

# 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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SUPPLEMENT

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method of approach.

*Unavoidable and therefore necessary sufferings.* These are the perfect aspect of past actions, whether of previous lives or previous

days in this life. Once the action is performed, the effects are unavoidable. Since the effect is the putting right of the disharmony of the cause, it is necessary. (The fact that Karma can be mitigated deals more with the causal aspect and modifies the effects before they are manifest.) We must let effects run their course, we are told; but this is not a passive acquiescence; it is a positive realization that the effect is, at the moment of its manifestation, a cause.

*Avoidable and therefore unnecessary sufferings.* There are two aspects of this kind: those produced through unnecessary actions in the present, and those avoidable through our correct reaction to existing effects. To take the latter first: There is no need for us to suffer through environment of body, emotion, or capacity; or through outer environment. These are effects, the putting right of wrongs done. Pain may be caused in the straightening just as pain is caused when a dislocated shoulder is put right, but there is no need to suffer more than the *actual* pain. Pains become more intense as the mind-brain dwells on them, as they are revitalized by our brooding over them, recreating the feeling or becoming absorbed in it. (This is a theory which is hard to put in practice in times of pain, physical, emotional or mental, but it *is* applicable.) More suffering from the past effects is unnecessary. To emphasize the necessary aspect instead of the pain aspect is a great step forward. A mother giving birth to a child suffers but, except for today when fear is implanted in her mind, she is willing to accept the pains in order that a child shall be born. So must we be willing to see that the suffering of effects from the past is necessary and not turn them into unnecessary pain.

With regard to avoidable actions in the present, it is, in fact, from these that we suffer most. We like to blame our "Karma." Instead we should blame ourselves for actions done here and now! We strew our path with misery by *today's* actions, feelings and thoughts. All this is avoidable. To recognize that, shifts a great burden from life. It is, at our stage, *the most important factor in the teaching on Karma.* To realize it means that we have only the effects from past lives to suffer from. What a relief! Since we are not perfect we shall not always act perfectly, but the effects of wrong actions through lack of knowledge are nothing compared to the effects of wrong actions due to carelessness, stupidity or egotism!

*Suffering as a concomitant of growth.* "To realize joy in suffering

can come only when we see suffering through the breaking of the chains that bind us down to earth, so that the spirit may be free. This aspect shows itself only when we go through a period of emotional, mental or physical suffering of intense quality. As Max Plowman put it: "To assimilate the whole of suffering and then to know the spirit's triumph over it." In suffering of this kind, Hell merges into Heaven, or Heaven into Hell. It is from the dark night of the soul that is born the triumphant realization of the boundlessness of the Spirit—that mathematical ONE which occupies no space, is not in time, but ever is, boundless duration.

As the bud bursts to open, the seed to germinate, the shell to free the chicken, or the womb opens to free the child, so the surrounding wall of limitation must burst to free the Soul. But it is the movement within the bud, the seed, the shell, the wall of limitation, that bursts them. To reach a new idea is a struggle, to learn anything is a struggle, to free ourselves from dogmas, from worldly concepts, from egotism—all these are struggles, but they presage birth. Shelley's lines—

...to hope, till Hope creates  
From its own wreck the thing it contemplates

do not refer to fancy, but to that intensity of hope or faith which presses its way by sheer force to its goal.

Let us not be afraid of pain and suffering, but let us take care not to bring avoidable, *i.e.*, unnecessary and therefore wasteful pain and suffering to ourselves or to others.

Earth's crammed with heaven,  
And every common bush afire with God;  
And only he who sees takes off his shoes....

---

"Destiny, scowling-black, on her dark throne,  
Tangles my feet," he mourned, "and bids me fail."  
Then, with sad eyes, he peeped behind the veil;  
Stared at the face of fate—and saw his own.

—STANTON COBLING

## MAN IS THOUGHT-FORMED

ALL of us admit the value of certain general ethical principles which are so reasonable that they can be easily accepted, as theory. But in practical living, when we try to put these ethics into operation, we meet with great obstacles. Even when we understand why we encounter those obstacles, we find that they are still obstacles and the overcoming of them requires effort.

All of us will admit the difficulty of controlling the desire-feeling nature, and this control is not gained merely by wishing for it. Wishing must go side by side with a knowledge of the method by which control can be exercised. We also need the knowledge of why it is that our feelings and desires hold so much more sway over us than we would like them to.

Knowledge leads us to a consideration of the mind, and here we must deal with that part of our make-up which is difficult to understand. As long as the attitude is taken that the brain secretes thought just as the liver secretes bile, we are at the mercy of the brain. As long as we believe that the mind developed in us as an extension of animal evolution, we shall see ourselves as superior animals. But, when we look upon our mind as the link between the personal man and the soul within, we begin to see the difference between animal and man.

The mind is dual: there is the real mind or soul, and there is its reflection, or that portion of the mind which operates in and through the personal man. This aspect of the mind uses the brain as its instrument, both for receiving impressions from the outer world through the senses and sense-organs and for bringing them to the base of analysis, reason and memory. There are, therefore, two aspects of the mind, the divine mind and the human mind, the one focused in Spirit and the other in matter. The former is aware of itself as divine, the latter is immersed in impressions from the outer world. When the latter turns towards the higher, impressions beyond our ordinary ken are received.

A good word to use instead of "mind" is "awareness," or "consciousness," for this helps us to see it as a faculty rather than as a tangible something. It also helps us to see why it is not stable in us. Our awareness of the body-form is pretty stable, but, in the main, unless we are "obsessed" by a desire or a feeling or a fixed idea, we

find that our awareness of other things is not stable. Our five senses make us aware of what we see, hear, touch, taste, and smell; but if one or another of these sensations takes hold of our desire nature, we find it very difficult to "tear our mind away." Naturally all desires are not strong enough to keep our awareness on them because other things intervene, but the faculty of the mind that we call memory or recollection or remembrance here plays an important part. We remember—it seems automatically—a desire, and immediately begin to think about it, recalling the sensations associated with it; our mind is caught up with it until the desire assumes enormous proportions. Or we try to stop remembering it and we find this a very difficult task. But just as we can take our eyes away from a sight which is unpleasant and can refuse to let the mind dwell on it, so we can, with practice, cease to be aware of a desire by putting our awareness on something else.

It is important to remember that memory calls up pictures; pictures are "forms"; our thoughts bring them to life. We are so full of these memory-pictures that we find it very difficult to decide which ones we shall dwell on or retain in our awareness. To take the awareness from one object or subject and place it deliberately on another is what is called concentration and, although desire functions here—for without it we would not even want to concentrate—the voluntary placing of the mind on an object or subject is much more difficult than the involuntary hold of a strong desire on the awareness.

It will be seen from this that the mind is shaped by the thing of which it is aware, as water takes the shape of the container in which it is placed.

Life itself makes us begin concentrating when we go to school; for, whereas as little children we flit from toy to toy, from impulse to impulse, at school we learn to keep our awareness on the lesson that is going on, throwing off the impulse to do this and that. When we are older we concentrate on our work because we have to; but when we leave our work and go home, our awareness gets scattered like leaves blown by the wind. It is quite a different thing to be able to concentrate at our own wish, unforced by circumstances, than it is to do so when we are forced by outside things. Therefore it is said in the *Bhagavad-Gita*, "Without doubt the mind is restless and hard to restrain; but it may be restrained by practice and absence of desire."

Just as our bodily functions are the result of habit through repetition, so also feelings, dwelt upon by the mind, become stronger and stronger. Time, it is said, will heal all things; and it is fortunate for us that, except in a few cases, in time new impressions tend to reduce the strength of the old ones and we forget the latter unless we revivify them by thought.

But we should not forget that, as man is a unit, the strength and quality of our emotions affect our health, physical, mental and moral. We should, therefore, take care of what memories we retain, what we want to discard and what to cultivate. Hence the value and power of "slogans." All spiritual teachers have recognized this power, for what are the ethics in the Sermon on the Mount of Jesus or in the *Dhammapada* of the Buddha, for instance, but slogans?—"Love your enemies." "Do good to them that hate you." "Blessed are the pure in heart." "Hatred ceaseth not by hatred but by love."

Great ideas, the lives of the great, stories of true pathos, courage and goodness, all become memories, and by dwelling on them we get the right kind of help. They are the better kinds of moulds for the awareness to dwell in; for it is true that we act in terms of our mental understanding and capacity. It is hard to realize that the mind needs food not just to be active, but food that will result in the harmony of being that we all desire, and in a harmony of environment which is much to be desired. How else, for example, can we *be* brotherly except by *thinking* in terms of brotherliness? Ideas, moulds of thought-feeling, make life a heaven or a hell. We can raise ourselves, or can equally degrade ourselves, by our thoughts and ideation.

This Zoroastrian precept is a good "slogan":

Make thyself pure, O righteous man! Anyone in the world here below can win purity for himself if he cleanses himself with good thoughts, words and deeds.

Or, as the Buddhist scripture says:

Thought in the mind hath made us. What we are  
By thought was wrought and built. If a man's mind  
Hath evil thoughts, pain comes on him as comes  
The wheel the ox behind.

All that we are is what we thought and willed;  
Our thoughts shape us and frame. If one endure

In purity of thought, joy follows him  
As his own shadow—sure.

We must get rid of the thought that we are what we are because of chance or mere animal evolution, and concentrate on the ancient teaching, "Man is made of thought." This is very clearly stated in the verses quoted above, giving the Buddha's teaching. Or, again, we may say, "Man is desire-formed." Both these statements are really the same for us, for we do little thinking without first desiring; in fact, it is impossible to think without having first the desire to think.

Desire is that which energizes the will into action, and thought is the means by which the desire is formulated. Hence three factors are necessary for the performance of any action and for the formation of character. Some actions seem automatic, but they must have been brought about by desire, thought and will, and through repeated effort they become automatic.

The altering of our character takes place by two methods: either unconsciously or by definite application to the job in hand. For instance, bad company, foolish company, too much work, too much leisure, will, as it were, change our character without our having to make any effort to do so. But to achieve a higher moral standard, to correct a defect, what hard work is required! To keep a resolution, what great effort is needed!

Therefore often we do not *desire* to progress; we wish for progress, but we do not *desire* it, and so the force of will is lacking. Is this not mainly because of the fact that we do not want progress and only think of it because we hear of it or read about it? Once we desire something ardently, we take the next step, that of devising for ourselves the means by which it can be accomplished. It is not enough for our mind and reason to tell us that progress must be achieved; we must feel within us the strong desire to progress. This desire cannot arise in a few short months; it requires strong effort for a very long time, until our whole being is saturated with this desire. The negative attitude of waiting till we do desire spiritual progress will stultify even the mental recognition of it as a possibility; while deliberately desiring for spiritual progress will attune our mind and desire (or heart).

The next step is to determine how we shall gain this progress. We have the desire for it and the knowledge that it is possible, but how shall we attain it? We shall not succeed by following impulses from

without, that is, by trying to adopt other people's ways and means. General directions alone can be given, and we must follow them as though they were self-chosen. "There are as many ways to God as there are breaths of the children of men," say the Muslims.

This does not mean that because we are free to do as we please we are self-ruled. We *can* do as we please, for we are free-willed beings, but we may act unwisely. The wise man devises his own ways and means along the lines laid down by Nature and by the Sages. We must attune our will to the will of Nature in the progressive march which always leads to perfection. Time is required for progress, so we should take into account this factor at the start.

Having induced the desire to live our life progressively, we should first emphasize the idea given by the Buddha, that "each man's life the outcome of his former living is." Therefore there is no need to blame anyone but ourselves for our character, our environment or our opportunities (or the lack of them). The next step is to start being constructive.

One of the cancers of humanity is resentment, for it leads to retaliation or stagnation. We blame our parents for our character, which we say is the result of heredity; we blame them (or the country) for our environment, opportunities, education, etc.; and, while it is true that it is the duty of parents, teachers and governments to improve our conditions, this improvement will only come as we, ourselves, build for the future.

Heredity is blamed too much. Certainly it is true that there are family traits passed on from generation to generation, but a mere glance at a large family will show that greater, far greater, than family tendencies are the differences in character among the various members. Taking into account past lives on earth, past ties formed with other people and the plan for the present incarnation, is it not reasonable that we should be drawn to the family and country which "fit" us best, *i.e.* provide the right environment for us to be born into? This idea from the far past is echoed (though much misunderstood) in the Catechism of the Church of England where it speaks of "that state of life unto which it shall please God [Law] to call me." Only the realization that we are where we are because of our own actions in some previous life or in this one will make us ready to see the right philosophical and universal basis of life.

It is the recognition of the fact that there is but One Life, One Self, of which all differentiations are aspects, that will make us look upon all Nature as part of ourselves and to see all as rooted in the ONE. Paracelsus wrote that "the sun and the stars attract from us to themselves, and we again from them to us." He also stated that

the human body is possessed of primeval stuff (or cosmic matter); the spectroscope has proved the assertion by showing that the same chemical elements which exist upon earth and in the sun, are also found in all the stars.

Add to this the idea of evolutionary growth and we can see that the differences in life are due to different degrees of growth, of unfoldment. The saint and the criminal are separated by many degrees of soul-development, as are the savage and the sage. Soul will not function on this plane save through a channel or vehicle. The constant struggle to bring it into activity in us was referred to by St. Paul when he wrote: "The good that I would I do not: but the evil which I would not, that I do." Evolution at the human stage can be looked upon as the effort made by the human being towards a higher life. "Higher than Indra's eye may lift your lot," said the Buddha, "And sink it lower than the worm or gnat." It is within ourselves that deliverance must be sought.

The right to seek our own "deliverance" or spiritual growth, if assumed as necessary for ourselves, must also be conceded to others, and this has been beautifully put by Jesus: "All things whatsoever ye would that men should do to you, do ye even so to them." Jesus said this in answer to a question on the Commandments. He gave two commandments: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind," and "Thou shalt love thy neighbour as thyself." These are not orders, but statements of law; for, without loving with full heart, mind and soul the spiritual element in us and in our neighbour, we succumb to the material element; and without acting towards our neighbour in the way we want to be acted towards, we do not set in motion the law that will bring these reactions, for "with what measure ye mete, it shall be measured to you again." The law of cause and effect is adamant. If all held to this attitude, much of the evil in the world would disappear.

Even if wars do cease, exploitation in business and in the home will still go on until man is seen to be a soul, dwelling in a body, with a

character of his own making, in the environment he has made. But he can, by education, mould his character as he wills and build a future environment of harmony.

The more we study and think on these lines, the more it is seen that our duty lies in forming our own character and our own environment, and, once we see that law works impersonally everywhere and all the time, we begin to realize, in the words of *The Light of Asia*, that

If he who liveth, learning whence woe springs,  
Endureth patiently, striving to pay  
His utmost debt for ancient evils done  
In Love and Truth alway;

If making none to lack, he thoroughly purge  
The lie and lust of self forth from his blood  
Suffering all meekly, rendering for offence  
Nothing but grace and good;

If he shall day by day dwell merciful,  
Holy and just and kind and true; and rend  
Desire from where it clings with bleeding roots,  
Till love of life have end:

He—dying—leaveth as the sum of him  
A life-count closed, whose ills are dead and quit,  
Whose good is quick and mighty, far and near,  
So that fruits follow it.

We do not fear the Impersonal Law when we know it, any more than we fear electricity when we have learnt how to use it. But, just as we do not consciously disobey the laws of electricity and touch a live wire, for example, so we learn in time not to disobey the universal moral laws, but to act in harmony with them. As *The Voice of the Silence* puts it: "Help Nature and work on with her, and Nature will regard thee as one of her creators and make obeisance." And Emerson says: "The beautiful laws of time and space once dislocated by our inaptitudes are holes and dens," but, "let a man keep the law—any law—and his way will be strewn with satisfaction."

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## KARMA—THE LAW OF LIFE

THE subject of Karma might seem simple enough to understand as the law of cause and effect—"as you sow, so you reap"; but study reveals its great and plumbless depths. The word "Karma" literally means action, and though that too might sound simple, it holds a great mystery. As the *Brihadaranyaka Upanishad* (III, ii, 13) explains, a person is led to rebirth by his Karma, his good and bad acts; likewise it is action that makes him return to his Source.

Karma has its universal or metaphysical aspect. But the best starting point to study the subject is to understand that Karma is Law, and the many aspects of this Law are: law of cause and effect; law of ethical causation; law of compensation or retribution; law of duty; law of responsibility; law of cycles or periodicity, the cause ending in the effect; law of manifestation, and so on. Whatever aspect of Karma we might consider, we must not overlook that Karma is Law, and as Law it is God or Deity itself. Law and God are not separate, but one.

Law is like the Sun; laws of nature are the rays. There are laws of physical nature and laws of superphysical nature; there are laws of mind and laws of morals. Just as God is omnipresent, so is Law omnipresent. Nay more, just as God is omnipotent, so is Law or Karma omnipotent—incessantly working everywhere, all the time.

The Law of Action or Karma functions not only in the human kingdom, but in sub-human kingdoms as well. For example, in crystal-formation: the axis of growth within determines the size and clarity of the crystal; there are geometric designs and patterns in snowflakes. And any botanist knows of the law of growth in the structure of trees and plants and flowers. It could be called therefore the Law of Life. Life is the Actor, and from within the womb of life the whole of Nature issues forth.

In Nature, the Law works by Natural Impulse, called in Esoteric Philosophy Fohatic Will. In Hindu philosophy, Life is personified and compared to a Mother, and we also speak of Mother Nature. This is the Higher Nature—*Apara-Prakriti* or *Daivi-Prakriti*. So Karma functions in the lower kingdoms by the Impulse inherent in Nature.

The best way to study the metaphysical aspect of Karma is to examine its working within oneself. Every aspect of Nature is represented in man; man is the miniature copy of the Universe. The

Natural Impulse works in us—*e.g.*, heartbeats, circulation of the blood, sleeping and waking and other bodily functions are partly guided by Natural Impulse. But in man there is the power of will and determination. We can move and speak and feel and think deliberately and not just impulsively. True, we do not always act deliberately, but we know we have the power if we so choose.

Fohatic Will or Natural Impulse is being transmuted in the human organism into Free Will and Deliberate Determination. The Perfected Man is master of Will, wholly and fully; he never acts impulsively, but ever and always with Deliberate Determination. Ordinary men and women are guided and governed by both Fohatic and Free Will. And because of false religious upbringing, the doctrine of Free will is much submerged. "God's Will" taught by theologians is but Fohatic Will or Natural Impulse. Theosophy says, that ought to be behind us.

Let us therefore examine the ethical and practical aspect of Karma. It will aid us to dwell on St. Paul's words: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap" (*Galatians*, VI, 7). Substitute the word "Law" in place of "God" and try to understand the implications of the words: "Law is not mocked." The Law of Life, which is the Law of Karma, cannot be mocked; no prayer, no propitiation is possible.

Using the Law, we suffer or enjoy. We have to learn how Karma compensates—according to our motive and method. These are the two main instruments. What we consider our present evils and limitations have in them the germs of growth. Our present motive and our present method determine our future.

Karma manifests as body, as character, as mind; behind them is the Actor, the Soul. In the Soul is Free Will and the Power to Choose. By the help of mind, we can get right knowledge. We can change character by building in it the compassion whose great quality is justice. Purity of speech and unselfishness of action will make the body healthy.

We are because of our past; we will be because of our present. What can be more inspiring? We can ultimately take ourselves to the state of Perfection of the Mahatmas, whose thoughts purify us, whose compassion judges us, whose words enlighten us, whose actions teach us what Sacrifice is.

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## THEOSOPHY FOR THE COMMON MAN

ONE of the difficulties that confronts the student of Theosophy is how to popularize the philosophy among those who seemingly should understand its simplicity and its reasonableness the soonest. In the first place, study *is* required for anyone who would try to present the teachings adequately. Other requirements are sincerity and tenacity, combined with the type of enthusiasm which, though somewhat challenging, is not personally combative. The Theosophical Movement has had in its ranks many intellectuals whose enthusiasm has been of more or less short duration. But so far the support of the Movement has come mostly from the middle and upper-middle classes. In a sense, they may be said to be the ones who in fact need it the most, for they constitute the *backbone* of any nation. That does not mean, however, that the labouring hands should be neglected. Theosophy is for *all*.

Those who work with their hands and backs, know in terms of muscular effort what a full day's work means. This serves them in all simplicity as a guide-rule for judging consciously and intuitively the sincerity of those who address them. The appeal should therefore be practical and to the heart, and the phraseology be of the simplest and the most direct. The reading of the works of Thomas Paine, not because of his political ideas but as a study of direct, unambiguous *style* would be of great assistance to the earnest practitioner and would-be promulgator.

Repetition and a few simple, straightforward Ideas are what is wanted. Pedantic phrases and foreign words should be avoided. The student-server is on the platform or in the street corner to draw attention, not to his own learning, but to the Ideas which rule and revolutionize the world.

For example, *Reincarnation*: What does it mean? Several lives on earth. Like going to School and passing through the various standards or grades. Some people are good students and advance year after year and so eventually graduate from school and then go on to college. Some do not work and they fail. The same with learning plumbing, engineering or farming. Unless you learn how properly to thread a pipe, shore up a ditch or plow a straight furrow, you fail as a good worker and you cannot expect to be made responsible for working independently.

But why go to school, why have these several lives and why should so much effort be needed? Well—where is there no effort? Did you ever watch a baby first trying to see? Then trying to use its hands and feet, then to turn over, to crawl, to rise, and finally to learn to walk? Can we really ever learn everything there is to know? *Learning and effort* are the big urges which manifest throughout the useful life of every man or woman. To be ever learning is to be ever youthful, joyous and fearless.

But what are we to learn? Different people have different traits, habits and peculiarities. Some things appeal to one person, other things to others. Is there no common measure or standard which can be applied to everyone? Of course there is, and, like all simple things, it is profound in its deep simplicity. We are all of us with our differing capacities, outlooks, heritages and equipment, on earth to learn to do three simple things, not separately but in combination. What are they?

*To do the right thing, in the right way, and at the right time.* Let us try to break this formula up and see what it involves. If we were plumbing, we should be very foolish to undo the pipe *before* we turned off the main water valve; or if sawing wood, to sit out on the limb of a tree and saw that limb off near the trunk so that both we and the branch would come tumbling down! So we must be accurate. Then, if we are sawing or plumbing, we do it better in the light and not in the dark. Thus the right time to act enters in. And finally there is no need to saw down a tree or to rip up a pipe unless we have a purpose in view. So, to do the right thing, in the right way, and at the right time, involves Accuracy, Punctuality and Right or Wise Motive and Purpose.

But when we act or do anything, what *do* we really do? Only move our arms, legs, hands, head or tongue? No; far more than the body is involved. There are still our feelings and desires as well as a third and most important factor, our thoughts. When we act, we use our body; we have also some feeling about the act: we usually either like it or dislike it; and even indifference to it is a feeling. Then, we have to notice what we are doing, so that thought, even though it be of the slightest, is wrapped up in the act—in the doing.

What have we now discovered? By analysis we find that we act, we feel and we think. These are three different capacities. Perhaps we have trained them to work as a team; perhaps we have allowed them to run wild, each on its own. All this counts when we want to do the right thing, in the right way, and at the right time.

Also we may be excellent sawers of wood, but what about our capacity to cook, to sew, or to play cricket? To graduate from this School of Earth, we must be *perfect* in all knowledge. No half-measures; no mistakes. We must deserve for ourselves the title of Master Craftsman.

It looks like a long training, and it is. But we do not have only one life in which to finish this job. We have *many* lives—and what we have learnt in this life will not be lost or forgotten in the coming lives which will be ours. Each one of us has a character and some capacity. That character and that capacity are the net results of past deeds, feelings and thoughts. Further, we are ever adding to them for good or ill, by acting with responsibility or with irresponsibility. We live in a just Universe and we get our deserts. If we do wrong, feel wrong, think wrong, then our character is built up wrongly. If we build correctly, our character is thereby improved.

Let us again emphasize and underline the fact that we live in a just Universe. A skilful workman has become so because of his application and the *pains* he has taken and takes with his work. A man who is skilful in adding figures is so because of the efforts he has made with arithmetic.

Many of us, confronted with difficulties, are too quick to say the fault lies with so-and-so, or with outside circumstances. We seldom stop to ask *why* so-and-so acts towards us in such a manner; what we may have done to cause this or that circumstance. Have we always made the best use of our opportunities? How many times have we shirked, taken extra and unnecessary time off for lunch, or pretended sickness? We are our own best judges. The one person we dare not fool is ourselves. Sometimes this causes people to take to drink. Some excuse this and call it "drowning their sorrow." We, ourselves, should know it is cowardice! We just won't face the music. Is it any wonder then that in a just Universe, where we have acted unfairly toward Nature, we may get ourselves into an apparently unfair position, but in which in reality, we are being paid off for what we have done? Our head, heart and hands must be combined and work in co-operation. Theosophy in teaching this is both scientific and religious, in fact it is a Scientific Religion and a Religious Science.

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## CRIMINAL REFORM

IN our society, penal reform has received more attention than criminal reform. The primary concern of any rational society regarding the problem of crime must be not with improved methods of punishment but with prevention and cure. How to protect society from crime and how to rehabilitate the criminal—these are not two separate problems. The ultimate good of the part is not separable from the good of the whole. The community has a right to protect itself, but the person against whom it seeks protection is one of its own members. The criminal must also be protected from society, which will continue to create criminals as well as punish them until it accepts in full the faith, often shaken but never shattered, in the common humanity of us all.

The apportionment of responsibility for crime is a difficult and delicate business. To view the average criminal as a monster, a freak of nature, is a mistaken attitude, but no more so than to absolve him, on the plea of determinism, of all blame for every lapse. Every one of us is in a sense the child of his circumstances. Many, tossed about on the angry billows of life no less violently than the criminal, do somehow manage to keep afloat, do avoid violating their conscience. For the morally weak, the burden often seems too difficult to bear, but no more than the ordinary man who has escaped the attention of the courts is the criminal in his right mind the helpless pawn of heredity and environment. Denying him free-will, making of him a mere automaton, is the final insult to his humanity. Convincing the criminal that his crimes were inevitable in the circumstances, is the greatest disservice you can do him. It cuts off at the root the possibility of self-reform.

The aim of penal reform must be to reclaim the individual for society, never vindictiveness, never revenge. It may be the truest kindness to restrain the individual for a time, for his own good as well as that of society, from piling up entries on the debit side until wise sympathy, coupled with mental, moral and manual training, shall awaken interest and rekindle self-respect.

Modern economic and social order often does not furnish worthy incentives and outlets for energy, and our educational system fails to open the door to wider interests and constructive efforts. There is no denying the guilt of society for economic and social conditions that positively tempt to crime. Seen from this viewpoint, the problems of

criminology and penology become merged in the larger problems of social engineering. So long as there is a wide margin of the people to whom society offers so few legitimate satisfactions that they must have recourse to gambling, prostitutes, alcohol, drugs and so on, or, failing these consolations, fall prey to the wild urgencies of frustration, so long there will be crime and criminals. Probation systems, reform schools, remand homes, improved prisons, etc., will reform or deter a few individuals here and there, but there will be others to take their place. The remedy is the old one, of finding some technique whereby to instil in the individual an adequate social awareness, and in society an adequate awareness of the individual.

It is of course more comfortable to view criminals as a race apart than to accept the sin and shame of the world as our sin and shame, to recognize the roots of evil in ourselves. But unless we see in our own lower nature the potential criminal we cannot call forth in the criminal the potential saint, who is in all surety there. And though we are not all criminals *de facto* we are all in a sense prisoners—prisoners to our limitations, to meaningless conventions, to our weaknesses.

To go to the root of the matter and to really aid the wrongdoer, what is needed is education that will enable him to recognize his own Soul nature and reform himself from within, to become strong and able to shoulder his responsibilities. Such an education would provide a safe and sound method of restoring the individual to ordinary social life and, by giving him a knowledge of his higher nature, would enable him to draw from it the power to transmute the tendencies of the lower in such measure as would ensure his not relapsing into crime. All Souls are in the process of learning the lessons of life. The prisoner requires as careful an education as does a child; he should be taught the value of self-reliance and altruism, and should have his fears allayed by being helped to think and reason for himself on a basis of high principles. Once rehabilitated in his own eyes, he will be rehabilitated for life in society—without fear or feelings of revenge. Also the ordinary citizen would lose his fear of the criminal if he looked upon him as he looks upon himself, *i.e.*, as a Soul learning the lessons of life, one needing the same sympathy and discipline as are accorded to children when they lapse from the standards required of them.

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## BETWEEN TWO INCARNATIONS

DEVACHAN is called "the place of the gods," because it is the dwelling of the "God in Heaven" between two incarnations. When Man, the Thinker, severs his connection with the Kamarupa, he leaves behind everything that is of the nature of the lower desires and passions, and carries with him into Devachan, "the place of the gods," only those aspects of himself which are in harmony with his true "godlike" nature. This period between two incarnations is a time of complete rest and joy for the Ego. He has left behind even the memory of earthly care and sorrow, and has brought with him only those aspects of the life last lived which are pure and ennobling and of the same nature as the "god" that he is. The lower aspects will be awaiting him when he returns to earth life.

The life he lives in Devachan is purely subjective. As he has no material body and no contact with the lower planes of existence, the life he lives there he builds for himself. He creates his own surrounding and peoples his world with his loved ones according to the highest ideals that he has of them. This is his heaven world, the period of rest that every soul needs to have between incarnations in the world of flesh and matter. If in earth life he had few ideals and little aspiration his heaven life will be meagre and short. If, on the contrary, his life was full of great ideals and high aspiration, his stay in Devachan may be one of immense length. The stay may for some individuals be no more than a few moments, months or years, while for others it may last for many thousands of years. The average length of time is said to be about 1,500 years. Persons killed by accident, suicides, and those who are arbitrarily forced out of life through the process of law do not follow the general rule about after-death states and the length of time spent in Devachan.

Manas is the Human Soul, the dual principle, because it can be drawn either up toward Atma-Buddhi, its Divine Self, or it can be pulled down by Kama toward the animal self. If Manas is drawn down to Kama, then the fruition of that incarnation may be lost and there will be little or no Devachan. This, however, is an exception. The destiny of Man, the Thinker, is to become a "god" by being wholly united to Buddhi.

In the long journey of the human soul, man lives through countless lives on earth, and enjoys many, many blissful existences in Devachan.

*Manas*...after every new incarnation...adds to Atma-Buddhi something of itself, and thus, assimilating itself to the Monad, shares its immortality.

*Buddhi* becomes conscious by the accretions it gets from *Manas* after every new incarnation and the death of man.

*Atma* neither progresses, forgets, nor remembers. It does not belong to this plane: it is but the ray of light eternal which shines upon and through the darkness of matter....

The astral through *Kama* (desire) is ever drawing *Manas* down into the sphere of material passions and desires. But if the *better* man or *Manas* tries to escape the fatal attraction and turns its aspirations to Atma—Spirit—then *Buddhi*...conquers, and carries *Manas* with it to the realm of eternal Spirit. (*The Secret Doctrine*, I, 243-5)

In *Devachan* the higher element of the *Manas* is needed to make it a state of perception and consciousness for the disembodied *Monad*. (*Ibid.*, II, 57 fn.)

*Devachan*, then, is the place of rest for the Ego or thinking Man between two incarnations. Here he brings his highest hopes and aspirations and builds them into potentiality for the coming life. Here he lives out to their fullest the ennobling thoughts and experiences which he barely had time to note as he hurried through the busy hours and days of earth life. During the earth life he gathers experience, and during *Devachan* he makes the essence of that experience his own, building it into his immortal nature. *Devachan* is an essential and important part of the life of the Soul and those who are unable to enter this state lose the harvest of the life. Only those who are strong and whose lives are consecrated and devoted to the service of their fellow-men can afford to renounce *Devachan*. It is both a place and a state of mind, and those who sojourn there are ourselves.

Now when did *Devachan* start for this present human race? *The Secret Doctrine* (II, 610) tells us it was at the beginning of the Fourth Race,

after the men of the Third began to die out. Till then...there had been no regular death, but only a transformation, for *men had no personality* as yet. They had monads—breaths of the ONE Breath, and as impersonal as the source from which they proceeded. They had bodies, or rather shadows of bodies, which were sinless, hence *Karmaless*. Therefore, as there was no *Kamaloka*—least of all

Nirvana or even Devachan—for the "souls" of men who had no personal *Egos*, there could be no intermediate periods between the incarnations. Like the Phoenix, primordial man resurrected out of his old into a new body. Each time, and with each new generation, he became more solid, more physically perfect, agreeably with the evolutionary law, which is the *Law of Nature*. Death came with the complete physical organism, and with it—moral decay.

Obviously, therefore, the animal has no Devachan.

In calling the animal "Soulless," it is not depriving the beast, from the humblest to the highest species, of a "soul," but only of a conscious surviving *Ego-soul*, *i.e.*, that principle which survives after a man, and reincarnates in a like man. The animal has an astral body, that survives the physical form for a short period; but its (animal) Monad does not reincarnate in the same, but in a higher species, and has no "Devachan" of course. It has the *seeds* of all the human principles in itself, but they are *latent*. (*S.D.*, II, 196 fn.)

It has been shown that incarnation or birth, a period of activity in the body, then death and a period of rest in Devachan, are normal and just processes of nature and evolution for man as he is at present constituted. It is, however, possible to escape what both the Hinayana System or School of the "Little Vehicle" and the Mahayana or School of the "Great Vehicle" call "the false bliss of Devachan." To both

reincarnation is to be dreaded, as existence in this world only entails upon man suffering, misery and pain; Death itself being unable to deliver man from it, since death is merely the door through which he passes to another life on earth after a little rest on its threshold—Devachan.

Both "Vehicles" inculcate that man may escape the sufferings of rebirths and even Devachan, "by obtaining Wisdom and Knowledge, which alone can dispel the Fruits of Illusion and Ignorance." (*S.D.*, I, 39)

Then there are those who *spurn* Devachan.

Alone a handful of primitive men—in whom the spark of divine Wisdom burnt bright, and only strengthened in its intensity as it got dimmer and dimmer with every age in those who turned it to bad purposes—remained the elect custodians of the Mysteries revealed to mankind by the divine Teachers. There were those among them, who remained in their *Kumaric* condition from the beginning; and

tradition whispers, what the secret teachings affirm, namely, that these Elect were the germ of a Hierarchy *which never died since that period*:

*"The inner man of the first \* \* \* only changes his body from time to time; he is ever the same, knowing neither rest nor Nirvana, spurning Deva han and remaining constantly on Earth for the salvation of mankind...."* (S.D., II, 281)

Among those who spurned Devachan were the "Maruts":

...in occult parlance...those EGOS of great Adepts who have passed away, and who are known also as *Nirmanakayas*...those Egos for whom—*since they are beyond illusion*—there is no Devachan, and who, having either voluntarily renounced it for the good of mankind, or not yet reached Nirvana, remain invisible on earth....The "four times seven" emancipations have a reference to the four Rounds, and the four Races that preceded ours, in each of which *Marut-Jivas* (monads) have been re-born, and have obtained final liberation, if they have only availed themselves of it. Instead of which, preferring the good of mankind, which would struggle still more hopelessly in the meshes of ignorance and misery, *were it not for this extraneous help*—they are re-born over and over again "in that character," and thus "fill up their own places." *Who* they are, "on earth"—every student of Occult science knows. (S.D., II, 615)

It is interesting to note, in connection with our smaller cycle,

how perfect is the analogy between the processes of Nature in the Kosmos and in the individual man. The latter lives through his life-cycle, and dies. His "higher principles," corresponding in the development of a planetary chain to the cycling Monads, pass into Devachan, which corresponds to the "Nirvana" and states of rest intervening between two chains. The Man's lower "principles" are disintegrated in time and are used by Nature again for the formation of new human principles, and the same process takes place in the disintegration and formation of Worlds. Analogy is thus the surest guide to the comprehension of the Occult teachings. (S.D., I, 173)

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By concentrating the thoughts one can fly; by concentrating the desires one falls.

—*The Secret of the Golden Flower*

## OUR WORK AND THE WORLD

[One of Mr. Judge's addresses to the Theosophical Congress at the Parliament of Religions, Chicago World's Fair, delivered in September 1893, is reprinted here from the Report of Proceedings published by the American T.S.]

BROTHERS AND SISTERS—

It is now my duty to attempt to deal further with the subject of the Organized Life of the Theosophical Society. Brother Wright has taken up some points which I would have taken up in other circumstances. Brother Chakravarti has outlined to you as a Brahman, as a member of the Indian Section, what he thinks is the mission of the Theosophical Society and what its mission there so far has resulted in. You have had from Brother Wright a great deal of fact. He must have conveyed to you the impression that the Theosophical Society has accomplished a good deal of work, or else that we have been telling a lie, one or the other. I think that you will believe him, that we have accomplished an enormous amount of work in eighteen years against most strenuous and bitter opposition. And it is the custom in America, and especially in the West, and most especially in Chicago, to measure results by money. How could we have accomplished all this, how could we have printed all those books without printing presses, without paper, without salaries, without people to do the work, and that you think take money?

Perhaps you think we have a secret fund from which we have drawn some millions, laid away amongst the buried treasures of India, which one or two of us can draw from now and then, so as to enable us to do work which other bodies can accomplish only by the use of money. But it is not so. We have little money and never had much. We do not want it, do not expect it, and the day when we shall have a large fund and be able to collect \$5,000,000 in imitation of Western missionary bodies will be the day when the Theosophical Society will die. It is not money that has done this. It is the energy of the human heart. These people who are here with me are only representatives of many, many persons all over the world who are willing to give their life, their energy, their time to a movement which they think will benefit man. They get nothing for it; they get no preference. What is it of honour to preside at a meeting like this? What is it for any person to be a member of a Branch? What is it to be the President of the Theosophical Society?

Nothing at all. There is no honour in it whatever. There are no places, no salaries, nothing at all but work.

Brother Chakravarti gave you an idea of our future. It has been said against us that this movement is unique, that it came neither from the East nor from the West. The East has solidified, crystallized, stood still; it would never have commenced such a movement. The West did not know about such things; it did not want them. We are wrapped up in material progress, and never would have started such a movement. Where, then, was the movement really started? It was started in the spiritual world above both East and West, by living men. Not by spirits of dead men, but by living spirits, living spirits like yourselves, who have risen above creeds and nations and castes and peoples, and are simply human beings. They started this movement by giving the impulse and the message; that is why we who have been in it so long have the confidence born of knowledge, knowledge that it will succeed.

We began at the time under direction, when we knew that materialism was spreading not only over the West, but was spreading insidiously all over the East. As Brother Chakravarti told you, it was turning the mind of the East, not to Christianity—never could that be done—but into the grossest forms of materialism. That is to say, the West itself with its missionaries was corrupting a vast mass of men and turning them into men who believed in nothing but annihilation after this life. If you could have succeeded in converting them to Christianity, it would have been well enough, for then they would rise up higher into another spiritual life. But instead of succeeding with them in that, as I know from facts, from having been there, you were simply flinging them from their own beliefs into materialism, which the Theosophical Society was started to prevent, both there and in the West. It has done something—it has not been the one cause, but it has been the little lever, the little point in the centre, around which we are all working with all effectual means for the good of humanity. It is trying to offer the key to all these Congresses and to show all men where the truth is.

Now, when the Theosophical Society was founded in 1875, if you could have heard what I did, you would have heard a huge laugh pass over the country by means of the newspapers. There was nothing else but laughter and jokes. The Society was an immense joke, they said; a new kind of spiritualism; something of that sort to tickle men's

fancies—and we have had that to contend with all the time. But we have succeeded always in remaining at the post and saying just what we meant to say all the time for all the laughter. We took no salaries but we had belief in the human heart.

The objects of the Theosophical Society having been explained to you, you know the Society has but one doctrine, that of Universal Brotherhood. You cannot belong to it unless you believe in that; you won't want to belong to it unless you believe in that. But you are not required to believe anything else. You are not required to believe in Brother Chakravarti; you are not required to believe what, as the newspapers say, are the doctrines of "that woman Besant"; you are not required to believe in Madame Blavatsky, who was a woman, a human being, just the same as the rest of us; you are not required to believe in those great beings of whom Brother Chakravarti has been speaking. It has been supposed by some that in order to be a Theosophist you must believe in Mahatmas, that you must believe in H. P. Blavatsky, in reincarnation, in Karma; but you do not have to believe in any of those things at all. But, I take it, you must believe in Universal Brotherhood.

The reason why people have been a little confused in this: they have seen the Theosophical Society absolutely without a creed absolutely without any dogma, and as inside of it they know of a large number of people who believe in those ideas and doctrines, they think that is what the Theosophist must believe. But it is not. For, don't you see, if we started a Universal Brotherhood, and started a Society to find out the truth, and then fixed a dogma, that moment we would be telling a lie and forfeiting the whole object we started to accomplish. We can never have a creed. We do not know what the truth is. It may be that we are wrong; it may be we will find out more. It is true we will never go back to those old dogmas and creeds, although there are still many members on the books of the powerful churches. We can never go back there, but we may go further on, and we are quite willing to.

We are promulgating our philosophies which we talk about as individuals, and on our own account. As Vice-President of the Society I have no right to say that any particular thing is true, and I never do say so. But I have the right to say, as I myself emphatically do, that as an individual believe certain things are true, and I would be a poor sort of man if, believing certain things to be true, I did not try to show

that they are. But at the same time I have no right to say, as man or official, you must believe it because I do. I simply present it to you for your consideration, and it is for you to decide, not for me. I am not going to stop saying that I believe so-and-so because a few other persons cannot believe it. They can go on with me and we will agree to disagree, and we will only forward the cause of Universal Brotherhood.

Beliefs in particular creeds have nothing to do with how you treat another man. What creed is there in the statement republished by Jesus, promulgated by him, to do to others as you would have them do unto you? No creed about that; no paving of hell with the skulls of infants about that; no belief in a particular sort of transmission of the spiritual life from St. Peter or Paul in that; nothing at all to abridge the treatment of man and woman by man and woman in the way they should treat them. We have no creed, then, and we should have none.

But the question is often asked: What have you as an organization to do with labour, with legal questions, labour-saving forces, with education, with society? We have nothing to do with them. Is it not true that man, if he has a knowledge as to how he ought to live, needs no law whatever? Was not St. Paul right when he spoke of that and said you could become your own law; that knowing the truth, you need no law? What, then, has the Theosophical Society to do with law? If there are to be laws, let them be passed and execute them, but the Theosophical Society has nothing to do with them as such. But every brother in the Theosophical Society must obey the law of the land in which he lives, for he would be a poor Theosophist if he did not. The Theosophical Society has nothing to do with education. Its members may have as much to do with it as they please, but they have no right to say what is the Theosophical Society's idea of education. They can only say, "That is my idea of it." And always they must and shall preserve these distinctions.

We have been asked about this labour struggle. We have been asked why we do not join the Bellamyites and other co-operative societies. If you want to go in, go in. The Theosophical Society, as such, has nothing to do with it. I am perfectly satisfied to live where I am and do my duty where I stand, without any new law of property, or with it, whichever you please. And the religion of the West which logically ought to support all the various socialists and anarchists and nihilists

is the Christian Religion, because in the beginning it was a community. Jesus' system was a community in which everything was common property, and the early Christians threw all their money and property into one common box. Why, then, should not the Christian religion logically carry out all the plans of the socialists, anarchists, nihilists and all the other "ists" who want to change the face of the earth by legislation?

The Theosophist knows that legislation changes nothing whatever. There are laws now on every statute book in every State in the United States—laws enough, if men would only execute them and live up to them. But a law that socialists shall share in this, or that there shall be no Trust in that, is passed; and then there are the lawyers to get around the law, as they always can. So what is the use of passing the law at all? There is no use whatever. Hence the Theosophical Society, as such, has nothing to do with such trumpery and democratic things as legislation. Let the men engaged in legislation go on legislating. If a Theosophist is born to be a legislator, let him legislate as a citizen and not as a Theosophist, or if he is born to be a judge, let him be a judge and skilled lawyer. If they would know that philosophy which shows them what human life is, they will have begun to follow the law without knowing what the law is.

America is the only land of all countries where the law is followed without the people knowing much of it. In America the people are orderly; they understand life a little better than other people in the world, but they don't know so much about the masses of laws they have on their books. I believe personally that the day is coming when America is to be the country where the new race will be born that will know all about the true laws and what is right, and will be able to perform it. So, then, the Theosophical Society is not prepared to give out promulgations as to this or that particular item of legislation or education or civic affairs that people would have taught.

They ask also about marriage. Why, you understand about marriage. You know how it is accomplished. We have nothing to do with it as a Society. We know there are many kinds of marriage, sometimes merely by tying a string, sometimes by walking around the fire. As a body we have nothing to do with these forms nor interfere with them. And as to prayer, if you want to pray, pray. But if you pray, and if you say you have a certain belief, live up to it. If you do not do so you are

no Theosophist, nor a man, nor a proper living person. You are only a hypocrite.

Now, the Theosophical Society is an unsectarian body. It does not have a creed. It never will have one if those persons in it now can possibly prevent it. It does not need a creed. It is open to everybody, of all sects and faiths, and for that reason it has been possible to bring into it men of all religions, men from India, China, Japan, Brahmans—as you have seen and as you have already before your eyes, which could not have been accomplished by any sect, Christian, or Buddhist, or Brahman. If the Buddhists started in India a Buddhist society, the Brahmans would not accept it. And if the Brahmans started a Brahman propagandist society, the Buddhists would say they did not want it. So it is with the various Christian denominations: the Baptists, the Catholics, the Methodists, the Presbyterians. If any one of them, as a society, asked others to come in, none of the other different stripes or classes of Christians would come in. Each says it teaches the truth; still the others do not come in.

But Theosophy comes forward boldly and says: "All religions have underneath one single truth. None of the religions are perfectly true. It is impossible that they should be, because man is prone to err. Come into the Society in which as brothers helping each other we will examine all these faiths so that we may find out the truth under all. For we believe that in the beginning of human evolution great teachers gave out the truth—one single truth before the mingling of tongues on the tower of Babel—to man." That single truth was variously accepted and variously perceived, and out of these different perceptions they built up different creeds, and so they made a great many different sorts of faiths. But suppose you look into all of them. You find the Christians teaching for many years that man has a soul. Do you think that the Christians are the only ones who taught about the soul? The Hindus have been teaching about the soul for ages. They have said always that man has a soul. The Japanese do the same thing. So do other races and religions. So in that one point they have always together been teaching the same thing.

The Christians have been teaching about heaven and hell; about a sort of heaven which is very material, I admit, with pearly gates and golden streets and angels with robes such as no one ever saw and crowns upon their heads; and hell full of fire and brimstone, with devils

throwing people around with forks into the fire. The Buddhists have been teaching the same thing for ages. I can read to you out of their books about a copper vessel full of boiling oil into which they say fate puts a man. In this he goes down and down for thousands and thousands of years until he gets to the bottom; then he begins to rise again to the top, rising for ages again, and when he gets to the top and thinks he is going to be let out, he begins to sink again, and that goes on for ages more. Is not that as bad and as material as the Christian hell? And then the Eastern teaching of heaven, of an inimitable and incomprehensible place, yet just as material but better than the Christian heaven.

The Abbé Huc went to Tartary many years ago. He was a Catholic priest. There he found ministers, monks, nuns, similar ceremonies to the Romish, the ministers using the different vestments and draperies of the Catholics, the taper, bell, candle, the book, the rosary, what not, everything. He brought back the tale to Europe and he published it. The explanation of the priests—of course they would not say so now—was that it was the invention of the Devil, who, knowing that Christianity was going to be abroad, went ahead of it and founded that imitation in the East so that Christian people would be confused. Well now, that is not the way to explain it. The proper way is that man has these things as a universal property and always makes some mistakes. And so it is in Buddhism and every other religion. In Tibet they have a pope who is the great successor of the original founder of the thing, just the same as the Catholic pope.

No matter what sort of Western religion you bring forward, the religions in the East are the older religions and the fountain, but there is a single stream of truth underneath all, and that single stream is what the Theosophical Society digs for and implores these religious men to find out. We ask them not to go before each other and say their own religion is the true one. But they ask if we can give mercy to a man's soul, wash away the blood from his hand, and take away his sin. We say, Come, we will wash away your sin. How? By giving men reasons to make them do differently. The history of the past shows that belief does not make men better. We think there is a philosophy which will compel them from within to do right, and that is what this search will reveal. It will reveal underneath all these religions this one diamond which shows its light through them all; then all men can perceive it

then there will no longer be any necessity for the Theosophical Society, or for either creed or church; it will simply be truth and the people will know.

Look fairly and squarely at Christianity. I am simply asking you to consider facts. Here we have Jesus saying: Worship in secret. The Christians do not do it. Then there are all the different and contradictory statements made by the same religion. How can churches have the enormous cathedrals, the immense wealth, the cannons and soldiers in their possession, if they are the representatives of Christ? How can that be possible unless men are running after creeds and not truth? Even in the words of Jesus is to be found everything we want. I simply repeat to you that old truth taught by him long ago, for to find out the truth in respect to ethics is the chief object of the Theosophical Society, and to establish by Universal Brotherhood a basis from which that ethic may be preached, practised, and followed without any mistake.

Therefore, then, we ask you this: You have seen us here and you have seen our heathen; some of them are now on the platform. We would like to know what you think of our heathen, and what you think of this heathen Society that has been so much abused. Is it a Society for spiritualism, for wonders, or for folly? It is here to talk common sense and not merely to talk about H. P. Blavatsky, a woman who is dead, but who was the grandest woman or man that I ever knew. It is not for that. It is to bring back the truth about the soul, which truth these heathens represent as well as we, and they themselves are just as much in error as we. They do not know much more about it than we do. But these poor heathens have in their philosophy a little better statement of the truth than we have been able to invent. So I would ask you to wipe out of your mind that hymn which has done so much harm to Christian men and women, which reads:

What though the spicy breezes  
Blow soft o'er Ceylon's isle,  
Where every prospect pleases,  
And only man is vile.

Wipe that idea completely out with a sponge, and then you will see that we are all brothers and that by tolerating each other, by looking into each other's beliefs, not setting up creeds and dogmas, we shall at last realize that great ideal germ of perfection—human brotherhood—

which object has equally engaged the attention of the great Initiates of all the human race.

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THE spirit of man loves Purity, but his mind disturbs it. The mind of man loves stillness, but his desires draw it away. If he could always send his desires away, his mind would of itself become still. Let his mind be made clean, and his spirit will of itself become pure.

The reason why men are not able to attain to this, is because their minds have not been cleansed, and their desires have not been sent away.

If one is able to send the desires away, when he then looks in at his mind, it is no longer his; when he looks out at his body, it is no longer his; and when he looks farther off at external things, they are things which he has nothing to do with....

In that condition of rest independently of place how can any desire arise? And when no desire any longer arises, there is the True stillness and rest.

That True stillness becomes a constant quality, and responds to external things without error; yea, that True and Constant quality holds possession of the nature.

In such constant response and constant stillness there is the constant Purity and Rest.

He who has this absolute Purity enters gradually into the inspiration of the True Tao. And having entered thereinto, he is styled Possessor of the Tao.

Although he is styled Possessor of the Tao, in reality he does not think that he has become possessed of anything. It is as accomplishing the transformation of all living things, that he is styled Possessor of the Tao.

He who is able to understand this may transmit to others the Sacred Tao.

—*Khing Kang King*, or "The Classic of Purity"

## IN THE LIGHT OF THEOSOPHY

Some people can see colours in sounds; in others, touch and taste, or scent and sight, commingle. In fact the whole scale of senses is susceptible of correlations. This ability of sensory blending is called synesthesia. Information from different sensory departments merges and mingles in amazing ways. "If this 'union of the senses' can be fully understood," writes Erica Goode in *U.S. News and World Report*, "scientists may eventually know more about the workings of normal perception and the collection of mental processes loosely referred to as 'consciousness.' "

The article goes on to outline the investigations of Richard Cytowic, a neurologist, into the secrets of synesthesia. In his book, *Synesthesia: A Union of the Senses*, Cytowic comes to the conclusion that the interchange of the senses is rooted in brain activity and is not a product of psychology as some earlier researchers believed. In normal perception, he argues, the most highly developed parts of the brain are constantly making adjustments to offset sensory alterations in the outside world, while in synesthetes the more primitive brain structures, known collectively as the limbic system, appear to be at work.

"*Mental as well as physical correlations of the seven senses* (seven on the physical and seven on the mental planes) are clearly explained and defined in the Vedas, and especially in the *Anugita*" (*The Secret Doctrine*, I, 534). But all that is a sealed book to modern science, which has but a partial knowledge of only five senses, and those physical. The qualities of every sense are septenary and at some point, H.P.B. declared, "one sense must certainly merge into another." Theosophy teaches that the senses are to a certain extent interchangeable, and this without involving anything more than the exercise of the senses on the physical plane. This phenomenon, however noteworthy, is still distinct from that "spiritual *unity* of the five senses" which "sees, hears, feels, tastes, and smells, unimpaired by either time or space." (*Isis Unveiled*, I, 145)

In her article "Occult or Exact Science?" (reprinted in *THE THEOSOPHICAL MOVEMENT*, July, August and September 1964), H.P.B. deals at some length with the subject of the merging of the senses into one another and offers the following explanation:

Let our scientific opponents play for a while longer at "blind man's buff" amongst phenomena, with no ground to stand upon but

their eternal physiological hypotheses. The time is not perhaps far off when they shall be compelled to change their tactics or—confess themselves defeated by even such *elementary* phenomena as described above....It is an easy matter to show, that the Vedic Aryans were quite familiar with all such mysteries of sound and colour. *Mental* correlations of the two senses of "sight" and "hearing" were as common a fact in their days, as that of a man in our own seeing objective things before him with his eyes wide open at noon.

Any student of Occultism, the youngest of *chelas* who has just begun reading *esoterically* his Vedas, can suspect what the real phenomenon means: simply—a *cyclic return of human organisms to their primitive form* during the 3rd and even 4th Root Races of what is known as the *Antediluvian periods*. Everything conspires to prove it, even the study of such exact sciences as philology and comparative mythology. From the hoary days of antiquity, from the very dawn of the grand civilizations of those races that preceded our *Fifth Race*, and the traces of which now lie buried at the very bottom of the oceans, the fact in question was known. That which is now considered as an abnormal phenomenon, was in every probability the normal state of the antediluvian Humanity....

As ages went by mankind fell with every new generation lower and lower *into matter*, the physical smothering the spiritual, until the whole set of senses—that had formed during the first three Root-races but one *SENSE*, namely, *spiritual perception*—finally fell asunder to form henceforth five distinct senses.

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Recent research indicates that colour is far more than just an aesthetic experience. Colour, it is said, creates a "sensual climate," which affects us emotionally, mentally and physically. Reaction to colour is universal, as indicated by cross-cultural studies.

Wyatt Townley's article, "Colour Your World Beautiful" (*Parade*, June 1991), outlines some of the latest findings in colour research and how they are being employed:

A 1976 Norwegian study revealed that we not only see colour, we *feel* it. Red speeds up our breathing and heartbeat. Blue lowers blood pressure. Orange stimulates the appetite. Yellow gets the digestive juices flowing. Warm hues activate and enliven; cool colours calm and relax.

Colour not only affects the way we feel, it influences thinking, our estimation of size and weight, even our perception of time....

The *reaction* to colour—not the preference—is the same for all people....Architects and designers have been utilizing this secret in an array of environments. To reduce anxiety and counteract the vast expanses of blue sky and sea, airplanes and ocean liners use warm tones. "Hospital green" came about because of its soothing, restorative effect on the nerves and eyes....

Scientists and designers have found that extroverted people tend to prefer the stimulation of warm, luminous colours. Introverted people gravitate toward cooler hues. This warm/cool theory extends to physics as well. *Centrifugal* colours (the warmer, brighter hues) draw our attention outward, from ourselves to the space around us. They create a lively environment conducive to action and muscular effort. *Centripetal* colours (cooler, softer, and darker) help focus our attention inward. They enhance concentration and are suitable for sedentary tasks.

Knowledge of the influence of colours can indeed prove beneficial in more ways than one. The mysteries of colour are as profound as are the mysteries of sound. *Isis Unveiled*, like *The Secret Doctrine*, calls attention to the power and influence of colours:

In fine, there is scarcely a human creation which does not respond to certain vibrations of the atmosphere. It is the same with colours; some excite us, some soothe and please. The nun clothes herself in black to typify the despondency of a faith crushed under the sense of original sin; the bride robes herself in white; red inflames the anger of certain animals. (*Isis*, I, 275)

We see that under the influence of the *blue* ray both vegetable and animal life manifest an inordinate development, while under the yellow ray it is proportionately arrested. How is it possible to account for this satisfactorily upon any other hypothesis than that both animal and vegetable life are differently modified electrico-magnetic phenomena, as yet unknown in their fundamental principles? (*Ibid.*, I, 137)

It is a Hermetic axiom, that "the cause of the splendour and variety of colours lies deep in the affinities of nature; and that there is a singular and mysterious alliance between colour and sound."...Sounds and colours are all spiritual numerals; as the seven prismatic rays proceed from one spot in heaven, so the seven

powers of nature, each of them a number, are the seven radiations of the Unity, the central, spiritual SUN. (*Ibid.*, I, 513-14)

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The Dead Sea scrolls, found over 40 years ago in caves at the northern end of the Dead Sea, 15 miles (25 km.) from Jerusalem, have over the years aroused much interest, supplying as they do a whole missing chapter for the history of the growth of religious ideas between Judaism and Christianity, a chapter that could well revolutionize the approach to the beginnings of Christianity.

Controversy has surrounded the dating of these scrolls, with some vested interests declaring them to be post-Christian. The *London Times* reported on June 25 that most of the scrolls had now been dated to the last two centuries B.C., with some having been written during the time of Christ. The scientists who had conducted new tests on the scrolls used the Carbon-14 technique, which dates organic materials by measuring radioactive decay. The majority of the scrolls have not been fully studied, but their dating by the Carbon-14 method confirms that they are Jewish religious texts and are not part of the early history of the Christian church.

These scrolls challenge a variety of rooted traditions and dogmas in matters of religious history, mainly those concerned with the origin of Christianity and the claims to the uniqueness and superiority advanced by both Christianity and Judaism. Prejudices and preconceptions might have played a role in certain stubborn attempts to date the scrolls very late, especially the fear "that the uniqueness of Christ is at stake," as well as the resistance to admitting that the morality and mysticism of the Gospels may perfectly well be explained as the creation of several generations of Jews working by and for themselves, in their own religious tradition, and that one need not assume the miracle of a special magnanimous act of God to allow the salvation of the human race.

The confusion that has always clouded the record of the centuries immediately preceding and following the dawn of the Christian era has not been due solely to paucity of documentary evidence, as is sometimes claimed. It has been mainly due to the fact that the key for understanding

the records that are available was lost to Western scholars during the Dark Ages in Europe, because of the hostile attitude toward the pursuit of knowledge enforced by the politico-religious organization of the early Christian Church. Those who possessed knowledge of the immemorial, universal Teachings of the Mysteries and understood the symbolic language and legends of the Secret Doctrine, *i.e.*, the Pythagorean Essenes, the Therapeutae of Egypt, the Nazarenes and Ebionites, were first denounced as heretics by the Church, then persecuted and finally murdered, the Christian Gnostics themselves being the last to be destroyed. The study of the Dead Sea scrolls will probably force recognition of the rise of Christianity as simply an episode of human history rather than as divine revelation, and open men's eyes to the fact that the superiority or inferiority of any religion is determined by the degree to which it reflects the One Truth that is at the root and base of all.

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The Mayas of Central America in their heyday built magnificent cities and advanced agriculture, architecture, astronomy and mathematics to new heights. Though most history books note that the Mayans' accomplishments date from about 200 B.C., archaeologists exploring ruins in the dense jungles of Guatemala have found that the classic Mayan empire began even earlier, around 600 B.C. (*Breakthroughs*, October 1990)

Archaeologists are excavating Nakbe, a grand city of pyramids, temples and monuments built in a period in Central American history previously thought to be a time of simple villages. Among the ruins of towering temples and tombs, investigators have uncovered tens of thousands of artefacts, such as an elaborate ten-foot-high limestone mural depicting historical events. The mural is also decorated with mythological gods and astronomical symbols.

The archaeologists have also found evidence that an older city lies beneath the Nakbe ruins. Indeed, further research might push back the date of the Mayan empire still further into the night of time. H.P.B. explains that the Americas are older than Europe, and that they touched the great Atlantis before it sank. In *The Secret Doctrine*, she cites Augustus le Plongeon, author of *Sacred Mysteries among the Mayas and the Quiches 11,500 Years Ago*, who "seems to believe and

to seek to prove that the esoteric learning of the Aryans and the Egyptians was derived from the Mayas." And she adds: "But, although certainly coeval with Plato's Atlantis, the Mayas belonged to the Fifth Continent, which was preceded by Atlantis and Lemuria." (*S.D.*, II, 3, fn.)

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Children are the worst victims of broken homes and disruption of normal parental relationships, so common in the modern age, especially in the West. Jeremy Seabrook's article, "Flesh and Blood" (*New Statesman and Society*, April 12), discusses how boys are affected by the absence of a male role model because of the desertion, or simple indifference, of flesh-and-blood fathers. Father who has left the family is replaced by the ideal macho man. Ideal types may be impossible to emulate, but they embody values and norms that exert a powerful influence on the course of adolescent lives:

They offer promptings, inspiration, even a sense of identity, to many confused adolescents. They allow for a sort of do-it-yourself masculinization, enabling individuals to acquire responses and characteristics no longer available to them through direct experience, but which reach them nonetheless, over and above the deficient or missing beings who nominally occupy the father role....

How many young men talk of their father with regret or contempt. "I never knew him." "He was never there." "He wasn't interested." "He didn't care." "I wouldn't know him if I saw him in the street." And how this echoes the words of their mothers. Abandoned. Deserted. Left. Split up. Never worked out....It goes without saying that the consequences of these fragmentations and break-ups are rarely experienced as liberation by those who live through them. Rather, they are felt as trauma, loss, emptiness.

In a society where relationships, bondings and affections are constantly being undermined, the collapse of the family has assumed serious proportions. The breaking of any human ties and solidarities can bring suffering to those affected. Behind it all is the degradation of sex-life, of the purity of love, and of the dignity of parenthood. Theosophy considers home-building a very necessary and beneficent mode of growth. The rearing of a new world-order is directly connected with the task of home-building.

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# 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  
VERNAL BLOOMS  
THE HEART DOCTRINE  
ECHOES FROM THE ORIENT  
AN EPITOME OF THEOSOPHY AND THEOSOPHY GENERALLY STATED  
A BOOK OF QUOTATIONS

## By Robert Crosbie:

THE FRIENDLY PHILOSOPHER  
ANSWERS TO QUESTIONS ON THE OCEAN OF THEOSOPHY  
UNIVERSAL THEOSOPHY  
A BOOK OF QUOTATIONS

## Other Publications:

LIGHT ON THE PATH  
THROUGH THE GATES OF GOLD  
THE DHAMMAPADA  
THE LIGHT OF ASIA  
SELECTIONS FROM THE UPANISHADS, AND THE TAO TE KING  
"BECAUSE—" FOR THE CHILDREN WHO ASK WHY  
THE ETERNAL VERITIES  
THE TELL-TALE PICTURE GALLERY  
STUDIES IN "THE SECRET DOCTRINE" (BOOKS I AND II)  
LIVING THE LIFE  
THE BUILDING OF THE HOME  
"THUS HAVE I HEARD"  
THE ZOROASTRIAN PHILOSOPHY AND WAY OF LIFE  
U.L.T.—ITS MISSION AND ITS FUTURE  
TEXTS FOR THEOSOPHICAL MEETINGS  
SOME OBSERVATIONS ON THE STUDY OF "THE SECRET DOCTRINE"  
IN MEMORY OF HELENA PETROVNA BLAVATSKY, BY SOME OF HER PUPILS  
U.L.T. PAMPHLET SERIES, NOS. 1-36  
H. P. BLAVATSKY AND WILLIAM Q. JUDGE PAMPHLET SERIES

# The United Lodge of Theosophists

## DECLARATION

**T**HE 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."*

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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 of 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.