

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

THE THEOSOPHICAL MOVEMENT

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THE ILLUSION OF TOMORROW

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The boy so long delights in his play, the youth so long pursues his beloved, the old so long brood over melancholy thoughts, that no man meditates on the supreme being.

IT is natural for all men, at some time in the course of their existence, to aspire to better things, to long for lives of merit and usefulness. It matters not what the nature of the ideal may be—whether of art, music, literature or poetry, or whether it be a life of devotion such as that described by Krishna in the *Bhagavad-Gita*—"Some day," we say, "we shall take the higher road. Some day, we shall attain." The inspiration of an ideal held has the power to dispel all present gloom, to kindle the imagination, and to keep one going through the darkest of circumstances. It has the power to fire the enthusiasm and to sustain one's hope over an indefinite period of time. But ideals, as such, are but possibilities—especially on this plane of physical existence. They are *seeds* for future growth and realization, which require to be planted, nurtured and sustained. Focalized through Mind, energized through Will and transformed through Devotion into present realities, they become potent endowments for the common human good.

All long for better things, but few take the steps that lead to their attainment. Some say there is no time to spare, that the press of events is too demanding. Some say their Karma is such that they are in no position to engage in nobler work. Others *intend* to do so, and are only waiting until their "ship comes in," when travel on the Path will be unimpeded by irksome financial burdens. Still others are of the opinion that because of Kali-Yuga nobler ideals and aspirations must await the rise of a better age. Thus it is that the boy waits until youth, the youth waits until old age, and the old complain

that it is too late—victims all, of the illusion of tomorrow.

One of the greatest delusions of our age is the idea that the higher life requires special conditions, or that it will be easier in the future than it is at the present time. The very conditions in which one finds oneself are those most suited to one's spiritual growth—if one but views them aright. Outer circumstances are intimately related to the inner nature of the experiencer, and contain in themselves such tests and trials as will exercise the virtues one needs to develop.

The tendency to procrastinate, to put off until tomorrow that which should be done today, is a Karmic heritage of the race that has placed mankind a million years behind in its evolution. Except for the necessary task of earning a livelihood, our time, for the most part, is wasted. We vacillate from trifle to trifle, from one set of demanding circumstances to another, with the result that, at the end of our lives, little of real advance has been achieved. Why is this so? Why is it that, in spite of countless types of labour-saving devices, we are usually *behind* the event, and always in a hurry to catch up with things and affairs that press themselves upon our attention? Why is it that we have no time for worthy pursuits?

To blame Kali-Yuga is to mistake effect for cause, to shift the onus of responsibility onto something outside, when it belongs upon ourselves. Kali-Yuga, it is true, is an age of psychic and mental unrest. It is an age when greed and ambition are the rule, while divine aspirations are an abnormality. But is this a reason to contend that *we* must be greedy and ambitious? Is it the teaching of the Masters that, because we are living in an age of darkness, and under difficult circumstances, our lives must be dark and disordered, and our characters blotted with the sins of sloth and indifference? If this were true, man would be but a puppet—a mere pawn, moved by blind forces upon a meaningless chess-board of fate.

Kali is not someone omnipotent, external to man, who rules our thoughts and causes our sins and troubles. In days of old, Kali was "a benevolent goddess, a being of light and goodness," whose work, in the words of H. P. Blavatsky, was "to bring about reconciliation between Brahma and the gods." If the "female aspect of Siva" has become now a dark and bloodthirsty being, it is because it was created such by man. Man himself is the maker and sustainer of all cycles, and he alone can institute the causes for a better age. Kali will change its colour only when the heart of man is changed.

He who blames *time* for his failure to achieve, likewise mistakes illusion for reality. For what is time, after all? Is it a thing, or a being, or anything whatsoever external to man—or is it inner? According to *The*

Secret Doctrine, "Time is only an illusion produced by the succession of our states of consciousness as we travel through eternal duration." It is man himself who creates the illusion, and he alone determines the length of its duration. One has much time or little for his use—depending upon where he centres his consciousness—that is to say, upon whether it is placed in that part of his being which is eternal, or in his evanescent, changing personality. In the Christian Bible is a verse saying that one day is as a thousand years to the Lord and a thousand years as one day. Such is the concept of time to the Soul. But the man who lives in his body and centres his consciousness entirely on the plane of physical sensation is swallowed up in the swirl of moments. Rushing feverishly from one perishable experience to another, he can think of nothing else, has time for nothing but the gratification of his desires.

To complain of being too young or too old to undertake the life of devotion is to forget what one is as an Eternal Soul. What concern has the Eternal with age? What care the Masters whether one's body is 20 years old or 100, whether it is male or female, rich or poor, pleasantly surrounded or living in the most sordid circumstances? All such considerations pertain to the purgations of matter, with which the Masters have nothing to do. Their concern is with the welfare of the inner man—that he assume his rightful position of grace and divinity, that he live in the aura of his timeless Self. In the eyes of the Master, a disciple is known by the light of his soul, not by the activity of his body; by purity of mind and heart, not by the fervour of his emotions; by Will and effort, not by promises or intentions.

Few individuals, in their lives, show signs of purpose or design. Few are so ordered in their thinking or living that they are in any way prepared to carry through in the pursuit of their heart's desire. Where is the man, for example, who meets the programme of a day's activity with plan or preparation? Where is the individual who takes time out to determine the order of importance in the things he desires or is required to do? Where is the person who takes an inventory of himself, so as to weed out the visionary and unnecessary, to make room for the practical and real? For the most part, we neglect, throughout the whole of our lives, that which we feel most duty-bound to do. We indulge the desires of the flesh while we postpone the opportunities of Soul—awaiting a tomorrow that never comes.

It has been said: if you wish something done, ask a busy man to do it. The truth of this adage traces undoubtedly to the fact that a busy person does not procrastinate or make excuses—but acts. Having established the

habit of doing, he is awake and ready for every occasion. It is not that other people do not possess the same power to do, or that their ability is necessarily inferior to that of the *Doer*—but simply that they have failed to use their power and ability. Victims of materialistic philosophies and religions, they rely too much upon externals, upon the force of circumstances or the whim of a personal saviour.

How is it possible to assume a position of power and confidence so long as a person places his moral centre of gravity outside himself? How can he expect to face life and its trials, or to achieve the things he desires to do, if he believes himself to be the victim of the chaotic waves of matter, or the puppet of an arbitrary God? Theosophy teaches man to look up and aspire to the greatness that is his, inside, to assume the position of Divinity, to become master of his fate. There is a power in the soul that can accomplish seeming miracles—if only it is put to use.

He who would reach the goal must at some time make a vow. He must affirm the eminence of his Divine Self—which is above chance or circumstance, and beyond the pressure of time or cycles. It is not enough to sit and wait for Karma to clear away the old before instituting the pattern of the new. The whole order of Nature indicates that the process of life is *becoming*—and that it works from within outwards. The withered leaves of the tree's old growth do not detach themselves from the twig voluntarily. They are pushed off the limb from within, literally forced to depart by an inner impulse that prepares the way for the new. So it is with man, who stands at the front of the great wave of life. He must affirm the position of master in his kingdom. Will-action must precede outer change in condition. The light of the Satya age must dawn in the mind and heart of the race before the darkness of Kali will depart. One must *become* a disciple before the outer sign is bestowed. "*Now is the only time we have!*"

PLANS for the future need not be made; for if every present duty is performed, all plans will be made by nature.

—TIBETAN SAYING

THE APPLICATION OF THEOSOPHICAL THEORIES

[This article by W. Q. Judge first appeared in *The Occult Word* for May 1886.]

THE mistake is being made by a great many persons, among them being Theosophists, of applying several of the doctrines current in Theosophical literature to only one or two phases of a question or to only one thing at a time, limiting rules which have universal application to a few cases, when in fact all those doctrines which have been current in the East for so long a time should be universally applied. For instance, take the law of Karma. Some people say, "yes, we believe in that," but they only apply it to human beings. They consider it only in its relation to their own acts or to the acts of all men. Sometimes they fail to see that it has its effect not only on themselves and their fellows, but as well on the greatest of Mahatmas. Those great Beings are not exempt from it; in fact they are, so to say, more bound by it than we are. Although they are said to be *above Karma*—this is only to be taken to mean that they have escaped from the wheel of Samsara (which means the wheel of life and death, or rebirths)—at the same time we will find them often unable to act in a given case. Why? If they have transcended Karma, how can it be possible that in any instance they may not break the law, or perform certain acts which to us seem to be proper at just that juncture? Why can they not, say in the case of a chela who has worked for them and for the cause for years with the most exalted unselfishness, interfere and save him from suddenly falling or being overwhelmed by horrible misfortune; or interfere to help or direct a movement? It is because they have become part of the great law of Karma itself. It would be impossible for them to lift a finger.

Again, we know that at a certain period of progress, far above the sublunary world, the adept reaches a point when he may, if he so chooses, formulate a wish that he might be one of the *Devas*, one of that bright host of beings of whose pleasure, glory and power we can have no idea. The mere formulation of the wish is enough. At that moment he becomes one of the *Devas*. He then for a period of time which in its extent is incalculable, enjoys that condition—then what? Then he has to begin again low down in the scale, in a mode and for a purpose which it would be useless to detail here, because it could not be understood, and also because I am not able to put it in any language with which I am conversant. In this, then, is not this particular adept who thus fell, subject to the law of Karma?

There is in the Hindoo books a pretty story which illustrates this. A certain man heard that every day a most beautiful woman rose up out of the sea, and combed her hair. He resolved that he would go to see her. He went, and she

rose up as usual. He sprang into the sea *behind her*, and with her went down to her abode. There he lived with her for a vast length of time. One day she said she had to go away and stated that he must not touch a picture which was on the wall, and then departed. In a few days, fired by curiosity, he went to look at the picture; saw that it was an enameled one of a most ravishingly beautiful person, and he put out his hand to touch it. At that moment the foot of the figure suddenly enlarged, flew out from the frame, and sent him back to the scenes of earth, where he met with only sorrow and trouble.

The law of Karma must be applied to everything. Nothing is exempt from it. It rules the vital molecule from plant up to Brahma himself. Apply it then to the vegetable, animal and human kingdom alike.

Another law is that of Reincarnation. This is not to be confined only to the souls and bodies of men. Why not use it for every branch of nature to which it may be applicable? Not only are we, men and women, reincarnated, but also every molecule of which our bodies are composed. In what way, then, can we connect this rule with all of our thoughts? Does it apply there? It seems to me that it does, and with as much force as anywhere. Each thought is of definite length. It does not last for over what we may call an instant, but the time of its duration is in fact much shorter. It springs into life and then it dies; but it is at once reborn in the form of another thought. And thus the process goes on from moment to moment, from hour to hour, from day to day. And each one of these reincarnated thoughts lives its life, some good, some bad, some so terrible in their nature that if we could see them we would shrink back in affright. Further than that, a number of these thoughts form themselves into a certain idea, and it dies to be reincarnated in its time. Thus on rolls this vast flood. Will it overwhelm us? It may; it often does. Let us then make our thoughts pure. Our thoughts are the matrix, the mine, the fountain, the source of all that we are and of all that we may be.

ANYTHING which is at variance and enmity with itself is not likely to be in union or harmony with any other thing.

—PLATO

THE GITA WAY OF LIVING

I produce myself among creatures, O son of Bharata, whenever there is a decline of virtue and an insurrection of vice and injustice in the world; and thus I incarnate from age to age for the preservation of the just, the destruction of the wicked, and the establishment of righteousness.

—*Bhagavad-Gita*

IF the lessons of history are scanned, it is clear that whenever there is a decline of virtue and an insurrection of vice and injustice, there is the collapse of a civilization. Ancient Indian philosophers taught that the Law of Cycles operates everywhere in Nature and throughout human history. That which the Greeks called *kuklos*, the Hindus called *chakra*—the circle or wheel of evolution which revolves continuously, and while revolving ascends, thus forming a spiral. It is commonly said, "History repeats itself"; ancient philosophers added, "History repeats itself, but ever on a higher spiral." Civilizations rise and fall, to rise again. There is a time-process in human evolution which the ancients knew of: there are ages of Iron, Copper, Silver and Gold; these are but another version of the old Hindu teaching of the *yugas*, also four in number. Human civilizations rise and fall, encompassing cycles, large and small, golden with the radiance of truth during *Satya Yuga*, and hard as iron with the selfishness of the dark *Kali Yuga*.

But besides a time-process there is a space-process. There are times and cycles when the rise and fall of culture and civilization are confined to a small area, like the Greek civilization, at other times, to a larger area, like the Egyptian civilization; and again at other times the whole world is affected. Just as there are cycles of long or short duration connected with civilizations, so there are small or vast geographical areas connected with civilizations. The European concept of human history was till lately very circumscribed; and many even today date the birth of civilization with the Greeks, though archaeologists have discovered the glories of anterior eras. Indian Puranic philosophy has preserved in the form of myths and folklore the wonderful story of humanities, not thousands but millions of years old. Modern Theosophy is but a restatement of ancient Eastern Philosophy, and in its teachings will be found that ancient instruction.

The rise and fall of civilizations are but the means by which humanity evolves and progresses. This civilization of ours may go down one day, as others have gone down in the past, but we ourselves will survive to build other civilizations. Our future capacity to build new civilizations is being acquired by us now; as long as we learn the lessons that Nature has to teach, we are doing the right thing. We have, however, a duty to our own civilization. The

first principle to learn and to apply is not to depend on our so-called leaders. Priests and popes, politicians and dictators have failed; they never saved the souls of people in the past. Each one has to become his own saviour, and by saving his own soul he will help to save others as well.

And that is the first lesson to learn: to take the direction of our life in our own hands. Let us seek the light of wisdom for ourselves; let us develop the strength of a noble character, so that the light of the Spirit within us may shine forth for the benefit of all. This is no easy task. People often throw away one religion, only to embrace another; they leave the church and enter the fold of science—but only to believe. Giving up the dogmas of religion, they accept the dogmas of science. Where shall we then find truth? How shall we seek it?

When we survey the field of knowledge from the most ancient cycles, we come upon certain truths, embodied now in one form, now in another; but the truths are ever the same. Take the message that comes from the architectural remains of old civilizations. The pyramids of Egypt and of Central and South America, the Angkor Vat in Cambodia, the caves and temples of ancient India—these bring a message, not only of the vast knowledge that their builders possessed, but also about human progress, the meaning and purpose of human life. These architectural remains are spiritual symbols, for in the old days architecture had its sacred and esoteric side. Again, we get a similar symbolic message from archaeological discoveries; we have not learnt everything when we have admired the beauty of the finds. Every urn, every artefact, tells its own tale, and that is not always the story of ordinary life. Then we have records: the papyri of Egypt, the tiles of Assyria, the palm-leaf manuscripts of India and of China. All these indicate, directly, the knowledge that the ancients possessed. When we compare the old-world knowledge, going from China to Peru, we find that there is a remarkable similarity of ideas and instructions. Is it not striking that pyramid structures are to be found in Egypt and in the Americas? But much more striking is the similarity of views and teachings in the ancient records. The *Tao Te King* of China and the *Bhagavad-Gita* of India teach the same truths; the description of hell and heaven in Hindu texts is similar to that which we find in the Egyptian *Book of the Dead*; and so on. Not in the ever-changing and conflicting knowledge of the moderns but in the wisdom of the ancients can we find light and guidance and help.

So that is the second lesson to be learnt. When we have discarded the personal authority of priests and politicians, we should seek the light of Truth from the Sages of the ancient world, the creators of mental, moral and spiritual Pyramids—veritable lighthouses which signal to us to quit the

stormy ocean of modern civilization and come to the haven of peace, to the harbour of soul-culture.

Some of the very questions we are asking today were asked by Arjuna, in his perplexity and bewilderment, in the *Bhagavad-Gita*. It has a message for every one of us. The central message of the *Gita* is that progress and civilization are but the means of soul-evolution. Bodies are born and die; families and castes emerge in their purity and disappear in their corruption; races and cultures rise and then fall. All these offer the human soul avenues of growth; all these come and go, but the soul survives. Krishna says:

I myself never was not, nor thou, nor all the princes of the earth; nor shall we ever hereafter cease to be. (II, 12)

There is no existence for that which does not exist, nor is there any non-existence for what exists. By those who see the truth and look into the principles of things, the ultimate characteristic of both is seen. (II, 16)

This can be applied to our conditions. Krishna says: Why lament, why worry about things that are mortal and perishable? Bodies and families, states and nations—these are but the forms of life, and forms must disintegrate. But there is that which is immortal; in all these forms that are going to die, there is something that will survive—that is Real; the perishable is unreal. Having said this, Krishna pointedly asserts the grand central message of the *Gita*:

Never the spirit was born; the spirit shall cease to be never;
 Never was time it was not; End and Beginning are dreams!
 Birthless and deathless and changeless remaineth the spirit for ever;
 Death hath not touched it at all, dead though the house of it seems!
 (*The Song Celestial*, Chapter II)

That is the first great truth we learn from the *Gita* and we must apply it to our present-day conditions. Krishna, the Divine Personage, was not concerned with preserving caste or race, but was most earnestly concerned that men and women recognize their own place in the scheme of evolution. When Arjuna, the disciple, points out that destruction of civilization is going to take place, that impurity of caste is going to lead to degradation of the race and of the state, Krishna says that caste and country matter not; what matters is that each human soul, which is divine and immortal, recognize its own divinity and immortality. The *Gita* points out in many places that these bodies of ours being mortal are bound to perish. Death is certain; there is no question about it. The question is how the individual is going to live, how he is going to act, so that death is experienced nobly.

Making applications to our own conditions, we can say that we human beings, exercising our birthright of free choice and free thought, are builders

of state and civilization. The individual is not for the state; the state is for the individual. Like bodies and buildings, the state and the nation must sooner or later perish, but the spirit and soul, who is the real in us, will go on. When we fix our minds on perishable things, when mortal objects become goals of life, we take the wrong course. When governments prepare their citizens for war, those citizens are not creative and constructive builders; they are preparing merely to die. The *Gita* brings the message of life; it does teach about death, but it values it at its true worth. It says that all bodies are bound to perish, but the soul is the Eternal Pilgrim; as long as it is not recognized that the spirit in man is immortal and that the body is the instrument of the soul, in and through which the soul learns, people will not value death correctly. The *Gita* teaches us how to live and therefore recognizes death as but an incident in the process of living. Teaching that the soul lives on, it says that death does not make any real difference to it, because that soul, in course of time, takes another birth, gets another body, to *proceed* with the task of life, to *continue* its own pilgrimage. We did not begin life when we were born a few years ago; life will not end when a few years hence death occurs. Life is a continuous process. Living is a long and eternal pilgrimage, and births and deaths of the body are but passing incidents for the ever-progressing soul. And therefore the *Gita* conveys the noble teaching about reincarnation: as souls we have lived before on earth and are now here for the purpose of continuing our task and our journey.

As a man throweth away old garments and putteth on new, even so the dweller in the body, having quitted its old mortal frames, entereth into others which are new. (II, 22)

This truth of reincarnation is important. It not only offers us a thoroughly satisfactory solution to the many puzzles of life; it also endows life with a sacred purpose. Reincarnation destroys racial pride, national arrogance, false patriotism, all kinds of seeming distinctions. How? The soul is sex-less: in one life it may wear a male body, in another a female body. The soul is nation-less: in one life it may be working in India, in another life in Russia. The soul is race-less: at one time it belongs to the Germanic people, at another time to the Jewish people; and so on. Reincarnation is the great leveller, but it does not destroy the distinctions and differences that are part and parcel of the order of Nature. Reincarnation brings clear perception of the place and value of everthing. For instance, reincarnation unfolds in us true patriotism, pure love which is not blind but which brings the vision of the place our own nation occupies in its relations with other nations. But the fundamental truth of reincarnation concerns the mode and the method that the soul must adopt

during life. Having recognized that it has lived many lives before and is going to live many times in the hereafter, the soul learns the method of right living.

It is the *soul* that must live. For most men and women the soul does not live. Our sense-weaknesses and lower longings rule us in all our affairs. The *Gita* says that the soul must be awakened in the service of all. That is the grand truth. The soul must be awakened in the service of our family, our city, our country and race, in the service of the world and mankind. We must awaken the highest and purest aspect of life in us so that we may use it for the betterment and uplift of all. This task of awakening the highest and purest aspect of life is vast and prolonged and it takes many lives, especially as we go round and round, misguided by those we trust and whom we call our leaders. Not only does the *Gita* tell us of the objective; it also goes into details and tells us what we should do to awaken the highest aspect of ourselves for the service of the world.

What is the method? Do not run away from the world but look upon it as the field of duty. We look upon the world as so much property to be got hold of by us. We are all the time planning how much we can obtain of and from the world. In our own personal lives we are plundering; our nations through our chosen representatives are plundering. Where are the people who look upon their own province in life as their field of duty? Who today deliberately sets out to make his or her own sphere of action the sphere of duty?

Our task is to do our duty by every duty, but to discharge all duties in a particular way. The *Gita* advises: (1) Do not perform actions that are evil. (2) Duty is that which it is necessary for us to do; that which is not necessary is not duty. (3) Do not run away from duties because they are unpleasant, any more than invent duties because they seem pleasant. (4) Do not undertake the duties of another, for that is dangerous. (5) In discharging duties, that is, in performing necessary actions, do not be concerned with the results; do that which has to be done without looking for reward.

In our personal life or in national life, these should become our guiding principles. All Great Teachers have given the same truths age after age, in every land and country. These Master-Minds, these Perfected Hearts, are Living Souls, and by dwelling upon the truths They taught we come near to these Great Souls who embody these truths. They are Lords of Light, who guide us in our darkness; Lords of Duty, who reveal in Their Sacrifice the Path of Duty for us to walk. May Their Light and Their Sacrifice enable us to awaken the slumbering soul within ourselves, so that we too may discharge our obligations looking upon the world as the Field of Duty!

THE SPIRITUAL LIFE

THE chief object of the present Theosophical Movement is to promulgate the ancient teachings of the Wisdom-Religion as recorded in the writings of H. P. Blavatsky; and the chief aim of this labour of dissemination of the truths of Theosophy is to enable ordinary men and women to taste the sweetness that comes from the study and practice of these truths.

One of the means by which we can seek these truths, the Spiritual Wisdom, is the asking of questions, and in that process itself we must note one of the requisites of the spiritual life. No one can live the Higher Life successfully unless he becomes an enquirer, unless he begins to ask questions and is willing to receive answers. Each one of us has to learn the theory before he can apply and practise, and the stage of enquiry and questioning is the right beginning. But what shall we enquire about? On what will our questions be based? Theosophy awakens in the individual a desire to know something about himself, his own nature, what he is now and here, and why he is in disposition and in character different from his neighbour. The problems of good and evil in the world and within himself—his pleasures and pains—present to him the fundamental problems of life on which his enquiry starts.

In studying the Theosophical answers to these problems, he comes upon an important fact. The living of the higher or spiritual life requires specific knowledge. Just as a house or a bridge cannot be built without the knowledge that the engineer possesses; just as to become a writer one requires some practice and a fair knowledge of the language one uses, its grammar and syntax, so also one cannot just desire to live a nobler and better existence than one has led in the past, and begin, so to speak, in the air. One must possess knowledge; one must learn the rules of soul-life; and then only can one begin to practise. So knowledge is necessary, and while questions represent the early first step, the aspirant next grows to recognize the value of study. Theosophical study is to the soul what nourishment is to the body.

Next, Theosophical study reveals that our task with ourselves is twofold: purification of the lower nature and the radiating forth of the higher. Purity of the lower is fourfold: purity of actions which makes the body pure; purity of speech which makes our actions pure; purity of feelings which makes our speech pure; purity of thoughts which makes our feelings pure. So the starting point is our mind and our thoughts. Note the stages: (1) Mind-control and pure-thinking cleanses the moral character, transforming low desires into high aspirations. (2) Increase of virtue, right morality, manifests in speech—not only truthful speech, not only kind speech, but also wise speech. (3) When we guard our speech and control those living messengers called

words, we are on the way to performing pure deeds. (4) Pure deeds, noble, good and unselfish acts, give the real baptism, the true bath that cleanses and purifies the body, so that radiance streams forth at every orifice.

But side by side with the control and purification of the lower nature we must undertake the development of the higher. And that is a triple task. (1) There is study and contemplation of universal and impersonal truths, which develops Intuition. Buddhi or Intuition is that without which the spiritual life is impossible. Study of cosmic ultimates, of the grand truths of the metaphysical and spiritual universe, frees our human mind from petty ideas, from mean feelings, from small talk, from selfish actions. So, the first development is that of Intuition. (2) The practice and application of what is studied and understood develops the spirit of brotherliness, of compassion, of altruism. We need to develop within us the spirit of charity and real devotion, and that can only be done by practice and application of what the purified head has understood. (3) Finally, such practice must lead to promulgation *in* life, *by* a life of brotherhood and compassion—brotherhood founded on justice, and compassion wedded to wisdom. Promulgation by speech and by deed should result from promulgation by thought and by feeling, and such promulgation brings us the vision of the Self in all and of all.

The individual who has attained the fourfold purity, who has unfolded the triple soul-power fully, is the Adept, the Master, the Great Soul or Mahatma. Just as in every science and philosophy there are teachers and professors, so also in the scientific religion and the religious science of Theosophy there are Teachers and Professors and they are the Mahatmas or the Adepts. As an aspirant purifies himself, as he lives the life according to the Discipline, the Masters throw Their Light on his path; as he goes further and develops his soul-faculties of Wisdom and Compassion, he is able to hear Their Voice, which is the Voice of the Silence. Then bliss and peace and understanding are his, and though many difficulties and many temptations assail him, they do not overthrow him.

The search for the Masters is an interior process. The Great Gurus are found, not in the world of the senses, but in the world of the Hidden Heart. Their Promise holds true today as of yore:

Every step made by one in our direction will force us to make one toward him.

THE DISCIPLE'S TASK

Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe...

—*The Voice of the Silence*

ONE of the rules of discipleship imposes upon the Teacher the responsibility of taking care that the disciple's mind "is thoroughly purified and at peace with all, especially *with his other Selves*" (co-disciples). Otherwise, says the same Rule, "the words of Wisdom and of the good Law shall scatter and be picked up by the winds." Heavy responsibility this, and yet the Teacher has to take up the burden as a loving act of sacrifice, knowing full well the pain and torture which will be his through the thorns which the disciples are likely to sow for his unprotected feet. Hard, indeed, is the Karma of the Teacher for this vicarious responsibility, but how nobler by far is this voluntary act of inviting suffering in order that other Souls may bloom, than the selfish attempt to safeguard the salvation of one's own Soul! All honour and homage to the Gurus and the "little Gurus" who thus act for others. Theirs on a higher plane is the unselfish, the unrequited love of a mother for her young.

But just because this heavy burden is assumed is the responsibility of the disciple heightened. His own love and devotion to the Teacher is a thing of beauty which must grow and flower through the years as his inner perception awakes. But in step with this awakening must also arise the brotherly feelings, the strong coherence which must bind him to each of his co-disciples. It is his preliminary task to achieve this in some slight measure at least, for unless he enters upon this task within the limits of his conscious effort, most if not all of the teaching will remain incomprehensible. The disciple has first to understand why this must be so. Reverence to the Teacher is understandable because it is he who gives that which no money or tears can buy and because it is the Guru alone who can give the disciple his second birth. However, at least in the early stages, the disciple rarely understands or acknowledges to his own Soul the importance and the sacredness of the ties that bind him to his co-disciples through the power of the common aim and the identical resolve to study, to serve and to sacrifice. Since the commingling of the disciples is necessary as an aid towards the living of the higher life and the understanding of the Soul of things, it follows that each disciple is expected to exert himself to find out the particular contribution which each of his co-disciples has made in these directions, and which he can with safety emulate. Were that contribution lacking, there would have been no entry into the Brotherhood. It therefore

follows that the search of that priceless good which made the selection of the disciple possible is incumbent upon the companions. To be worthy of discipleship one must have a vigilant mind and a deeper perception.

If each disciple brings by way of his contribution towards the Brotherhood the pearl of great price which he has with great pain and difficulty retrieved from the ocean depths of life, he also brings into the Brotherhood his follies and foibles, his lesser and larger vices, his vanity and attachments to sense and earth-life. If in spite of these severe drawbacks he was permitted entry, it follows that his merit deserved the companionship despite the many hindrances. It may perchance happen that the other disciples see only the weakness and the failure, the clogging dirt and the dimness of intellect, and seeing these, shy away from the companion in revulsion. Such attitudes do spring up, for the personality is ever ready to seek out chinks in the disciple's armour. At such times, the whole group of disciples suffers an eclipse. The inner lines of sympathy which bind disciple to disciple are put in violent disarray like quivering nerves, and for a time all is confusion. Whenever disunity prevails, a companion has failed to recognize the magnetic strength which the other companion contributed to the group and without the help of which the whole disintegrates into fragments.

It is on occasions such as these that valuable lessons can be learnt. For maintaining harmony within the group, the Teacher after all has the more onerous responsibility. He has not only to set the example of a blameless, self-sacrificing life. He has to show patience and resourcefulness of a very high order so as to attune the minds and hearts of those in his charge to the discipline and the Rules which the chelas are pledged to observe. His can never be the "holier than thou" attitude. He cannot attribute the slowing down of progress to the innate weaknesses of the disciples. Too great a care for one pupil's welfare may be as injurious as a marked indifference towards one who lags behind. The Teacher has to keep his own individuality and personality wide apart when dealing with problems that pertain to the inner life of his pupils. Adjustments have to be so made as to bring opposing forces and divergent views into a state of equilibrium. The magnetism of the group has to be maintained at the balance point.

Since inner strife and imbalance result from the presence of a thought not consubstantial with the harmonious essence which pervades the inner and higher planes of being, the Teacher has to seek out the thought sequence which in the pupil poisons his inner currents and vitiates his atmosphere. Once the correct diagnosis is achieved, the remedy can be searched for in the Scriptures. The aphorisms of Patanjali, the ethical

wisdom of *The Voice of the Silence*; the guidelines to discipline clearly set out in *Light on the Path*—any of these could furnish the basis of a self-cure. But the whole fund of Occult axioms would be useless if the student is unaware, as so often happens, of the fever raging within himself.

It has to be remembered that the disciple who is just emerging from the world of ordinary men is still susceptible to the pitfalls of sense. He may mistakenly think that his actions are based on the unassailable basis of the Wisdom-Religion. He may think that his co-disciple is on the path of error, and in his lofty superior fashion he may consider it his duty to make his brother change to his own ways of thought. It is considerations such as these which are the graveyards of tolerance, humility and brotherliness. It is an analogous reason that the good law warns against backbiting and slander, the carrying of tales or the unjust criticism of any person or of the work he does for the amelioration of the race. It is no doubt true that before the disciple joined the Brotherhood, he, as a man of the world, had passed through these selfsame dark phases of behaviour. By the mere act of joining the Brotherhood he does not bid farewell to these questionable traits of his character. On the contrary, he will find that they have acquired a tenacious pertinacity of return which plagues his life and often nullifies his efforts. He has to learn that what in fact happens is that nature presents the same set pattern of his former desires to see if with added knowledge and nobler companionship he weans himself away from the paths of *avidya* and irresponsibility. This in fact is his great opportunity, his golden chance of leaping across the abyss which separates things impersonal from things personal.

The neophyte becomes a disciple when he no longer desires to break the laws which govern his life.

RESPECT, for others and for oneself, is at the root of every virtue; disrespect, at the root of every vice. The respect and disrespect take many forms.

—RABBI MOSHE HAKOTUN

"BECOME AS LITTLE CHILDREN"

The pupil must regain the child state he has lost ere the first sound can fall upon his ear.

THESE interesting words appear in Fragment I of *The Voice of the Silence*. They are reminiscent of the advice given by Jesus (*St. Matthew*, XVIII, 3), who tells us that unless we "become as little children," we "shall not enter into the kingdom of heaven."

What, in reality, does all this signify? Must we become as childish as we were in our schooldays, or is there a much deeper meaning to it all? The key lies in understanding the difference between "childish" and "childlike."

It is a fact of today's society that "growing up" means becoming altogether more brutal and vulgar. "Adult" entertainment is that which contains the greatest preponderance of four-letter words and violent images. The degradation of the creative impulse in man, which in its lowest manifestation is sexuality, is portrayed with childish enthusiasm through the medium of TV, films, books and magazines. This all goes under the name of "maturity." Unfortunately it is increasingly difficult to prevent our children from being corrupted by the irresponsible actions of their elders. They are in fact doing precisely the same as those "intellectual classes" of whom the Maha Chohan wrote in his important letter over a hundred years ago (*U.L.T. Pamphlet No. 33*). He stated that they were morally ruining and degrading those they ought to be protecting and guiding.

The advent of more effective means of communication has unfortunately meant that even an innocent child, living in a small village far from the nearest city, can be reached by the vicelike grip of modern trends. The natural reaction of a child to forgive injury is looked upon as being unmanly, and indeed nowadays as unwomanly! Jesus's sound advice, "...resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also" (*St. Matthew*, V, 39); and, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you" (*St. Matthew*, V, 44), is completely ignored. The old Mosaic teaching of an "eye for an eye," which Jesus discountenanced, seems to be the guiding principle of the majority of people. So a "hero" like "Rambo" on our film screens is unreservedly cheered because he blasts the supposed enemy off the face of the earth. Fine example for the generations to come! It is a pity that priestly and political guile over the centuries has robbed the "multitudes" of the priceless acceptance of Karma and Reincarnation, more particularly in the West. These twin laws are the only "magic formula" that is needed to heal our illness, but we prefer to dwell in

darkness, worshipping ephemeral pleasures. This may all seem to be a rather gloomy picture that we are painting, but it is not half as bad as it all seems.

H. P. Blavatsky wrote several excellent articles in which she commented on the state of society at the time. It would appear that some things have changed, since then, for the better, while others have taken a decidedly downward path. One point that she is always keen to stress is that *nothing* can completely destroy the Truth in the hearts of the units that make up collective humanity. The cult of personality may have succeeded in giving added credence to the illusion of separateness, but it can never entirely destroy the intuitive devotion of mankind for its "gods" or for things that are innately sacred.

One of the most striking of all the passages in H.P.B.'s works that refer to this "soul solidarity" can be found in an article entitled "The Cycle Moveth." Here she expresses a truth that many of us may, at times, intuitively feel, but find impossible to do justice to with mere words.

Thousands of men and women who belong to no church, sect, or society, who are neither Theosophists nor Spiritualists, are virtually members of that Silent Brotherhood the units of which often do not know each other, belonging as they do to nations far and wide apart, yet each of whom carries on his brow the mark of the mysterious Karmic seal—the seal that makes of him or her a member of the Brotherhood of the Elect of Thought. Having failed to satisfy their aspirations in their respective *orthodox* faiths, they have severed themselves from their Churches in soul when not in body, and are devoting the rest of their lives to the worship of loftier and purer ideals than any intellectual speculation can give them. (THE THEOSOPHICAL MOVEMENT, December 1989)

The Masters have also told us that "he who is not as pure as a young child had better leave chelasip alone." Education has certainly forced our minds into unnatural grooves and we have lost the attitude of mind that is hinted at in the above quotation. The beauties of nature may awaken feelings in many that they find impossible to translate into words. The habit that many people have developed of rejecting anything that does not fit into a framework of preconceived ideas leads them to shrink from taking the plunge and looking into their own souls. The struggle between their carnal nature and the Higher Self has begun, but the odds are stacked against them. It seems such a complex process. But the truth is that we have made it difficult ourselves by concentrating our energies on materialistic, technological concepts, when we had in fact "got it right" as children. We had the seeds of Truth ready to break through the soil right at the beginning of our lives, but we have preferred to nurture the weeds that slowly choke the beautiful flower.

Certainly a simple thing like an education system that encourages the development of the higher in us, of our nobler qualities, would work wonders in the world. To be fair, a great many educationists are in fact calling for such changes, so there is every reason to be optimistic. We are going through a period of transition and many beneficial things are bound to come from this. There is a lot that we can learn from children. They are non-dogmatic, as their minds have not been instructed otherwise, and they are comparatively free from the prejudices that taint the lives of adults. The responsibility that falls on the shoulders of parents and teachers to guide the child in the right direction is a great one. When answering a correspondent who was confused about the sacredness of the Master-Chela relationship explained by H.P.B. in her article "Practical Occultism" (reprinted in *Raja-Yoga or Occultism*), she gave the following piece of information which is relevant to the subject under discussion: "The little unfortunate wretch who is trained by his parents to pick pockets in the streets is not responsible for the sin, but the effects of it fall heavily on those who have impressed on his mind that it was the right thing to do." She then goes on to point out that "if the moulders of the plastic mind of the yet unreasoning child must be held responsible, in this world of effects, for his sins of omission and commission during his childhood and for the effects produced by their early training in after-life, how much more the 'Spiritual Guru'?"

Most parents, unfortunately, are unaware of the great responsibility that bringing a child into the world incurs upon them. The mere clothing and feeding of the child is not enough. Even intellectual food is insufficient. Spiritual and moral sustenance is the only real "saviour of the young," who are becoming almost daily more disillusioned with the world as it is. Sadly, they often turn to violence to try to find a solution to the general problem, and this can only create fresh Karma and enmesh them more and more in the web of confused thought and action that predominates in the world. It is certainly time that a little Theosophical education should enter their lives, although it may not go under that specific name. There are quite a few positive trends in modern education, but they are rather tentative efforts to try to fit the ideals of Brotherhood and morality into the mistaken notions of the twentieth century. No solid basis is given to the young as to why they should accept such concepts. Until they become aware of Karma and Reincarnation and are taught to accept their logical practicality, and until these ideas are divorced from an association with any specific culture, we may have an uphill battle to convince our children that the course of action that acceptance of such laws suggests is, indeed, the only true one to follow for the benefit of all.

Educate! Educate!! The children are our salvation. Just as the student of occult nature can imbue the new atoms of his body which momentarily replace the old ones, with less vicious tendencies, and thus regenerate himself by moral Alchemy and attain the "Elixir of Life," so can a nation work its own regeneration by educating the new atoms of its national body, its children. (*Lucifer*, December 1890)

This patently obvious bit of advice by H.P.B. is not followed with any degree of efficiency because each nation has its own ideas of how a child should be educated. The Western preoccupation with competition has slowly tainted the East. There can be no lasting value in this attitude as it divides the world into winners and losers. Victory breeds pride and arrogance; and defeat, discontent and a feeling of inferiority, as well as anger and a desire for revenge. These feelings eat away the very fabric of our civilization. A great many people do indeed attempt to preserve those wonderful and innocent intuitive feelings of childhood and attempt to keep them alive despite the brutalizing influences of contemporary society. Their task is indeed a difficult one. Unfortunately the majority of people are not quite as "blessed" by Karma to be able to resist the hypnotic influences of the media, and there is no real line of demarcation between right and wrong drawn for them. This is a task which Theosophists could well undertake for the good of humanity in general.

In *The Key to Theosophy* H.P.B. discusses the importance of a Theosophist promoting the value of Universal Brotherhood. "It is this action and interaction," she writes, "this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life."

We should always be aware, as students of Theosophy, of the presence of those exalted beings who are the guardians of the human race, and this awareness should be a perpetual inspiration to us all, in our work and particularly when we lose our perspective and may be tempted to slide into pessimistic trains of thought. H.P.B. stated precisely the form that truly Theosophical education would take. We shall end this article by quoting the appropriate section from *The Key to Theosophy*:

If we had money, we would found schools which would turn out something else than reading and writing candidates for starvation. Children should above all be taught self-reliance, love for all men, altruism, mutual charity, and more than anything else, to think and reason for themselves. We would reduce the purely mechanical work of the memory to an absolute minimum, and devote the time to the development and training of the inner

senses, faculties and latent capacities. We would endeavour to deal with each child as a unit, and to educate it so as to produce the most harmonious and equal unfoldment of its powers, in order that its special aptitudes should find their full natural development. We should aim at creating *free* men and women, free intellectually, free morally, unprejudiced in all respects, and above all things, *unselfish*. And we believe that much if not all of this could be obtained by *proper and truly theosophical* education.

IN the human world we find a new characteristic which appears to be the distinctive mark of human life. The functional circle of man is not only quantitatively enlarged; it has also undergone a qualitative change. Man has, as it were, discovered a new method of adapting himself to his environment. Between the receptor system and the effector system, which are to be found in all animal species, we find in man a third link which we may describe as the *symbolic system*. This new acquisition transforms the whole of human life. As compared with the other animals man lives not merely in a broader reality; he lives, so to speak, in a new *dimension* of reality. There is an unmistakable difference between organic reactions and human responses. In the first case a direct and immediate answer is given to an outward stimulus; in the second case the answer is delayed. It is interrupted and retarded by a slow and complicated process of thought....

Man cannot escape from his own achievement. He cannot but adopt the conditions of his own life. No longer in a merely physical universe, man lives in a symbolic universe. Language, myth, art, and religion are parts of this universe. They are the varied threads which weave the symbolic net, the tangled web of human experience. All human progress in thought and experience refines upon and strengthens this net. No longer can man confront reality immediately; he cannot see it, as it were, face to face. Physical reality seems to recede in proportion as man's symbolic activity advances. Instead of dealing with the things themselves man is in a sense constantly conversing with himself...His situation is the same in the theoretical as in the practical sphere. Even here man does not live in a world of hard facts, or according to his immediate needs and desires. He lives rather in the midst of imaginary emotions, in hopes and fears, in illusions and disillusion, in his fantasies and dreams. "What disturbs and alarms man," said Epictetus, "are not the things, but his opinions and fancies about the things."

—ERNST CASSIRER

"LIVING MESSENGERS CALLED WORDS"

"LET a man be watchful of speech-irritation. Let him control his speech." Who has not had occasion ruefully to reflect upon these words from *The Dhammapada* when an ill-judged or ill-timed remark of his has precipitated seemingly disproportionate confusion or has increased that already existing? Truly, as we read in the New Testament, "...the tongue is a little member, and boasteth great things. Behold, how great a matter a little fire kindleth!" (*James*, III, 5)

No earnest student of Theosophy, to say nothing of other people of good will, could wish to be a trouble maker, but how many unintentionally play that role from time to time because they do not think before they speak!

Could a sincere student, for the moment thoughtlessly indulging his human nature in a swirl of personalities, entertain but for one instant the thought, "I am a foe of my own household": what a turn to the rightabout in thought, will and feeling would that instant take place! The tendency to gossip would at once be checked. (*THE THEOSOPHICAL MOVEMENT*, Vol. XXV, p. 221)

Saint-Exupéry once declared that "moral greatness consists in responsibility." Perhaps it would be more accurately defined as consisting in the recognition and acceptance of responsibility for every thought and feeling, act and word.

Jesus said that "every idle word that men shall speak, they shall give account thereof in the day of judgment." We are fortunate, though we may not always think so, when the "day of judgment" follows recognizably soon upon our thoughtless words. "Quick Karma" may be very painful, but it does also seem to make it easier to take to heart its lesson.

Idle talk all too easily degenerates into gossip, if not into downright slander, the results of the latter amounting sometimes, from the standpoint of Karma, "*to more than murder in hot blood.*" But H.P.B. has also written that "insinuations against one's neighbour are often productive of more evil consequences than gross slander."

People instinctively distrust a bearer of gossip, or one who repeats, with a caution to secrecy, what he admittedly has received from another in confidence. Remembering the old folk saying, "A dog that will fetch a bone will carry one," they fear to confide in the talebearer. But they do wrong even to lend an ear to gossip. The mere refusal to listen to it would sometimes not only check its spread but also help a brother to overcome the weakness of indulging in it.

Gossip that finds a ready hearer who will pass it on will start a chain

reaction. Reputations have been quite unjustly blasted by a shrug here, a raising of the eyebrows there, a knowing smile by a third person, but it is chiefly through the spoken word that gossip spreads. Madame Blavatsky declares in *The Key to Theosophy* (p. 252) that, "true or false, no accusation against another person should ever be spread abroad." And Mr. Judge has written:

For the love of heaven do not take any tales or information from any person to any other....The surest way to make trouble out of nothing is to tell about it from one to another. (*Letters That Have Helped Me*, p. 136)

Things that, if rightly treated or ignored altogether, would come to nothing are sometimes magnified till they seem mountains instead of the molehills that they really are.

While it is true that in one sense "speech is a gift which comes only to the disciple of power and knowledge," speech of another type comes but too easily to the lips of all of us. Yet one of the Mahatmas whose message Madame Blavatsky brought to the world wrote that "each man is personally responsible to the Law of Compensation for every word of his voluntary production."

People sometimes long for powers, overlooking the responsibility inseparable from their possession and use, and never asking themselves what use they are making of the powers they have. Prominent among these is the power of speech. Students who find difficulty in its control—and who does not?—would do well to read attentively, with a view to application, the inspiring articles on "Listening and Speaking—A Study in *Light on the Path*," published in our pages in January and February 1962. One of the several important points made there is that "one cannot hear and speak at the same time...the ears which listen have a foe in the tongue which wags."

Putting every impulse to speak an unnecessary word to the test of whether what we think of saying would meet the Buddha's demand for "Right Discourse" as rendered by Sir Edwin Arnold in *The Light of Asia*, would be a great safeguard:

Govern the lips
As they were palace-doors, the King within;
Tranquil and fair and courteous be all words
Which from that presence win.

How many a pitfall could we avoid also by remembering the wise counsel: "When in doubt, abstain"!

Wise reminders of the irrevocability of the spoken word and of the need for control of speech were given in "Proverbs—Turkish and Persian" in *Lucifer* for November 1890, of which two may be of interest here:

Thy word unspoken thou canst any day
 Speak, but thy spoken ne'er again unsay.

Oh, babbler, could'st thou but the cause divine,
 Why one tongue only, but two ears, are thine!

It is a solemn thought that not only what we say but also the tone in which our words are spoken makes its indelible impress on the Astral Light—and sometimes also on the consciousness of others. No wonder we are told in *Light on the Path* that "before the voice can speak in the presence of the Masters it must have lost the power to wound."

The great Indian lawgiver lays down the following rule for speech:

Let him say what is true, let him say what is pleasing, let him utter no disagreeable truth, and let him utter no agreeable falsehood; that is the eternal law. (*The Laws of Manu*, IV, 138)

Seeing the turmoil sometimes stirred up by an unbridled tongue, voicing either flattery or condemnation, we may appreciate this and even the more drastic curb on speech which Jesus recommended when he said, "Let your communication be, Yea, yea; Nay, nay," however inadequate this formula may appear to the demands of modern life. More practicable and unquestionably sound is the injunction, milder but still difficult to apply, given by the 14th-century Flemish mystic, Jan van Ruysbroeck: "Prefer always to keep silence to speaking without benefit and without need."

There may, however, conceivably be times, rare though they be, when the disagreeable duty may devolve upon one to utter truths which may be far from pleasant to the hearer, as, for instance, when the maintenance of a discreet silence would in effect condone conduct likely to injure others or our great Cause itself. In such a case when, under Karma, the duty seems unmistakably and unescapably to fall upon oneself, H.P.B.'s injunction for that contingency must be followed: "*Speak the truth at all costs.*" There are, however, ways and ways of speaking the truth, some devastating, like a bludgeon, others regenerative and ultimately healing, like the surgeon's knife. The Buddha has laid down for such a case most helpful rules:

A brother, Upali, who is about to admonish another must realize within himself five qualities before doing so (that he may be able to say), thus: "In due season will I speak, not out of season. In truth will I speak, not in falsehood. Gently will I speak, not harshly. To his profit will I speak, not to his loss. With kindly intent will I speak, not in anger." (*Vinaya*, ii, 9)

How great is the responsibility that rests on each of us to "use with care those living messengers called words"!

IS A MAN'S WILL HIS OWN?

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OR is it controlled in him by some indifferent or inescapable power of Nature? Does it lie in his endocrine glands, or reside in his electric charges? Is it a hidden issuance from the atoms of his organs? If materialistic science flings such surmises in the face of Eastern philosophy, why should not that philosophy flash back the answer that "WILL is the Force of Spirit in Action"? But science will merely assert, "There is no Spirit. No proof of it can be found."

What are the proofs of science; what are its means of proof? One Eastern philosopher once said:

Scalpels and microscopes may solve the mystery of the material parts of the *shell of man*; they can never cut a window into his soul to open the smallest vista on any of the wider horizons of being.

But again science smiles condescendingly and asks: "What is the *soul*? What is the proof of it?" And it adds: "As for the wider horizons of being, science shows *them* in its transcendent pictures of the evolution of man from protoplasm to Totalitarian Dictator and World Conqueror!"

Thus the antagonists wrestle in the arena of human opinion, apparently with small result; the spectators, as ever, mostly taking sides according to their preconceived ideas. Yet some, as ever, among both antagonists and spectators, are open-minded enough to receive fresh impressions, vigorous-minded enough to realize the importance of the contest and to seek for the causes and the effects in Man and in Nature of this World-struggle between materialism and psychological fact.

Contestants such as these do not despise the Material. They see it as a part of a larger whole, and as an indispensable and logical part of man's life. They recognize it as the polar opposite of Spirit, yet a component necessity in the great Unit called Philosophic Reality. The effort with these thinkers is not to retaliate scornfully upon their opponents, but to present the facts of their philosophy with such convincingness as to answer sincere questioners. This flank action in the contest of the arena brings those carrying the flag of philosophy to a pause on a hilltop in the battlefield, leaving their complacent opponents to continue as they see fit.

What, then, are some of the statements made by thinkers who do not ally themselves with Western materialistic science? What do they say about the Human Will and its complex workings? For one thing, they are ready to admit the logic of deterministic materialism once it has dogmatically laid

down its premises. It declares, and proves satisfactorily to science, that a man's heredity and environment are the unchangeable architects and arbiters of his life. On this basis, within this mathematically drawn circle, determinism arranges its formal argument, *i.e.*, that given such and such acting forces, given the life and body of the man to act on, the result is mathematically preordained. The size and shape of the pieces of the deterministic cardboard puzzle are positively fixed; they are algebraic in their equational adequacy.

The error lies in the premises; in the supposition that all the elements of heredity and environment and their interaction are included in the materialistic analysis; lies also in omitting to consider any modification by the man's present action and his private nature, as distinct from his past and his surroundings. Now it is precisely through the present action and private nature of the man that the fallacies are seen in those beautiful completed equations. For something in him disrupts the flow of steady scientific argument; something like childish impetuosity tosses those cardboard pieces into wild confusion.

What is that mysterious thing? It is a phase of *human free-will*. We call the child wilful—and the man is but a grown child. Common sense knows this. No scientific argument can wrench it out of the experience and mind of parents. Have such materialistic scientists no children of their own? Can they make their theories apply?

Attempts to touch the roots of Will compel attention to the subject of man's evolution, and to the differences of opinion between Western and Eastern Science. In contradistinction to the Western one-track evolution of man—the physical—and its beginning with the least developed or lowest substance and forms, the Eastern thinker starts his spiral of evolution from the top instead of from the bottom, and declares that there is a threefold evolution of Man and Nature: Spiritual, Intellectual and Physical. He states that these three unite in Man, making him the chief Work of the Life-movement, and thus accounts for the great complexity of Man's being. The Eastern philosopher has sources of proof very different from those of the Western scientists. Since he grants positions in his developmental scheme—and even higher positions—to Spirit and Intellect, he has wells of information which the Westerner denies or refuses to tap. For the Easterner, Spirit is not something vague, undependable, fanciful. It is the primary emanation or efflux from what even the Westerner calls the Great Unknown or the First Cause of All. And Will is from the very beginning a co-worker with Spirit. Spirit is therefore That to which all man's reasonings must be referred back for confirmation.

The cleavage between the two lines of thought begins just here, with the

Westerner's determined purpose to consider only what he can prove to his senses and with his objective instruments, while the Easterner, knowing that the objective is but a small portion of Reality, insists on the validity of spiritual cognitions and motions, first felt within himself, and then recognized, through similarity, in all other beings. By means of these spiritual activities, or *senses*, he perceives and learns—proves for himself—the foundational facts of spiritual activities, and then also he finds his private experiences and conclusions buttressed by those of other modern investigators like himself and their Forerunners. It is in these ways that through the ages a vast mass of spiritual Knowledge has been collected, examined, tested, proved, by the only kind of instruments that can record such Knowledge. For only the spiritual can know the spiritual; because the *knowing* is a kind of fusion, a genuine conscious union of primaries, one being Universal Spirit in Kosmos, the other that same Spirit individualized in man. By ignoring or denying the spiritual everywhere, the Western scientist creates his inability to know what it is. He admits that fact tacitly; for he is aware that he does not credit the existence of Spirit, in himself or anywhere else. So he sets aside as irrelevant to his philosophic problems the established facts and theorems possessed by the Eastern thinker through his acceptance of the spiritual.

A somewhat similar process occurs with the consideration of Intellectual Evolution. For the Western scientist the human mind is the uppermost development from the actions and reactions between physical substances and physical forces. He sometimes wonders at the marvellous unfolding of these into the present complexities of thought and feeling in Man. Yet he allows the greatness of this to satisfy his instinct of Wonder, and even of Reverence, which in some degree all men have. But the Easterner, studying Mind, again begins his consideration on the upper planes instead of on the lower and, passing down through the stages of development, is able on reaching the physical plane to assert positively the presence of both the spiritual and the mental in the least developed physical substance. For him all three are interblended, yet each is a distinctive range or division of the primal Unit, Kosmos. Mind is the means by which the higher range—Spirit—can manifest; to Itself and to the ranges below It. By this triune system of evolution the Easterner is able to reveal what happened in the far ages, earlier than Western Science can probe with its physical theories and instruments, and also to supply the many "missing links" that annoy the Western investigator.

The Eastern psychologist, drawing his information from that rich mine of recorded Knowledge, and reconfirming it by his own investigation and analysis, is glad to be able to agree with the recent conclusions of his Western brother that Life is electric, that it is Electricity—though he does not limit the

power to the forms known on the physical plane, but includes its operations throughout all planes. The Easterner agrees too that the human brain is an electric dynamo, but credits it with powers not yet fully grasped by Western Science; and he says that Magnetism—which he includes with Electricity—is ever diligently plying as a vital factor among the manifold activities of Life everywhere. What that human dynamo produces is thought; and the human dynamo is only a portion or a reflection of a vast Kosmic dynamo producing Ideation on a Kosmic scale—primeval Creative Power, in sober fact, "the Force of Spirit (Universal Consciousness) in Action." Through its ceaseless expansiveness, Will as everlasting ideation thus produces all manifestations of life and intelligence, all substances, forms and actions. And when the Eastern psychologist says that these statements have been held for ages as unimpeachable facts, he has back of him that supersensuous, superphysical but carefully recorded Knowledge which Eastern Science has worked with for millenniums, and which Western Science is slowly approaching but does not yet possess.

Another question between the East and the West which implicates Will concerns the presence and the bearings in the universe of the Ethical; and this then leads to a consideration of Karma as that which judges by ethical values. Western Science till very recently ignored the Ethical as being outside its field of observation; and even now the only attention it gives it is from the educational and social standpoints. Eastern Science here again holds a very different view. Some statements made by Eastern philosophy are that Man is born endowed with Reason—reason being the specific contribution made to Man's evolution by Mind, in its largest sense. But Man does not have by birth any definite moral ideal which he is compelled always to fulfil. The conception of *morality relates first to the purpose or motive* (the Thought behind the Will), and secondly it relates to the *means or modes of action*; that is, to the Will as coloured by the Thought, and to the forms which spring from the action of the Will. Accepting these and similar statements as a basis, Eastern Science has made intensive studies in the endless field of Motive, Action and Consequence—studies that cover the entire manifestation exhibited by vast stretches of time and place; and, recognizing everywhere a constant exercise of Will, this Science has perceived the immeasurable significance of ethical conceptions, interrelations and responsibilities. Therefore Eastern Science has necessarily included and set forth the highest Ethics of Spirit, with its correspondent, Man's Morality.

The invisible subtle operations of Karma occur in the boundless Kosmos as well as in the limited human field. For, just as there are Kosmic Ideation and Human Thought, as there are Kosmic and Human Reason, so there are

Kosmic Karma and Human Karma. On the upper levels Reason and Karma are the workings in the universe of that Light of everlasting Right and Fitness of all things which is Alaya, pure Compassion, that shoreless essence in which the universe bathes. Just as Human Morality correlates with Human Reason, so with this "Right and Fitness" correlate the "eternal Harmony" and the "eternal Love" which are the highest possible Spiritual Ethics and "Compassion Absolute." Through these exalted conceptions of Spiritual "Rightness and Fitness" with their correlates in Human Ethics and Morality, and through some perception of the Kosmic and human operation of Will, are glimpsed the incessant interplay and ethical combinations of the Spiritual, Intellectual and Physical Evolutions, in the great Threefold Scheme.

On the evidence heretofore suggested, the Eastern scientist is justified by logic in declaring that Will is not only the primitive creative power, but also that it is that which *governs* the manifested universes in eternity. And who shall say him nay when he states that from this divine position "Will runs down the ladder of degrees" till it becomes even low animal desire! Always a creating acting power, always a producing cause, it is accompanied by the corresponding inevitable effects; for the world, however disordered by man's behaviour and in his belief, is nevertheless and ever a world of LAW. The characteristic passing of Thought, worked upon by Will, into forms—words, beings, acts, and these again into further forms—is all under the government of the Law of Karma. As an abstract concept, this Law is unchanging. As concrete applied Judgment and Justice it may *seem* to be variable; though in fact it is never indefinite and inexact. Karmic Law is utterly impersonal; it is self-inherent and self-operative. Karma necessarily covers in its purview many currents of Action—all resultants of Free-Will, and all included in the Karmic process of evaluation and adjustment. In this process what are called the "working out of Karma" and the "balancing of Karma" become possible. These are indeed the finest proofs of the range—from infinite to infinitesimal—of the justice and precision of Karmic Law.

Therefore, if a man, however high or low, accepts the great truth of his Free-Will, of his power ever to choose and to hold to the better, refusing when possible even compromise, he will prove what is his true place in the all-inclusive Evolutionary Scheme. He will find that no man is bound by heavy chains of lead, dragging him down into despair or crime. By trusting and obeying his spiritual intuitions more than he now does, he will come to see that the links of Wisdom which he can forge into an armour around himself are of a very different metal. They shine with light, they are resplendent with beauty, and they turn back into the face of the Sun the glory they have borrowed from it.

IN THE LIGHT OF THEOSOPHY

"Humanization and Social Responsibility of Science, Technology, Culture" was the theme of a round-table discussion held in the U.S.S.R. and attended by philosophers, psychologists, writers and literary critics. Some of the papers discussed are published, in a somewhat condensed form, in the Soviet journal, *Social Sciences* (Vol. XXI, No. 1, 1990).

"What sort of humanization or humanitarization can we talk of," O. Genisaretsky of the All-Union Research Institute of Engineering Aesthetics asked, "until the ideas of our great predecessors—philosophers, humanists, the teachers of mankind—become consonant with our times?" To have any degree of success in the humanization and spiritualization of life or activity in any sphere, he argued, one must have a clear image of culture as a whole, including spiritual and intellectual values:

Culture in the proper sense is always a spiritual, living and life-giving culture; the fact that it is a living culture means that it can be either healthy or morbid, reviving or withering and ossified. Does our social consciousness have an intuition about culture as an environment of a spiritual, personality-oriented life, the same kind of environment as air, river, field or forest for the body? In part, this type of intuition about culture as the living environment for the living spirit of man began to spread by the ecology of culture, but we are still very far from using it as a serious basis for our cultural and educational policy.

I shall be as bold as to assert that we may allot as much classroom time to the humanities at schools and higher educational establishments as we like, but the task of humanitarization will not advance a single step as long as we continue to believe that culture is certain portions of the curriculum, and that what must be cultivated is erudition and the technical equipment of thought...It is only in the element of self-being that the true place of intellect, heart and spirit in our life becomes clear, it is here that we realize the lack of the realization of culture as a living and life-giving environment of intellectual, spiritual life. Humanitarization is in the first place a return to a realistic, axiologically true image of man inherited from the cultural tradition and keenly sensed by every individual within himself.

V. Zinchenko of the Institute of Man of the U.S.S.R. Academy of Sciences said that education had lost its integral orientation; it had become utilitarian goal-directed training. There is a gap between education and culture, education and life. "For a long time," Zinchenko said, "education has existed under the conditions of an acute shortage of spiritual culture":

In fact, students (as well as we, the teachers) have to build the picture of the world from scratch, and to form an idea of man's place in this picture. Regrettably, that place is at present still far from respectable, and it will remain so as long as man is regarded as a cog, a component or instrument of attaining goals outside him. Then again, man himself cannot yet believe that he is not a means but the proper end of history. That he might believe it, his consciousness and being must be changed, and he must be convinced that no one will do it for him.

Man is, of course, the "measure of all things." But it was also said, nearly at the same time, "Know thyself." So what measure can we talk of, where can we find it, this measure, if a person cannot know himself, if his teachers plain forgot to set such an interesting task before him, if they hammered into him, all the long years of school: be like everyone else, be like such-and-such a person, be like such-and-such a literary character, instead of advising him to be himself. And knowledge of self is closely linked with self-determination, which least of all follows imitation schemata. Self-determination requires not only well-developed consciousness but also a distinct combination of well-developed imagination and a sober self-evaluation.... In the words of Pavel Florensky, it is culture that is the medium nurturing and rearing personality. Guided by the cultural values of the whole mankind, a personality may rise over the space of activity, over the collective, and over himself—he may rise to the level of the collective or raise the collective to his level. The only thing that is counterindicated to the personality is moving down.

L. Zorin, playwright and prose-writer, deplored that our planet had become tragically uncomfortable to live on. Every day we hear some terrible news: there is the ozone hole, the seas are drying up, tornadoes rage, and the ghost of ruthless radiation wanders across all continents. Side by side with this there is the fierce felling of the forests—the earth's green lungs. The list of such examples is depressingly long. For many decades we have prided ourselves on the great triumphs of science, on its achievements and discoveries, but many voices are now crying out that we have been excessively arrogant in our daredevil desire to grab all that nature has to give. The way out, according to Zorin, is not only the humanization of science, but rather the humanization of our so-called leaders who are responsible for making the moral, social and political order in the world what it is. "Our primary task is to work out a planetary thinking. Only this thinking can guide science in the true direction, which will not perhaps exclude noble self-restraint." Zorin made another point that is worthy of note: the most important lesson of history, to which we cannot close our eyes, is that the bloodiest wars have been fought in the name of religion and ideology.

A. Zotov of Moscow University said that the important thing now is to try to find a common language, that we might begin to understand one another. Mankind as a whole is going through a period when all the conditions of life change extremely fast—perhaps several times during the life span of a single generation. What we need is a universal system of information open to everyone. A well-run information society, according to Zotov, cannot be one hundred per cent rationalized or rational. An important role is played by emotional attitudes. We do not search for information, even the most interesting and important information, without this emotional tuning, without a desire to understand something. The emotional charge for such a search must be ensured and here writers can play an important role.

In contrast to the individual sciences, says Prof. Dr. Norbert Hinske of Trier, Germany, philosophy has no definite, clearly delimited topic; it is characterized by the fact that it enquires after the totality of what is. Even when it engages in the discussion of specific matters, "its angle of enquiry is still always determined by the horizon of the Whole. (*Universitas*, Vol. 32, No. 1, 1990)

This "Whole" may, even if provisorily, be characterized, following Kant, in three ways. It is the whole of a person's own life that he, both as an individual and as a member of a species, has in view the totality of possible experience, and the totality of reality as such. In each of these three directions of enquiry, people seek, with the aid of philosophy, to gain, as it were, the furthest perspectives for their knowledge. Whereas it is typical of the individual sciences to isolate special questions and consider them in detachment, it characterizes philosophy that it constantly breaks through this isolation—essential as it is for scholarly work—in order to consider problems against the background of the Whole. An individual science thus loses its scientific nature and inevitably takes on ideological traits that narrow down and distort reality as soon as, instead of rehearsing the sum of its own findings, it attempts to interpret the whole of human life, the whole of possible experience, if not the Whole of Reality as such, from its own limited perspective. In contrast to this, philosophy loses its own special quality when it retreats definitely into dealing with specific individual questions. The status of a philosophical study is thus not so much to be gauged by the precision with which it pursues individual questions, important though this may be, but rather by the power and clarity with which it manages to raise the Whole into the Light of consciousness....

The intellectual turbulences of the present arise, to a large extent, from the unsolved question as to the Whole, which men seem to be confronting

today with fewer answers than in earlier centuries....As Kant says, not without a prophetic touch, "It is no more to be expected that the spirit of man will ever completely abandon metaphysical investigations than that we should completely stop breathing so as not to take in impure air. And Scheler declares: "Man has no choice whether or not to form a metaphysical idea and feeling....Consciously or unconsciously, through tradition or acquisition, he always has of *necessity* such an idea and feeling.

Modern philosophy, which has been speculating for long years, has ceased to guide the man in the street. It is commonly believed that metaphysical ideas are unrelated to problems such as poverty and unemployment, disease and medical relief, crime and the education of the criminal. And so the value of philosophical studies for improving the prospects of individual or national progress is not considered by so-called practical men—politicians, social reformers, economists and the like. As a matter of fact, the principles of Soul-philosophy are not remote from the life of any of us. Our personal problems as well as our professional problems need the light of the philosophy of the Soul for their solution. In all walks of life, the light of Soul-philosophy is a need, though this may not be recognized. And it is not recognized because people try to dissipate by the glamour of false knowledge the gloom caused by the darkness of ignorance.

Till lately, it was believed that there was a single epoch of galaxy formation not long after the "Big Bang." Two American Astronomers, Donald York and Brian Yanny of the University of Chicago, have now discovered many objects which they believe are galaxies in the early stages of star formation, at a distance of a few billion light years. They are not the first to find young galaxies close to our own Galaxy. In the past few years, other astronomers have found some very young galaxies which are even closer than York and Yanny's. However, these astronomers had interpreted their galaxies as cases of "arrested development." (*New Scientist*, June 30, 1990)

York believes that "late-forming" galaxies are abundant in the Universe. This poses problems for theorists: how did galaxies evolve, and why did some galaxies form earlier than others? However, astronomers admit that the gradual formation of galaxies over a long period in the history of the Universe would explain how a handful of diffuse galaxies managed to survive to the present.

The idea that the Universe is a continuous creation is in line with the *Secret Doctrine* teaching of "numberless Universes incessantly manifesting

and disappearing." "The appearance and disappearance of Worlds is like a regular tidal ebb of flux and reflux." (*S.D.*, I, 16-17)

Even if cosmology today does not reach its goal of explaining the mysteries of the Universe, progress and recent discoveries in this field have already had important philosophical consequences. Cosmology has made an enormous contribution to the re-evaluation of our ideas about our place in the Universe. We cannot but feel very humble when we consider the insignificance of humanity and of the earth in a Universe of unimaginable dimensions and duration.

The allure of vampires in some Western countries, particularly the United States, might seem an anomaly in this computer age. Pop culture's current craze for vampire entertainment is catered to by films and television serials, books and magazines. There is even a Vampire Information Exchange, a Count Dracula Fan Club and a Vampire Research Centre, to mention only a few. Some people view the subject with an interest well beyond the fictional. According to a recent survey, 27% of 574 high school and college students in the U.S.A. admitted that they thought vampires might actually exist.

According to an article by Katherine Ramsland, professor of philosophy at Rutgers University (*Psychology Today*, November 1989), all this might signify more than just a thirst for thrills:

What explains this huge, seemingly insatiable thirst for vampires and their doings?... Our fascination with vampires seems to be part of a deep disenchantment, or boredom, with science and rationalism—a feeling reflected in our society's growing interest in mysticism, spirituality and belief in the paranormal....

Our increasingly complicated and hard-to-control society makes people seek out "never-never lands of imagination," says Pardon Tillinghast, a professor of history at Middlebury College. "We need monsters—in a controllable environment."...

Stephen Kaplan, director of the Vampire Research Centre since 1972, puts his vampires in three categories: (1) fetishists erotically attracted to blood; (2) vampire imitators who adopt vampire trappings in search of powers of domination, immortality, sensuality, charisma; (3) true vampires. People qualify for Kaplan's purest category when they have a physical addiction to blood, drink it, believe it will prolong their lives, and find sexual satisfaction through the blood drinking ritual....

The sometimes intense, sometimes playful interest in vampires has its dangerous aspects. Both Kaplan and Dresser describe people who participate in a secret vampire world that sometimes overlaps with sadomasochistic

cults.... Blood-drinking murderers are also horribly real, now and throughout history....

Clearly, the vampire is still alive and well in our culture, still renewing itself on human blood, which traditionally represents life, healing, kinship and empowerment. The vampire survived as a mythological creature in former times and in other cultures because it served some deep-seated need. The surge of interest in vampires in this decade, without the mythological trappings, tells us something meaningful about Western culture, the United States in particular.

Were vampires just "mythological creatures" in former times? Belief in them has existed in all countries, from the remotest ages, and there are well-attested instances of their appearance, as well as evidences of their influence. In *Isis Unveiled* (I, 447-460), H.P.B. presents some recorded facts about vampirism and explains:

If we are forced to believe in vampirism, it is on the strength of two irrefragable propositions of occult psychological science: 1. The astral soul is a separable distinct entity of our *ego*, and can roam far away from the body without breaking the thread of life. 2. The corpse is not *utterly* dead, and while it can yet be re-entered by its tenant, the latter can gather sufficient material emanations from it to enable itself to appear in a quasi-terrestrial shape.

"Once the Kamarupa has learnt the way back to living human bodies, it becomes a vampire, feeding on the vitality of those who are so anxious for its company" (*The Theosophical Glossary*, p. 172). Vampirism is "conscious or unconscious black magic," H.P.B. states in her article "Hypnotism," depending on whether it is produced with or without the knowledge of the absorber and the vampirized entity. However, those who have made their nature pure and their thoughts elevated "may sleep unmolested by vampire, incubus or succubus. Around the insensible form of such a sleeper the immortal spirit sheds a power divine that protects it from evil approaches, as though it were a crystal wall." (*Isis Unveiled*, I, 460)

Ever since the pioneering studies of Jane Goodall, primatologists have known that chimpanzees use tools—for instance, sticks to extract termites from a nest. It is now found that they use not just single tools but even a "tool set" for more complex tasks.

Stella Brewer and Bill McGrew of the University of Stirling, Scotland, have studied chimpanzees in the Gambia. Their observations are the first of a chimpanzee in the wild using tools in a precise sequence:

Brewer and McGrew observed a chimpanzee named Katie who was trying to gain access to a source of honey. Katie used four different tools in all. The first was a large branch with a sharp end. She used this as a "chisel" to jab at and crumble the strong waxy covering of the bees' nest. Katie then discarded this tool in favour of a shorter, thinner stick, which was more sharply pointed. This she used to chisel deeper and more accurately into the hole she had made. Next, Katie took up a third tool—a green branch, which was about a centimetre in diameter and which she had trimmed to a length of about 30 centimetres. She inserted this into the hole and then pushed it with considerable force to puncture the nest's seal. Finally, she dipped a thin green vine through the hole and used this to extract quantities of dripping honey from the nest. (*New Scientist*, June 1990)

The Theosophical explanation of the origin of the great apes—that they are the unnatural progeny of a union between man and beast—more obviously fits the known facts with each new observation. The egos imprisoned in ape forms—the result of man's misuse of his creative power—are known in Theosophy as the Delayed Race, who are compelled by their Karma to incarnate in the animal forms.

Discoveries of the remains of ancient civilizations continue apace, and regions once believed to have been the home of primitive people are now confirmed to have been inhabited by civilized societies.

According to recent research findings, the Amazon basin was the cradle of highly complex civilizations, long before the first Europeans set foot in the region in the 1540s. In the early 1980s, Anna Roosevelt led an expedition to Marajo, and with the help of sophisticated equipment and conventional archaeological techniques it was established that the site was occupied, for over a millennium, by civilized people. The expedition also established the one-time existence of complex prehistoric societies in other parts of the Amazon basin—at Santarem on the Tapajos River in Brazil, along the Orinoco River in Venezuela, along Guiana's coasts and the Llanos de Majos plains of Brazil. Extensive excavations remain to be made before the nature of and relationships between these societies are determined. (2001, August 1990)

Attention is invited to H.P.B.'s long article, "A Land of Mystery" (reprinted in *THE THEOSOPHICAL MOVEMENT*, May to August 1943), dealing with the antiquities of the American continents.

THEOSOPHICAL PUBLICATIONS

By H. P. Blavatsky:

ISIS UNVEILED. A photographic facsimile of the original edition of 1877.
THE SECRET DOCTRINE. A facsimile of the original edition of 1888.
INDEX TO THE SECRET DOCTRINE
THE THEOSOPHICAL GLOSSARY
TRANSACTIONS OF THE BLAVATSKY LODGE
THE KEY TO THEOSOPHY
THE VOICE OF THE SILENCE
FIVE MESSAGES TO THE AMERICAN THEOSOPHISTS
RAJA-YOGA OR OCCULTISM
SHE BEING DEAD YET SPEAKETH
THE ESOTERIC CHARACTER OF THE GOSPELS
A BOOK OF QUOTATIONS

By William Q. Judge:

THE OCEAN OF THEOSOPHY
LETTERS THAT HAVE HELPED ME
THE BHAGAVAD-GITA
NOTES ON THE BHAGAVAD-GITA
THE YOGA APHORISMS OF PATANJALI
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THE HEART DOCTRINE
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AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED
A BOOK OF QUOTATIONS

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TEXTS FOR THEOSOPHICAL MEETINGS
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"
U.L.T. PAMPHLET SERIES, NOS. 1-36
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

The United Lodge of Theosophists

DECLARATION

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

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

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

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

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

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

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

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

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