are forced to the conclusion that desire arose because of the Motion aspect of the Unmanifested. It must therefore be existent throughout the manifested Universe, and it is “by means of the influence of desire in the now manifested world” that the latter is kept in existence (*Ocean*, p. 50). “If desire does not give a direction, the will is motionless; and just as desire indicates, so that will proceeds to execute.” (*Notes on the Bhagavad-Gita*, p. 36)

There can be nothing “wrong,” therefore, in desire as a Universal Principle.

If we turn to Spirit (in action), *i.e.*, Will, Mr. Judge points out to us the three “fields” in which Will operates, and in which the effects can be traced.

(1) When considered as that which in ordinary life is called "will," we see its operation only in connection with the material body and mind guided by desire; (2) looked at in respect to the hold by man upon life, it is more recondite, because its operation is beyond the ken of the mind; (3) analysed as connected with reincarnation of man or with the persistence of the manifested universe throughout a Manvantara, it is found to be still more removed from our comprehension and vast in its scope. (*Patanjali*, p. xiv)

Even though the last two fields take us beyond our ordinary mental grasp, since they can be "looked at," and "analysed," they can be glimpsed through the faculty of intuition.

Starting with the last of the above three fields, what is the connection between the reincarnation of man and the persistence of the manifested universe?

In the *Ocean* (pp. 16-17), Mr. Judge gives a graphic summary of the birth of Cosmos, and we learn:

Life is a resultant of the action of Akasa [the connecting link between matter on one side and spirit-mind on the other], moved by Spirit, upon Matter. . . . Life sustains all the forms requiring life.

What is Spirit-mind but Divine Ideation, making images in Akasa, which images are reflected downward on matter resulting in forms and life? These Ideas become the Laws of Nature and the pattern of the Universe. In the *Zohar*, quoted in *The Secret Doctrine* (I, 374), the Spirit answers Moses, "Were I to fall asleep for a moment *before my time*, all the creation would crumble into dissolution in one instant"; and Krishna says in the *Gita* (III, 22-24), "I am constantly in action. If I were not indefatigable in action. . . . these creatures would perish." And as the Masters' "simple single will keeps the whole organization, and acts as its support and shield" (*Letters That Have Helped Me*, p. 92), so the simple single Will of Spirit keeps the Universe together.

Turning to man and analysing will as connected with reincarnation, we find it focused in the Upadhi of Mind moved by two desires; one the pattern drawn by Spirit-Mind, the other the pattern drawn by body-mind. Both are in reality brought to activity by the mental power of Imagination—image-making. Mr. Judge writes:

We, from life to life, are engaged in evolving out of the material provided in this *Manvantara* new bodies at every turn of the wheel of rebirth. The instruments we use in this work are

desire and will. Desire causes the will to fix itself on objective life; in that plane it produces force and out of that comes matter in its objective form. (*Echoes from the Orient*, p. 38)

Just as Divine Ideation makes images in *Akasa* which are reflected downward on matter and become sustained by Life, so the reincarnating being, fixing itself on objective life, produces force and an objective form.

If we look at Will in respect to the hold by man upon life (Field 2), we find our attention placed on the importance of desire and on the question, who or what desires. Mr. Judge tells us that we must learn that "will and mind are only servants for the soul's use."

If we are but mind, or the slaves of mind, we never can attain real knowledge because the incessant panorama of objects eternally modifies that mind which is uncontrolled by the soul, always preventing real knowledge from being acquired. But as the Soul is held to be superior to Mind, it has the Power to grasp and hold the latter if we but use the will to aid it in the work, and then only the real end and purpose of mind is brought about. (*Patanjali*, p. xiii)

The power of mind is the power to build images; left to itself it will build in terms of desires of the lower man, and be caught up in these ever-changing images. "When trained it is the Constructor in the Human Workshop. Arrived at that stage it makes a matrix in the Astral substance through which effects objectively will flow" (*Ocean*, p. 147). But to get imagination to this stage we need desire:

If this principle of desire be not strong, the master power of imagination cannot do its work, because though it makes a mould or matrix the will cannot act unless it is moved, directly, and kept up to pitch by desire. (*Ocean*, p. 50)

We shall not be unaided, for this is in accord with the general Will of Nature, and when we conform to it we have its help. Whether we call it Ishwara or the general Will of Nature, it is still our real self, and,

when a firm position is assumed with the end in view of reaching union with spirit through concentration, He [Ishwara] comes to the aid of the lower self and raises it gradually to higher planes. In this process the Will by degrees is given a stronger and stronger tendency to act upon a different line from that indicated by passion and desire. Thus it is freed from the domination of desire and at last subdues the mind itself. (*Patanjali*, xv-xvi)

It is the Spirit in which there is “a natural tendency, throughout a Manvantara, to manifestation on the material plane, on and through which only the spiritual monads can attain their development”; and “this tendency, acting through the physical basis common to all sentient beings, is extremely powerful and continues through all incarnations, helping to cause them, in fact, and re-producing itself in each incarnation.” (*Patanjali*, p. 22)

If we do not bring to birth the desire for Union with Ishwara in Its work in the world, then we keep the mind the slave of other desires and see nothing more in the Will than that shown in Field 1. Then

the desires always drawing the man hither and thither, cause him to commit such actions and have such thoughts as form the cause and mould for numerous reincarnations, enslaving him to a destiny against which he rebels, and that constantly destroys and recreates his mortal body. (*Patanjali*, pp. xiv-xv)

This is because

men of the world are not desiring to see results which shall be in accord with the general will of nature, because they are wanting this and that for their own benefit. (*Notes on the Bhagavad-Gita*, p. 37)

Added to our desire for right living and the service of Humanity there must be faith, and Mr. Judge gives us invaluable help in the cultivation of faith. “Formulate to yourself certain things as true that you feel to be true, and then increase your faith in them” (*Letters*, p. 9). Faith has elsewhere been translated as Will (*The Secret Doctrine*, II, 59). We gain the greater Faith as we use the lesser Faith. “Persevere, and little by little *new ideals* and thought-forms will drive out of you the old ones. This is the eternal process.” (*Letters*, p. 139)

I KNOW—in a way I am not obliged to detail—that the members of our Great Lodge have full information, unknown to those outside the Lodge, of the “conscious efforts to obtain knowledge of principles and laws” on the part of good men and women, and in this search that help is frequently extended but is not seen nor recognized, although it is felt and has results.

—W. Q. JUDGE

TRUTH ALONE IS MASTER

“BEHOLD, I know,” says the lower mind, and so saying, shuts the door in the face of further knowledge on any particular subject. The knowledge we possess is now our master.

“Thus have I heard,” says the “I” in us which is the master of the lower mind. If today we have learnt by hearing, tomorrow we may do the same; there is no finality to our knowledge. We recognize that there is that which can teach the lower mind.

Of what value, then, is the lower mind? Its work is to make the effort to understand the knowledge it has been taught. It is the tool of the knowledge we have heard. When the lower mind acts on its own, it can only look at life through sense impressions, reason and logic. But as reason and logic rest on the premises of knowledge already gained from sense impressions, the conclusions reached are often untrue, or biased. It is therefore essential that reason and logic should guide us in our understanding of what we have “heard,” and this applies mostly to what we have heard from the lips or writings of someone wiser than ourselves. By applying our logic and reason we shall find that these sayings throw light on what our senses tell us.

The next stage is to prove by application what has been heard. Then we neither say, “Behold, I know,” nor “Thus have I heard,” but with the Buddha we can say, “Behold, I show you the truth.” What is of value, then, is neither what we know nor what we have heard, but what *is*. We become pure channels through which Truth can be expressed. The mind becomes the servant of the Truth, carrying it to all. Truth alone is the Master.

“The Mind is the great Slayer of the Real. Let the Disciple slay the Slayer.” To doubt oneself is to forget that we are the divine, but to doubt the lower mind and sense impressions is necessary for growth. Reason has to be seen as a good servant but a bad master, for it shuts out man’s spiritual perceptions, his soul intuitions. We can only reason in terms of what knowledge we possess, but if we remember the law of analogy and start with the basic idea of the oneness of Life and the universality of Law, reason will prove to us that our intuition is true.

YE can lade a man up to th’ university, but ye can’t, make him think.

—FINLEY PETER DUNNE

PRACTICAL INSTRUCTIONS FOR STUDENTS OF OCCULTISM

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XI

CONSCIOUSNESS

*Arise, oh child, and bathe your earthly senses
In yonder fountain of eternal light.*

—GOETHE: *Faust*

THE term “consciousness” signifies realization. A being that realizes its own existence, is conscious, and as its states of existence change, so its consciousness changes. A new state of existence is incomprehensible unless it is experienced and realized, and it begins from the moment that it is realized. If a person were the legal possessor of millions of money and did not know it, he would have no means to dispose of it or enjoy it. A person is not conscious of the existence of a thing, unless he directs his attention to it, and things which he does not perceive, have to him no existence. He may be—so to say—alone in the midst of a crowd, he may be threatened by destruction and not know it; he may be surrounded by light and not be able to see it; he may have a divine principle within him and not perceive it. He may be unmoved in the midst of emotions which he cannot understand; he may have strength and not know how to exercise it. To realize a thing it is not sufficient to see it. To see a thing is to dream of it; to realize it is to become conscious of it. Life is truly a dream and many do not wake up before it is ended.

There is no death; it is only a transformation of life and a consequent change of consciousness. This change may be gradual and imperceptible as it is in the waking state, or it may be sudden, like the waking up from the subjective state during a dream to the realization of the objective surroundings. If the change from one state of consciousness to another is gradual, the change may not even be noticed; but if there is a sudden transition from one state of consciousness into another, the events that occurred during the previous state may not be remembered in the next.

Consciousness during a dream differs from the consciousness during the waking state, and the consciousness during deep and dreamless sleep is different from consciousness during a dream. A person in a deep sleep is not dead, but lives in a spiritual condi-

tion which he cannot remember when he awakes; and a person who dreams may or may not remember his dream. A person under the influence of chloroform may lose all external sensation and yet be conscious of his surroundings. His consciousness is sometimes transferred to his astral body, and while the physical man is asleep and unconscious, and perhaps undergoing some painful surgical operation, the astral man may be awake and conscious and watch the proceedings. A person in his normal condition may hide his emotions, but when under the influence of a drug or an anaesthetic the intellect loses its control, the emotional nature of the person usually manifests its peculiar characteristics. A person in a trance may be fully awake on a higher plane of existence, and be more wise and more intelligent during that state, and when his physical consciousness returns and his attention is attracted to a lower plane, he will usually remember nothing of what he said or did during the previous condition. The highest spiritual energies are during deep and dreamless sleep united with the person's own divine *Atma*, a state which he cannot remember when he awakes; and a person in the state of *Samadhi* lives entirely in his higher consciousness, and may have no knowledge during that state of any event on the lower planes.

Consciousness does not necessarily begin where sensation begins. We see chemicals change their form and colour under the influence of light, and sensitive plants fold their leaves at the touch of an insect, and yet they can hardly be said to be conscious or to realize their existence. An oyster has sensation, but it does not realize its position in nature; a man may feel the divine element within him and be capable of high aspirations; but as long as he does not realize those powers, he can no more use them than he can use money deposited for him in a bank, of the existence of which he knows nothing. Consciousness is therefore a relative term. The more a person learns to realize the true state of his existence, the more he becomes conscious. If he does not realize his true position, he is deluded; if he fully knows himself and his surroundings, he is an adept. To become fully conscious of one's powers is the most difficult problem, and he who solves it, becomes immortal.

The lowest state of consciousness is the purely physical consciousness. It is the consciousness of the animal enjoying animal pleasures or suffering physical pain. It is the realization of the sensation of the nerves, which may either excite pleasure or pain and give rise to the lower emotions. A person giving himself up to such a sensation may become entirely unconscious of every-

thing except that sensation; he—so to say—exists then only in the nerve centre which is the seat of that sensation. It is a degrading sight, to see an intelligent person give way under the influence of a small amount of physical pain or to see him entirely absorbed in gluttony or in the brutal enjoyment of some other animal pleasure. On the other hand history speaks of men and women whose souls rejoiced while their earthly tabernacles were being devoured by flames at the stake, or undergoing the tortures of the rack.

If a person by the power of his will withdraws his attention from any part of his body or from any other object, he then becomes unconscious of any sensation occurring in that part or in that object; or he may concentrate his whole attention in another person or object, and anything that may happen to them, he will then to a certain extent feel as if it had happened to himself. A bird may drop down dead when its mate is killed, and a mother may actually feel the pain created by an accident happening to her child, because no being stands entirely isolated in nature, and the more love unites them, the more do they become conscious that they are one.

So-called death is a cessation of physical sensation; but not a cessation of the sensation of the energies acting on the higher planes. Man passes into another state of existence in which he realizes a new variety of sensations, which are as real to him as the physical sensations experienced during physical life. His consciousness may be immediately transferred to the astral plane, where he may be fully conscious of the emotions that swayed him during his life in his physical body, or he may temporarily fall asleep in his astral form and his consciousness be transferred to the spiritual plane; but sooner or later the still active energies in the astral plane will reawaken a more or less distinct consciousness in that plane. He may fully realize his existence in that plane and may remember the events of his physical life; or he may be like a person who is half aroused from sleep and only incompletely realize the conditions by which he is surrounded.

If, during that state, he again comes in contact with the physical plane by the assistance rendered through the mediumistic organization of persons living on the physical plane, he will become more fully conscious of that lower existence and be attracted to it, and in proportion as he realizes the lower, he will lose sight of the higher.

But as the life-forces on the physical plane become exhausted and the physical and odic bodies dissolve, so the astral energies become exhausted and the astral body dissolves into its elements

sooner or later. There are still higher energies left active, including those belonging to the intellectual, moral and spiritual planes, and when they become fully active, the individual enters his devachanic condition. There these higher energies continue to act, and to realize their existence; consciousness consequently continues to exist, until in the course of time the momentum which they have acquired during physical life is exhausted, and the unconscious monad returns to earth to gather new strength in a new personality by the process of reincarnation.

Consciousness on the astral plane is a realization of the instincts, impulses, emotions and passions belonging to that plane. It may be more or less perfect during life on the physical plane and consist in a vague and undefined feeling of attraction and repulsion, of sympathy and antipathy, and give rise to presentiments and warnings. We meet strangers and at once feel attracted towards them or repelled; a great danger may threaten, and although our physical senses cannot perceive it, our astral consciousness becomes aware of it and the astral man may impress the physical man with a feeling of danger; or the astral man may become fully conscious and describe the coming danger down to its smallest details. Persons whose whole attention is directed to the physical plane will not often perceive presentiments, but persons who habitually live, so to say, in two worlds (meaning two states of consciousness) may have them frequently. In the state of trance or somnambulism, the consciousness is entirely concentrated on the higher planes and forgets the objective existence of the physical body, or looks upon it as a distinct being, which is to a certain extent under its care. It may then prescribe for it as a physician prescribes for a patient, and give directions which, when the physical consciousness awakes, are instinctively followed out; for it is a remarkable fact that a promise made by the astral man is invariably fulfilled by the physical man, although the latter will not remember ever having made any such promise.

As the physical man may dream, so may also the astral man, and if his astral consciousness is not fully active, the sleep-walker may go where the man in his normal state could not go, and the physical body may thereby be exposed to danger.

If the higher consciousness is fully active, the person leads a life during that state quite different from the physical state. Things which are attractive to him in one state may be repulsive to him in the other, and a person may hate another person in his waking condition and worship him while in a trance. What seems illusive to the physical man, is a reality to the astral man, and what appears objective in one state, seems to be a delusion in

another. The physical brain receives distinct impressions only through the physical senses, and the sensations of the astral-brain leave no permanent impressions on the physical brain, and it is only during a half-conscious condition that indistinct impressions from both planes may be perceived.

During the ordinary mesmeric trance the astral consciousness of the person is often not complete, and is more or less influenced by the magnetizer. The magnetized person will describe a certain place correctly, although he may never have been there; provided his magnetizer has been there, and if the latter will imagine a certain object to be in that place, although that object may not be there at all, the mesmerized person will describe it as if it were there. But sometimes the astral man escapes from the subjection of the mesmerizer, he becomes self-conscious and acts independently. As a person in the normal state may be physically conscious, "absent-minded" or wholly unconscious, so the astral individual may be conscious, half-conscious or unconscious. The astral body of a person in a sleep or in trance may be attracted to certain places or persons and visit them without being able to realize its surroundings; it may, as is often the case after separation by death from the physical body—be attracted to places or persons in a half-conscious condition, and being partly magnetized into consciousness by another person, give intelligent answers; or it may, either before or after death, be fully conscious and act with judgment and reason.

If we steadily concentrate our thought on a person or a place, the highest thought-energies actually visit that place. They go to the desired locality, and if the person has been there before, it will not be difficult to find it. If on such occasions our astral principles are sufficiently refined to accompany our thought, then our astral-body will go with it, projected by the power of will, and the more intensely we think of that place, the more easily will this be accomplished. We shall then actually visit that place and we may be conscious of what we are doing; and on awaking to physical consciousness we may or may not remember what we have seen; but if our lower astral principles cling to the physical body, having more affinity with it than with our thoughts, then—although our thought may visit a certain place—consciousness cannot become active there because there is not sufficient material accompanying it to make it act independently.

This then is the coveted secret, how the astral body may be projected to a distance. It is a process which may be acquired by birth or learned by practice. There are certain persons in whom, in consequence of either an inherited peculiarity of their constitu-

tion or from sickness, such a separation between the physical and the astral bodies may voluntarily or involuntarily take place, and the astral body may then either consciously or unconsciously travel to distant places or persons, and either by the assistance of its own odic body or by means of the odic emanations of other persons, it may "materialize" into a visible and tangible form.

A higher state of consciousness than the merely astral consciousness is consciousness on the intellectual and moral planes. The individual rises—so to say—up to the realms of knowledge and justice and bathes in its fountains. A man who is completely immersed in the pursuit of some intellectual object may be conscious of nothing else but that object and not realize his physical surroundings or experience lower emotions. He may be in a state of abstraction, and while his body is in a certain locality, his intellect may wander in the sphere of ideas. A person whose moral consciousness is more or less fully developed, realizes to that extent what is right and what is wrong; he attains to the extent of that knowledge comparative freedom of will and becomes less affected by the emotions which a sense of isolation produces.

At a low stage of life individual consciousness begins. Gradually the animal realizes its position in nature as a form distinct from other forms of being. Its whole attention is given to the claims of its physical wants and its pleasures. If a man occupies himself exclusively with the necessities or desire of an existence that terminates when the physical body ceases to live, and disbelieving in the existence of an unseen universe gives no heed to its voices, he will only realize his existence on the physical plane. To develop a higher consciousness a person should not allow himself to be captivated by the impressions of the senses, but concentrate his attention upon the impressions received from within. There are various modes recommended to accomplish this purpose; but they have generally speaking the same object in view—abstraction of the senses from the exterior world and concentration of the thought upon the interior.

A man may be present at the delivery of an eloquent sermon, and unless he listens to what is said, the sermon will have no effect upon him. A man who never listens to the voice of his conscience will gradually lose the power to hear it; to a person who pays no attention to the meaning of symbols, symbols will cease to have any meaning.

To conquer death, man must become conscious of life in its higher states of activity. His lower consciousness ceases when his physical, odic and astral bodies cease to exist. If the elements that constitute a higher existence are not active during life, they will

also remain inactive after death and there can be no realization of the existence of something that does not exist; but a spiritual consciousness that comes into existence during life on the lower plane, will continue to exist on the higher planes. It does not come into existence on these planes after death because it exists already, but it becomes much more vivid on these planes after the entire activity of the energies acting on the lower planes has been transferred to them.

The difficulty in the way of development consists in making the physical brain capable of receiving the influences of the higher planes, or—in other words—of transferring the higher astral and spiritual consciousness to the physical plane, and this is accomplished by the process of evolution, which may be slow or fast according to the manner in which we assist the process of nature by our own efforts. When this point is reached, the individual ceases to be conscious of being an individual and realizes that he is one with the infinite all. To attain this state of consciousness is the aim of those that desire to arrive at the highest state of perfection.

(To be concluded)

THIRTY spokes together make one wheel;
And they fit into "nothing" at the centre:
Herein lies the usefulness of a carriage.
The clay is moulded to make a pot;
And the clay fits round "nothing":
Herein lies the usefulness of the pot.
Doors and windows are pierced in the walls of a house,
And they fit round "nothing":
Herein lies the usefulness of the house.
Thus it is that, while it must be taken to be advantageous to have
something there,
It must also be taken as useful to have "nothing" there.

—LAO TZU

IN THE LIGHT OF THEOSOPHY

Is it possible for ordinary people to prevent a nuclear war? It is, according to psychologist Paul Chance, whose reflections on human nature appear in *Psychology Today* for June.

Psychological studies have shown that our expectations can become realities. When teachers are led to believe that certain students will do well, they often do; and when they think that certain students will be particularly dense, that is how they turn out to be. Self-fulfilling prophecies occur in the classroom because the teacher's expectations set off a chain of behaviour that makes it likely that the expectation—positive or negative—will be fulfilled.

These findings apply outside the classroom, as other studies of human nature go to show:

Sports provide examples of the role that expectations play in creating the future. Decades ago, many people believed that no one would ever run a mile in under four minutes. But a British runner named Roger Bannister didn't know any better and broke the barrier. Interestingly, after Bannister proved that it was possible to run a mile in less than four minutes, others began to do it and to break his record. Once we know that something is possible, we somehow become capable of doing it.

So it may be with war—and peace. People who are convinced that nuclear war is inevitable may try to ignore the problem entirely. . . . People who hold out the hope that war is preventable may make donations to groups that support arms reduction, or they may spend Saturday mornings writing to Congress about peace legislation. Thus, the decision to embrace cynicism and accept the inevitability of war may be a part of a behavioural chain that makes war more likely. Accepting the view that nuclear war is preventable may be the first step toward preventing it.

Either way, our behaviour has consequences.

Not just our behaviour, but our thoughts too have consequences. "Thoughts are dynamic," says Mr. Judge. "Each one as it leaves the mind has a *vis viva* of its own, proportionate to the intensity with which it was propelled" (*Letters That Have Helped Me*, Indian ed., p. 18). If we think peaceful thoughts, peace we shall have. It is not just government policies but the collective positive thinking of men and women around the world that could prevent a nuclear war.

Some 35,000 years ago, during what is known as the upper Palaeolithic era or the late ice age, there was an upsurge of artistic creativity that represents "a revolutionary shift in the pace and direction of human culture," says John Noble Wilford in his article reprinted from *The New York Times Magazine* in the August *Span*. A transformation swept through the rock shelters, caves and plains of Europe, parts of Asia, Africa and South America, and *homo sapiens* fashioned artifacts and made cave paintings that continue to amaze people even today. Scholars agree that the ice age was "a vanished Golden Age." Wilford writes:

They fashioned art that reflected an increasingly expansive vision of themselves and the world about them. . . . Indeed, it could be said that this was when culture as we know it began. The vitality of these people exceeded the demands of subsistence and procreation. Their thinking leaped from the concrete present to what they could not see or know. They seemed to have learned to deal with the unknown through symbols and fantasy in their art.

But what exactly does the art mean? And why did it appear so suddenly in so many different areas? These are among the most intriguing and confounding questions in anthropology and archaeology. . . . In recent years, the experts have intensified their search for the origins of prehistoric creativity, because few enigmas affect so profoundly our understanding of the greater mystery: How and when and why did we become human?

Most prehistorians believe that the message contained in the art is more complex and profound than can be explained simply by environmental changes. So scholars have developed a number of other explanations for it. . . . Because most of these standard explanations have not proved convincing, we are left with a very real vacuum in our understanding of one of the most important segments of the cultural evolutionary record. . . .

We may never really understand the sources and uses of this new creativity. Kurten [of the University of Helsinki] writes, "One thing is evident, no matter how paradoxical it sounds: It is a materially as well as spiritually rich culture that is reflected in the painted caves; it is also a culture without wars and without heroes apart from the ordinary man and woman." These were the people we once thought of as brutes.

One theory is that these Cro-Magnon men, as they are called, were using symbols and numbers and were thinking in terms of time and continuity. The use of symbols representing abstract concepts, according to one expert, is "at the core of human

culture, of human subsistence activity, of periodic human ritual and ceremony, and of all stories, narratives, tales and myths.”

There is general agreement that this art conveys a message, and that message had its birth in the imagination of men. How can this be unless there were seeds of thought planted there? That is where Theosophy can answer. The traditions of almost all nations place at the beginning of human history a time of happiness and perfection, a “golden age” which has no features of savagery or barbarism, but many of civilization and refinement. In those early days, long, long before the Palaeolithic era, when the lands of Europe were not even above water, there were Divine Instructors who moved among men. It is they who gave the first impulse to civilization and directed human minds to the invention and perfection of all the arts and sciences.

That which is preserved in *unanimous* traditions, only the wilfully blind could reject. Hence we believe in races of beings other than our own in far remote geological periods; in races of ethereal, following *incorporeal*, “*Arupa*,” men, with form but no solid substance, giants who preceded us pigmies; in dynasties of divine beings, those Kings and Instructors of the Third Race in arts and sciences, compared with which our little modern science stands less chance than elementary arithmetic with geometry. (*The Secret Doctrine*, II, 194)

As for the Cro-Magnons and their art, *The Secret Doctrine* has this to say:

Fine races were many of these European cave-men; the Cro-Magnon, for instance. . . . The artistic skill displayed by the old cave-men renders the hypothesis which regards them as approximations to the “*pithecanthropus alalus*”—that very mythical Haeckelian monster—an absurdity requiring no Huxley or Schmidt to expose it. We see in their skill in engraving a *gleam* of Atlantean culture *atavistically* reappearing. (II, 740-41)

It is regrettable that the incidence of child abuse is on the increase in this country. The problem is worldwide and is not new; however, under the stress and strain of modern living and a complex, tension-ridden society, more and more parents are neglecting proper child-rearing and are venting their pent-up passions by abusing their own children. Dharendra Kumar Dixit's article, “Spare the Rod and Save the Child” (*Education Express*, July 20, 1988), unbares many a gruesome truth:

Statistics reveal that the problem has assumed dangerous dimensions. In India, too, the number of such cases is legion and has reached staggering proportions. The visible cases are but the tip of the iceberg. . . .

Child beating is an extreme mode of punishment and is more often than not inconsistent, indiscriminate and disproportionate to the nature and gravity of the actual offence. . . . An exacting taskmaster, it is conclusively established, only suppresses the tendencies of an errant child temporarily. The physical punishment does not prove to be efficacious as it is the very antithesis of any reformatory measure. In fact, such punishment is an affront to democratic values and is repugnant to healthy social norms. . . . Not many perhaps realize that physical punishment in the formative years of a child does incalculable and irretrievable harm to its personality and has psychological repercussions with far-reaching consequences. The suppressed mind can produce myriad maladies—physical and psychic.

The American Psychological Association recently rightly indicted corporal punishment as one of the roots of violence in society. Over the years, psychological data have piled up which link physical punishment with various forms of psychotic pathology. The psychiatrists at the Psychoanalytic Therapy and Research Centre, Tardeo, Bombay, claim to have had child patients even three years old. They assert that when beaten, the children develop all sorts of complex psychological problems.

What are the causes of this child abuse? Why do parents commit such atrocities? . . . Such parents actually need as much help as their children. They have a lot to learn about properly rearing their own offspring and about the challenges and responsibilities of parenthood. There is no exoneration for their immature and irresponsible behaviour and the breach of elementary ethics. . . .

The older generation arrogates to itself the sanctity and sanction of absolute authority. . . . Possessiveness and imposing one's will on the child restricts the growth and development of its personality and amounts to subtle violence. We should never insist that children conform to our ideals of what is good, proper or acceptable and become "revised editions" of ourselves. A child has his own distinct and different identity, with unique talents and traits, limitations and capabilities. A mature and understanding parent will allow the child to retain and foster its own individuality.

Basically, our entire approach towards discipline needs to be revamped. The child is an autonomous individual and its behaviour should be interpreted in a proper perspective with

imagination, understanding and sympathy. Child battering is a problem not only among the poorer sections of society. Many child abusers are financially well placed and highly educated; yet they have not learnt to be wise parents. Fathers and mothers ignorant of the true meaning of life and its purpose, and not realizing in the least that children are timeless souls, can hardly be said to be successful parents. The Ego's status must be recognized and respected.

Atmospheric pollution is rapidly changing our planet in myriad ways. Scientists are only beginning to understand the impact of this on the Earth's life-support systems. We must act immediately, or it may soon be too late to halt the destruction, says Michael McElroy, head of the department of Earth and planetary sciences at Harvard University, in a paper he presented at a conference on the Changing Atmosphere, held in Toronto this June. (*New Scientist*, July 28)

The atmosphere is in many ways an extension of the biosphere. Its composition is changing rapidly for reasons linked ultimately to an expanding human population and our aspirations for a better life.

Humans are now a force for change on a global scale. Our presence is evident from pole to pole, from the depths of the ocean to the heights of the stratosphere. We face an immediate and important challenge: to understand and predict the consequences of our actions and to bring this knowledge to bear on policies so as to preserve the viability of the planet for ourselves and for generations yet unborn. It is an awesome responsibility. We have just begun to appreciate the complexity of the links that regulate the environment for life on Earth. . . .

The greenhouse effect on climate has received widespread attention over the past decade. . . . Concentrations of a number of gases may build up, with implications not only for atmospheric chemistry but also for climate.

The changes in composition of the atmosphere today are caused by the emissions of gases associated with combustion of fossil fuel, from natural environments amended for agriculture, and gases produced by industry for which there are no natural analogues. Carbon dioxide derives from the first of these, methane largely from the second and chlorofluorocarbons from the third. . . .

We need an international approach. The industrialized world,

responsible for so many of the problems, must lead the way. Conservation and a vigorous search for environmentally acceptable sources of energy to replace fossil fuels should receive urgent priority. . . . The question is: can we act in anticipation of the problem, or must we wait until the crisis is obvious, and the time for orderly process is past?

The pace of contemporary change is unprecedented and it is this aspect of the problem that is most bothersome. It is not possible to predict with accuracy the changes in the environment brought about by changes in the composition of the atmosphere; but there are enough warning signs. We need to improve our ability to understand the consequences of change, and intervene, before it is too late, to protect the integrity and diversity of the global life-support system. The task requires global co-operation and a sense of global responsibility, for we live in a world inextricably interconnected. The atmosphere is a global resource. National prerogatives and parochial interests must be subordinated to protect the rights of all the living elements of the planet.

Scientists at an American Association for the Advancement of Science meeting in Chicago have suggested that the misuse of pesticides has inadvertently created "strains of monster bugs" that can no longer be chemically killed. "There are now about 30 species that nothing can kill," according to Robert Metcalf, a biology professor at the University of Illinois. Brian Croft, a professor of entomology at Oregon State University, said that the problem threatens agriculture and health around the world. (Newsletter No. 64, 1988, of the World Wide Fund for Nature-India)

According to United Press International, resistant strains result from the survival of pests that are able to develop enzymes that detoxify a pesticide or slow its penetration. The scientists suggest that the current method of controlling insects which usually involves developing a new pesticide and then saturating the intended victim, actually results in making the insect immune. They offered two examples:

Malaria had been nearly eliminated from many parts of the world until the World Health Organization decided to eradicate it by using insecticides. All it had to show for its efforts was "a race of malaria-carrying mosquitoes virtually immune to insecticides." Cotton bollworms were a second example. "Most of them were

fairly well regulated by their natural predators and when we started throwing pesticides all over the place, we killed our insect friends as well."

Metcalf and Croft contend these cases need not have happened and that prudent "integrated pest management" may prevent future occurrences. The technique involves the alternate use of various pesticides and more important still, the reintroduction of natural predators.

In measures for the elimination of even the most noxious species, due regard has to be paid to the effect on other organisms. Indiscriminate use of pesticides has the detrimental effect of upsetting the balance of nature. This seems to be more and more noticeable and has induced those who have the general benefit in view to seek other methods of dealing with pests. We need to increase our knowledge of the purpose served by the infinite variety of flora and fauna that inhabit the earth instead of dividing them into watertight compartments that we label "useful" and "harmful." There is not a creature but can serve some useful purpose.

Some philosophical aspects of "The Importance of Dialogue Today" are discussed by Prof. O. F. Bollnow of the University of Tübingen, in *Universitas* (Quarterly German Review of the Arts and Sciences), Vol. 30, No. 1, 1988. Dialogue between individuals, groups and nations would go a long way towards easing tensions and creating the right climate for mutual understanding.

For most human beings it is difficult to accept that one's own conceptions are not always right, that it is possible to have other ideas on a subject. The first requisite for the success of a dialogue is the recognition that the other person has the same right to his opinion as we have to ours, and that perhaps he might be right.

The first precondition of real dialogue is the capacity to listen to the other. It means to recognize that the other wants to say something to me, something important to me, which I have to think about, and may oblige me, if occasion arises, to change my opinion. . . . But for a dialogue to be successful, we need a second element, *i.e.*, that we say openly what we think, without reservation. . . . It presumes that the other will not misuse one's words and is ready on his side to enter into a dialogue with the same frankness. . . .

The fact that one must not absolutely get one's own way, that

one seeks with all one's might to reach agreement, necessitates reason as opposed to the blindness of passion. . . . If we want to succeed we need mutual trust. Human beings of different sides must first understand each other, and then they can communicate. . . .

In this situation I see one solution. It is the education of youth. What can educators do in order to bring up a peace-loving generation which feels responsible for peace?

It is the task of education to do away with all enemy-images, whatever they may be, and to underline that to be different does not mean to be inferior, that behind outward signs, which may seem strange at first view, there is a human being who is related to us in a friendly way through being human. Schoolbooks should be thoroughly revised on this point. That leads us automatically to the second point: the best way to dismantle discord and to establish friendship between peoples is that people become acquainted with each other across national borders. . . .

Not less important is a third point: deep in the human soul, particularly in the case of young people, there is the tendency to intoxicate oneself with heroic feelings, to enjoy danger as an intensified experience of life and to despise any peaceful and orderly life. The particular task of education is to counter these tendencies. . . . But there is a fourth point which I find very important. That is education towards dialogue, towards the readiness and capability to dialogue, for that is the indispensable pre-condition for understanding between hostile parties. This is, of course, not a subject for teaching and instructing, but a matter of continuous training. A real dialogue cannot be taught, but has to be practised. This is only possible if the educator practises the dialogue with young people and involves them in dialogue training.

To develop within the hearts of the younger generation the capacity and the readiness for a real dialogue would be the most important contribution of education for a peaceful world which is not threatened by war.

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The United Lodge of Theosophists

DECLARATION

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