

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

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EASTER—ITS INNER SIGNIFICANCE

EASTER is a universal festival. The ancient Babylonians, Egyptians, Norsemen and Scandinavians worshipped the Egg. Norsemen exchanged coloured eggs, at the time of the vernal equinox, in commemoration of goddess Ostara. Hindus believe that the Mundane Egg, in which Brahma gestated, broke its shell in spring. Thus, the symbol of the egg is a universal symbol. The word Easter closely resembles names of different Pagan goddesses—Ishtar, Ostara, and the Greek Astarte. Goddess Ostara of the Northland was worshipped as a beautiful Queen of the Spring-time, and from *Ostara*, our word Easter comes. The story goes that when Ostara first came to earth, at the very beginning of the world, she noticed how dark and cold everything seemed. She knew that life in everything was sleeping for a while, till it was time to wake again. Then she realized that she was sent on earth to wake things up. Easter celebrates the awakening of life from its winter sleep.

The ancients celebrated 21st March, the day of the Vernal Equinox, as the birthday of the world. In the fourth century, Easter was fixed as the first Sunday—following the first full-moon day—after the vernal equinox. During the spring festival the ancients celebrated the renewal of nature, as the Christians celebrate on Easter Sunday the resurrection of Christ—the rising of the Christ from the dead. After crucifixion, the body of Christ was taken down from the cross, wrapped in a linen sheet and placed in a tomb dug

A Magazine Devoted to The Living of the Higher Life

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out of solid rock and a stone was rolled against the entrance. This was on a Friday, now called “Good Friday.” Three days later, on Sunday, people saw that the door of the tomb had burst open and the body was missing. The story goes that subsequently Jesus appeared before his disciples.

The Bible says, “Jesus rose from the dead.” Theosophy teaches that he rose in his finer body or *Mayavi rupa*. Resurrection conveys that everything does not end with the death of the physical body and that there is no such thing as death for the Soul—IT always *is*.

To appreciate the inner significance of Easter, we must understand the symbology of the egg, the crucifixion, the resurrection and the Christ.

Man has never been without a friend, *i.e.*, the Elder Brothers or adepts who help mankind. Jesus was an adept. Like Jesus, Krishna and Buddha too died on the cross. The Cross represents the “Tree of Life.” “Tree” is a symbol of sacred and secret knowledge. “Tree” also stands for various Initiates. Realizing the unity of all, these adepts and Initiates identify themselves with humanity and hence are able to take upon themselves part of the karma of suffering humanity. Taken literally, the whole of the life of Jesus, up to his crucifixion, shows this great sacrifice which the spiritual beings make, in order to help humanity.

But Christ is also the Divine Principle in each one of us. H.P.B. writes: “Christ—the true esoteric SAVIOUR—*is no man*, but the DIVINE PRINCIPLE in every human being.” (*The Esoteric Character of the Gospels*)

Christ is not the only Son of God; we are all sons of God in our divine nature. But unfortunately this divine nature, though all-powerful on its own plane, is quite powerless on our plane. Every time we refuse to listen to our divine nature—the Christ within—we crucify the Christ. So it is not the personality which suffers but the innocent *Christos* within us. Every time we want *our* will to prevail over Divine Will, there is a minor crucifixion. But, every crucifixion must be followed by Resurrection. Thus:

He who strives to resurrect the Spirit *crucified in him by his*

own terrestrial passions, and buried deep in the “sepulchre” of his sinful flesh; he who has the strength to roll back *the stone of matter* from the door of his own *inner* sanctuary, he *has the risen Christ in him*. The “Son of Man” is no child of the bond-woman—*flesh*, but verily of the free-woman—*Spirit*, the child of man’s own deeds and the fruit of his own spiritual labour. (*H.P.B. Series No. 7*, pp. 4-5)

To resurrect the Christ *we* have crucified, we must allow divine nature to control the terrestrial nature, and thus raise ourselves to the spiritual level. Spiritual life has been defined as *conscious existence in spirit while we are in this body*. Spirit is eternal and we need to become aware of it. Our knowledge of matter has become instinctive, but not so our knowledge of spirit. When that happens we will resurrect into spiritual life.

To accomplish this resurrection, mind must be trained to cooperate with the spirit. We must be bold and frank enough to own up our misdeeds, our vices, and our defects.

What is spiritual rebirth? H.P.B. explains that a man striving after spiritual perfection must have *three* births: (1) physical, from his mortal parents; (2) *spiritual* through Initiation; and (3) his final birth into the world of spirit—at death. (*Isis*, II, 565)

H.P.B. points out the difference between the words, “Chrestian” and “Christian,” thus:

Chrestos means certainly more than merely “a good” and “excellent man,” while “Christos” was never applied to any one living man, but to every Initiate at the moment of *his second birth and resurrection*. He who finds Christos within himself and recognizes the latter as his only “way,” becomes a follower and an *Apostle of Christ*, though he may have never been baptised, nor even have met a Christian, still less call himself one. (*H.P.B. Series No. 7*, p. 13)

H.P.B. observes that Jesus was a Chrestos, “as undeniably as that he never was entitled to the appellation of *Christos*, during his life-time and before his last trial.” The *Glossary* explains that *Chrestos* means a disciple on probation—a candidate for

hierophantship. When he had attained to this through initiation, long trials and suffering, and had been “*anointed*,” *i.e.*, “rubbed with oil,” as were the initiates—as the last touch of ritualistic observance—then his name was changed into “*Christos*,” the “purified,” in the esoteric language.

In a way, crucifixion and resurrection reflect the initiation ceremonies practised by the ancient Egyptians and other early civilizations. These initiations took place in the crypts, caves, temples, and pyramids where the neophyte underwent a series of physical and psychological trials through which he proved his strength and readiness for spiritual rebirth. The symbol of the cross and the crucified man have deep significance. Thus:

The initiated adept, who had successfully passed through all the trials, was *attached*, not *nailed*, but simply tied on the couch in the form of a *tau* (in Egypt)...plunged in a deep sleep. He was allowed to remain in this state for three days and three nights, during which time his Spiritual Ego was said to confabulate with the “gods,” descend into Hades, Amenti, or Patala (according to the country)...his body remaining all the time in the temple crypt or subterranean cave. In Egypt, it was placed in the Sarcophagus in the King’s Chamber of the Pyramid of Cheops, and carried during the night of the approaching third day to the entrance of a gallery, where at a certain hour the beams of the rising Sun struck full on the face of the entranced candidate, who awoke to be initiated by Osiris, and Thoth the God of Wisdom. (*S.D.*, II, 558)

The primordial system, the double glyph that underlies the idea of the Cross, is not “of human invention,” for Cosmic ideation and the Spiritual representation of the divine Ego-man are at its basis. Later, it expanded in the beautiful idea adopted by and represented in the Mysteries, that of regenerated man, the mortal, who, by crucifying the man of flesh and his passions on the Procrustean bed of torture, became reborn as an Immortal. Leaving the body, the animal-man, behind him, tied on the Cross of Initiation like an empty chrysalis, the Ego Soul became as free as a butterfly. (*S.D.*, II, 561-62)

In the imagery of chrysalis and butterfly, chrysalis means cocoon. When a pupa breaks the cocoon—built by its own saliva—it comes out as a completely transformed thing, *i.e.*, a butterfly. We build our cocoon of flesh, matter, desires and vices. We must break the cocoon, and come out as a butterfly—the wings of which denote freedom.

Egg symbolizes immortality. The hen lays an egg and from the egg comes the chick, which grows into another hen. An egg is potentially capable of giving birth to a chick. But in its exterior, such potentiality is not evident. Man, too, is capable of becoming a God, but matter is like the shell of an egg. The chick has to break it. We have to transcend the limitations of matter to be reborn. Interestingly, in Sanskrit, *Dwija* means twice-born and it is also the name given to all oviparous animals and birds. The “laying of the egg” marks the *first* birth, and when the chick comes out by breaking open the shell, it marks the *second* birth.

In *Letters That Have Helped Me*, Jasper Niemand mentions “the sheaths of the heart,” which man has to break one by one. Man himself prevents his coming into direct communication with Divine nature. He has to refine and disperse the lower self. “Each man has a different mode of doing this, but each who advances at all finds that with every new period of his inner life a new self rises before him. Looking back over a group of weeks or months, he is amazed to see what manner of man he was then, and smiles that pitying smile which we bestow upon the faded letters of our youth.” But there are some that are not strong enough to come out of the rut. They have to struggle hard to break that heavy obstacle which resists all change.

In the Puranic allegory, Viswakarman’s daughter Sanjana (spiritual consciousness), who was the wife of Surya the sun, complained to her father of the too great effulgence of her husband. Viswakarman, the divine carpenter, crucified the sun on his lathe and cut away eighth part of his rays—creating round him a dark aureole. After that, Surya looked as though he had been crowned with dark thorns and he became “Vikartana,” one who was shorn

of his effulgence. Vikarttana is the type of the initiated neophyte. All these names were given to candidates who were going through trials of initiation. The candidate for initiation personifies the sun, who has to kill all his fiery passions and wear a crown of thorns, before he can rise into new life and be reborn.

It refers to the process in Initiation, wherein the candidate was made to look deep into his consciousness and face the whole of his lower nature without getting disturbed. Candidates were literally made to sit, all alone, in a dark room. By cutting off the sun's rays, Viswakarman created similar darkness. This is equivalent to descent into lower worlds or Hades, wherein the candidate touches the lowest levels of his consciousness. After facing and purifying it, he rises with fully purified consciousness.

But there are a series of initiations in the life of a disciple, till he comes to the stage of final Initiation, when he comes face to face with the Dhyani Buddha, the head of the hierarchy to which he belongs.

Spiritual rebirth or resurrection "is the spiritual birthright of every human being endowed with soul and spirit, whatever his religion may be. Such individual is a *Christ-man*." (*H.P.B. Series No. 7*, p.12)

ALTHOUGH sesamum seed is the source of oil, and milk the source of butter, not until the seed be pressed and the milk churned do the oil and butter appear. Although sentient beings are of the Buddha essence itself, not until they realize this can they attain Nirvana.

—*Padma-Sambhava*

WILLIAM QUAN JUDGE

ONE of the greatest gifts to us from Mr. Judge is the encouragement all those who want to may still derive from him. This is so because he himself took to heart and lived his life on the basis of what he called the "great encouragement." In Krishna's words to Arjuna in the Second Chapter of the *Bhagavad-Gita*:

In this system of Yoga no effort is wasted, nor are there any evil consequences, and even a little of this practice delivereth a man from great risk.

We also get an insight into his inner attitude from what he wrote at the beginning of his *Notes on the Bhagavad-Gita*:

What I propose here to myself and to all who may read these papers is, to study the *Bhagavad-Gita* by the light of that spiritual lamp—be it small or great—which the Supreme Soul will feed and increase within us if we attend to its behests and diligently inquire after it. Such at least is the promise of Krishna in the *Bhagavad-Gita*.

If we could imbibe some of Mr. Judge's attitude of mind and his trust in the Teachings, and build our lives accordingly, we should, like him, gain an insight into the living power of these truths. He attained what knowledge he had because he had learnt the way to it—the way of devotion. Perhaps it is because we are not devoted enough that we do not persevere in our endeavours and fail to follow his advice, based on his exquisite humility—"We can *try*, and such is our duty."

It was because his life was based on these essentials that he became noted, even in the exoteric world of business, for his thoroughness, his inflexible persistence and his industry. He did not receive any "favours," for H.P.B. tells us that he, "of all chelas, does the most and asks, or even expects the least."

Is it because he practised what he preached that his writings are so simple and practical, and at the same time philosophical and metaphysical? Metaphysical writings are only comprehensible when they are made practical through daily application, and Mr.

Judge stands for us as the one who made the depths of the knowledge of Theosophy shine in his daily living. Every article of his has its foundation in a metaphysical truth, but it is expressed in a simple manner so that we can understand it. And if we try to practise the hints given, we shall find that the foundational metaphysical truth begins to become clearer to us.

Mr. Judge's industry showed itself not only in the work he did to resuscitate Theosophy in the U.S.A., but also in his constant writings for his magazine, *The Path*—writings that many students even now find of immense value in the understanding of the Philosophy and the living of the Life. How little we the students of today who profit by others' efforts realize what "thieves" we are! How little time and effort we devote to the writing down of our own thoughts and the results of our own efforts to "live the life" so that they may help another! Indeed it will take time before we all realize that he who takes what another gives without letting others profit by the fruits of his labours is indeed a thief! Let us, then, follow Judge's example.

EVERY impulse from above, every prompting of the Divine within, should meet at once with a hearty welcome and response. If you feel as if something urged you to visit some sick or afflicted neighbour or friend, obey the suggestion without delay. If the wish to turn over a new leaf comes into the lower consciousness, don't wait till next New Year's before actually turning it over; turn it now. If some pathetic story of suffering has moved you, act on the emotion while your cheeks are still wet with tears. In short, put yourself at once in line with the Divine ways, in harmony with the Divine laws. More light, more wisdom, more spirituality must necessarily come to one thus prepared, thus expectant.

—W. Q. JUDGE

THE QUEST FOR HAPPINESS

Things which men, to judge by their actions, deem the highest good are Riches, Fame or Sensual pleasure. Of these the last is followed by satiety and repentance, the other two are never satiated; the more we have, the more we want; while the love of fame compels us to order our lives by the opinions of others. But if a thing is not loved, no quarrels will arise concerning it, no sadness will be felt if it perishes, no envy if another has it, in short no disturbances of the mind. All these spring from the love of that which passes away. But the love of a thing eternal and infinite fills the mind wholly with joy, and is unmingled with sadness. Therefore it is greatly to be desired, and to be sought with all our strength.

—SPINOZA

IS there anyone in this world who does not desire to be happy? All of us are in search of happiness. But happiness ever eludes us. When we look around can we say life is an unalloyed bliss? Most of us are always dissatisfied with ourselves and with others. When our desires are not fulfilled we are unhappy. We blame our parents, circumstances, etc. Some of us even try to change our circumstances. We think money will bring us happiness. Is the rich man happy? He ever tries to conceal his income and is all the time worried about tax-raid. A rich man, who is not interested in making more money, wants status, fame, name, position and power and that, too, leaves him unhappy. Right from childhood we have been taught to be selfish, competitive and therefore ambitious—study well, get a good job with good income, etc.

Man often confuses fulfilment of his desires/wants as happiness. Desire is common to animals and man. Animals kill and eat only when they are hungry and will never overeat. On the other hand, man overeats to satisfy his desire and then rushes to the doctor with an upset stomach. Even when we get what we want, we want to have more. The appetite grows on what it feeds. There is no limit for our desire unless we control it consciously. A little reflection will enable us to realize that we have been pursuing

pleasures instead of happiness, which is followed by pain. For pain and pleasure, like light and darkness, night and day, are the world's eternal ways. Joy of childbirth is preceded by pangs of labour. H.P.B. writes:

Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problems of life, pain, and death? (*S.D.*, II, 475)

“The Enlightened One,” the Buddha, 2500 years ago, taught four noble truths: Sorrow is, the cause of sorrow, the cure of sorrow and the Noble Eightfold Path. It is this knowledge that can bring solace and comfort to humanity today, and help us reach the state of *Ananda*—Eternal Bliss.

Mr. Crosbie points out that one must have right knowledge regarding Deity, Nature and Man, for right conduct in life. It will lead us to the recognition that Deity is the Law that moves to righteousness. It is inherent in us—the law of Karma. It is the Karmic causes created in past lives—consciously or unconsciously—that have brought us here. It is we who have chosen the parents, the environment, etc., and we need blame nobody else for what we are. Patanjali points out that we come here with certain “mental deposits” that can come to fructification in a certain environment. Mr. Judge explains that the soul's environment covers our physical, psychic, mental and moral planes. He writes:

The want of money is not the cause of trouble, but the desire for money is. We may sympathize with others who have no money, not because they are deficient in that means; it should be on account of their failure to see that within themselves is the realization of happiness, and that in fact, they should not depend upon anything outside for true enjoyment. (*Forum Answers*, p. 76)

What is true happiness? It is a spontaneous feeling of inner

peace, joy and contentment which is the result of introspection, when we turn within and contact our inner nature. This means, instead of focusing our consciousness on our personality and personal self we must detach our mind from the lower self and focus it on our Immortal Self. We have to seek the universal, impersonal Self in us. This results in *Ananda* or everlasting bliss. *Ananda* has been described as the highest attribute of Deity. Our life itself is called a song.

Real happiness, then, is an inherent quality of the soul, a quality we can use only when we have a true perception of our soul nature. We are so immersed in sense-life that we have lost that power of inner peace, harmony or contentment. We must realize and recognize that we are governed by our Karma. While we are liquidating past debts, we are often sowing seeds for future harvest, thus increasing our debts. We should not seek *Ananda* from earthly pleasures. *Ananda* is entirely different from evanescent, fleeting pleasures that come and go. We should try to attain to “the right perception of existing things” by acquiring right knowledge. Then we will be able to distinguish the permanent and everlasting from the impermanent and evanescent.

Manu explains the nature of desire thus: “Desire is never satisfied by the enjoyment of the objects of desire; it grows more and more as does the fire to which fuel is added.” (*Manu*, II, 94)

There is a story in the *Mahabharata* of an enchanted pool, which was guarded by a Yaksha. Before he could drink water from the pool, Yudhisthira had to answer several questions posed by this Yaksha. One of the questions was: “What is happiness?” to which Yudhisthira answered, “Happiness is the result of good conduct.”

The very first verse of *Isavasya Upanishad* says: “All this, whatsoever moves in this moving world, is pervaded by God. Through such renunciation you may enjoy. Do not covet; for whose, indeed, is wealth?” Mr. Judge explains this in *Notes on the Bhagavad-Gita* as an allusion to the *identity of all spiritual beings*, and *Resignation*. He writes:

And by “Spiritual Beings” is meant all life above the

inorganic, for Man is not admitted to be material. There is only one life, one consciousness. It masquerades under all the different forms of sentient beings, and those varying forms with their intelligences mirror a portion of the *One Life*, thus producing in each a false idea of egoism. A continuance of belief in that false ego produces a continuance of ignorance, thus delaying salvation. The beginning of the effort to dissipate this false belief is the beginning of *the Path*; the total dissipation of it is the perfection of Yoga, or union with God. The entry upon that Path *cannot be made until resignation is consummated.* (p. 44)

Katha Upanishad speaks of a young boy, Nachiketas, who spends three days and three nights at the house of Death. Then Yama, God of death, gives him three boons. As his third wish, Nachiketas wants to know, “What is immortality?” Death evades the question and tells him: “If thou thinkest this an equal wish, choose wealth and length of days. Be thou mighty in the world, O Nachiketas; I make thee an enjoyer of thy desires. Whatsoever desires are difficult in the mortal world, ask all desires according to thy will. These beauties, with their chariots and lutes—not such as these are to be won by men—be waited on by them, my gifts. Ask me not of death, Nachiketas.” The dialogue continues thus:

Nachiketas speaks:

“Tomorrow these fleeting things wear out the vigour of a mortal’s powers. Even the whole of life is short; thine are chariots and dance and song. Not by wealth can a man be satisfied.”

Death speaks:

“The better is one thing, the dearer is another thing; these two bind a man in opposite ways. Of these two, it is well for him who takes the better; he fails of his object, who chooses the dearer.

“The better and the dearer approach a man; going round them, the sage discerns between them. The sage chooses the better rather than the dearer; the fool chooses the dearer, through lust of possession.” (*Selections from the Upanishads*, pp. 36-38)

Sri Krishna in the *Gita* points out what happens to a man when his mind is attached to an object. Thus:

The hungry man loseth sight of every other object but the gratification of his appetite, and when he is become acquainted with the Supreme, he loseth all taste for objects of whatever kind. (II, 59)

He who attendeth to the inclinations of the senses, in them hath a concern; from this concern is created passion, from passion anger, from anger is produced delusion, from delusion a loss of the memory, from the loss of memory loss of discrimination, and from loss of discrimination loss of all! (II, 62-63)

The following verses in the *Gita* show how a man of doubtful mind or one without calm can never obtain happiness and where true happiness lies. Thus:

The man whose heart and mind are not at rest is without wisdom or the power of contemplation; who doth not practice reflection, hath no calm; and how can a man without calm obtain happiness? (II, 66)

But for those who, thinking of me as identical with all, constantly worship me, I bear the burden of the responsibility of their happiness. (IX, 67)

In the chapter on “The Pleasant” in the *Dhammapada* we are told that the root cause of our suffering lies in attachment, indulgence, affection and craving. Thus:

No fetters exist for him who neither likes nor dislikes.

From attachment arises grief; from attachment arises fear.

There is no grief for one who is free from attachment. Whence, then, can there come fear? (Verses 211-12)

Further, it is foolish to get attached to the pleasures of the world that cannot bring any everlasting good. Buddha’s warnings relate to the dangers of attachment to objects of sense. The state of mind that ensures happiness in this sorrowful world is the one that is free from longing, anxiety and hatred. Thus:

Let us, then, free from anxiety, live happily among those

who are careworn; among the anxious, let us dwell free from anxiety.

Let us, then, live happily, we who possess nothing. Let us live like the Shining Ones nourished on joy. (*The Dhammapada*, Verses 199-200)

If by surrendering a pleasure of little worth one sees a joy worth having, the wise man will give up the pleasure of little worth and look to securing the deep joy. (*The Dhammapada*, Verse 290)

In *Yoga-Vashista*, sage Vashista narrates various stories to Rama relating to acquirement of spiritual knowledge. In the story of Lila—ancients looked upon evolution as a Lila—Lila asks goddess Saraswati as to the efforts that should be made to realize the state of Bliss or *Ananda*. Saraswati replies: “Those only can cognize... the higher states who have developed in themselves the processes of *Sravana* (hearing and study of spiritual books), *Manana* (contemplation) and *Nidhityasana* (reflection), uninterrupted bliss arising through concentration upon that ancient (one) principle, renunciation of all, non-desires, and the intense reasoning practice followed through the path of Vedas, that this great world is not ever-existent.” Those only are on that path of Brahman who through the knowledge of the One Reality, are ever in the state of Bliss.

No one was ever converted into Theosophy. Each one who *really* comes into it does so because it is only “an extension of previous beliefs.” This will show you that Karma is a true thing. For no idea we get is any more than an extension of previous ones. That is, they are cause and effect in endless succession. Each one is the producer of the next and inheres in that successor. Thus we are all different, and some similar.

—W. Q. JUDGE

THE DIVINE RESPONSE

Reliance and pressure upon our own inner nature in moments of darkness are sure to be answered by the voice of Krishna, the inner guide.

—W. Q. JUDGE

We must stand interiorly in a faithful attitude. We must have an abiding settled faith.

—W. Q. JUDGE

Devotion and aspiration will, and do, help to bring about a proper attitude of mind, and to raise the student to a higher plane, and also they secure for the student help which is unseen by him; for devotion and aspiration put the student into a condition in which aid can be given to him.

—W. Q. JUDGE

The effectual fervent prayer of a righteous man availeth much.

—James, V. 16

TRUE worship or prayer is an effulgent energy of yearning sustained by and supporting the aspirant's striving toward an ideal end. For this purpose, there is a connecting “bridge”—an inner organ—spanning a special relationship with the divine part in us, and “for absolute cultivation of the inner spiritual man.” What is the nature of the bridge—*Antahkarana*? What is the ideal object toward which our heart is to be bent—after self-purification and withdrawal from personal concerns and involvements?

Lord Krishna has a definite answer and an invitation to his devotee: “There dwelleth in the heart of every creature, O Arjuna, the Master—*Ishwara*.... Take sanctuary with him alone, O son of Bharata, with all thy soul.” (*Gita*, XVIII)

The “Bridge” stands for a two-way traffic between the personal man, the incarnated *Manas* and its parent, the Real Man or the Higher *Manas*, which is inclined toward and illumined by *Buddhi*.

True worship, then, is an act of bridging, a process of gradually building an intimate familiarity and later an exclusive friendship with the Higher Ego—the Dweller (*Dehi*) within, who can be known only by the heart-consciousness of man.

Soon, the habitual turning for communion becomes the soul's hunger and without this hunger, worship is just a ritual. But the answering response from the Divine never fails, although it is not always felt or recognized. Even as a preparatory state, this relationship, this organization of the clear "channel" of silent communication, is required for mutual exchange and fellowship. As the reciprocal intimacy grows over the years or even lives, it becomes the potent means for the Soul's nourishment and for true progress and self-fulfilment. Frequent remembrance and habitual turning by inward concentration are the chief means of self-opening to the divine influx. The more the *Antahkarana* clears up and the channel widens through constant outpouring, the greater is the receptivity for the guidance, protection and above all for the renewal of spirit.

Worship, then, is no longer a personal egoistic ritual set apart for an occasion, but a steadfast inner movement in response to a spontaneous hunger in the soul for closeness and peace. And one will not have to wait too long for the descending benediction.

Are we really there to hear the knock, to open the door and receive, when the Christ (Christos) gently knocks at the door of our heart at "midnight"? Many aspirants in their early stages fail to respond adequately when the quickening of the hunger within is not fully recognized, when the Krishna within, calls out to us. For, "The voice of the Master is always in the world," but the noise of our inner market-place drowns it. We need to attune our inner ears.

Some of the "providential help" goes unnoticed or unacknowledged. And much of the aid or whispering guidance registered in the inner planes of our being is seldom identified as such. For the true seeker, there is always help. We must trust that there is an "invisible escort" behind every sincere aspirant. Faith

and trust are the prime conditions of the spiritual undertaking. However interior the process of spiritual development may be, it is not unaided. It is an attitude of certainty that help comes from the inner planes of our being. "The Lord *is* my rock, my fortress, and my deliverer; my God, my strength, in whom I will trust." (*Psalms*, 18, 2)

This is the nature of true "dependence" on the Divine, where the role of the Lord is not that of a spoon-feeding, pampering mother, but of a sure guide—our chosen "charioteer" carrying us through the maze and trials of life. Each time one registers an experience of what may be called "divine intervention," a timely help, a saving grace, one ought to fall on one's knees (figuratively) to acknowledge it with gratitude. This, in itself, is a humble prayer.

Mr. Crosbie's letters (*The Friendly Philosopher*) are full of encouraging thoughts, such as, the devotee is given what is needed for his own development and that no one who strives to lead the path is left unhelped. Now and then, Mr. Crosbie reminded his co-workers of the Biblical statement: "All things work together for good for him who loves the Lord(or Law)."

Few devotees really know their true inner need. We are always making petitionary prayers instead of will-prayer. Oscar Wilde humourously remarked that when the gods wish to punish us they answer our prayers! The legend of the "Midas touch"—a boon king Midas of Phrygia in Greek mythology got from the god Dionysus—shows how some "boons" from the gods become disastrous!

There is a law under which a prayer may be answered and desires fulfilled. It is essentially the power of Faith. In *Notes on the Bhagavad-Gita*, Mr. Judge states that in whatever way the devotee chooses to worship with faith, it is the Supreme which, though ignored, brings about the result of that faith. For, faith strengthens the will and focuses the image or mental formation that gets objectivized, in time, like a developed photograph. It is simply the working of a natural law on the mental plane, and there is nothing miraculous about it.

There may be many forms of worship. But according to the motive, the degree of development, the end in view and the means employed, three types can be recognized for our understanding. We must clearly distinguish between the conventional “prayers” and the true worship. Meditation (as enjoined in the *Bhagavad-Gita*), aspiration, and “silent repetition of sacred texts,” lift up the heart towards the ideal. This is not the same as praying or imploring for a favour. The former acts are the soul’s offerings supported by enlightened faith. The latter is an ordinary human longing with a covetous eye for a reward or special favour.

Any form of worship that is whole-hearted, sincere and deep “in spirit and in truth” will put the individual *en rapport* with the superior intelligences of the higher planes.

A true seeker does not petition but aspires and prayerfully strives to be worthy, leaving the results to the divine wisdom and mercy of the Law. If one keenly desires to install a sacred “shrine,” one must prepare and keep the temple (personality) ready for the sanctuary. The “Building of the Temple” is spoken of in many mystical writings, where it is built without noise and without any chisel or hammer. It means that the aspirant (mason) has to be steadfast in his devotion and self-reliant in his labour. This is the kind of devotion or Yoga the *Gita* recommends throughout. Soon, a reciprocal relationship is built up. The soul is then more open and receptive, even if the “answer” is not always favourable to the personal man! The formation of intimacy or nearness across the welcoming “Bridge” is in itself a great reward for the seeker’s sincerity and fervour. The steadily growing familiarity with one’s hidden divine part must create the right condition for the reception of unseen help and an occasional glimpse of the true light.

The tenderly smiling “Compassionate One” is always standing behind the innermost door of our heart—the sacred shrine within, inviting us all. And He may come in front at the hour of death before him who like *Bhakta* (devotee) Surdas is always thirsty for the glimpse of the beloved Lord. (*Gita*, VIII, 14)

JOURNEY OF THE SOUL

BEFORE we undertake a journey we need to find out all it will involve and to seek advice from those who know the difficulties and pitfalls on the way. We also need to look at ourselves and see if we possess the strength and ability to undertake the journey.

Therefore Fragment I of *The Voice of the Silence* contains instruction as to what the journey we are contemplating is likely to involve, what it leads to, and what qualities and capacities we must possess before starting out.

From this Fragment we learn that the one quality which it is necessary to possess if we would be instructed is the capacity to *listen* carefully to what is being said. Otherwise we may give our own interpretation to what is said, we may even distort the words to suit our own conceptions, and thus miss the real meaning. What, for example, is the meaning to be given to the word “mind,” or to the word “soul,” as used in *The Voice of the Silence*? We need accuracy in listening to place the words in their proper context before we can see clearly.

Listening carefully, therefore, to what is said in the book about ourselves, what do we learn? First, we learn that we have to change many things in ourselves, and to do so we must *admit* that we need changing. The major change to be made is to learn not to be deceived by what we see or hear. This is most important, because as we progress on the inner Path the awakening inner senses give us powers which we may not know how to use properly, and we may encounter one pitfall after another.

Admitting that we have to change ourselves, admitting that we shall meet with pitfalls, we come to see the necessity of having a guide on the journey. This guide we shall not see or hear at first, though He is with us unseen and unheard. The next important fact, therefore, is to know that we do have a guide all the time. He shows Himself to us in terms of our understanding, if we can recognize Him.

If we look at ourselves as we are today, we find that our main

characteristic is awareness of our surroundings, of our body, feelings, desires and thoughts. But we also find that we have within us an urge to be better in every way; we realize that there is something we strive to reach up to, some ideal—whether of being a better businessman or professional, a better father or mother or husband or wife, or of acquiring a better character. Where does this urge come from? Let us recognize, mentally at least, that it comes from somewhere higher than our ordinary desires and thoughts. The nearest approach we have to it is our conscience, which, though it does not give positive guidance, at least warns us not to do this or that, that one course or another is not “right.” To cultivate an awareness of this conscience is the first step which takes the mind away from excessive awareness of sense-objects, personal desires, etc.

In time, as we become more and more aware of this inner monitor, we shall find that it is not enough just to know what we ought not to do; we also need to know what we ought to do. This calls for knowledge, but we must first learn that much of what we know at present is false, deceptive, illusionary, incomplete. An effort to become aware of a higher code of morality and knowledge will help us to see that we are something other than that which our present mode of awareness makes us believe we are.

Thus we begin to feel a touch of the Inner Guide or Master. A constant effort to remember the Wise Ones of all time will help, for we shall then have a model to copy, and shall see what is right action, right feeling, right thought as taught by them.

Our books, the words of those who have passed this way and learnt; our conscience; our Inner Master or Ruler; and the Bridge, the Great Ones who embody the Path and the Goal—all these are our teachers and guides. As we progress, we shall reach a point where we have to travel on alone. We have been taught; now we must apply. The only reliance at this stage is on the Inner Master. We must merge in Him, become one with Him. Steps as to how this is to be done are given. We must take those steps. Masters stand and beckon, but only our unhelped effort will bring the

necessary strength to hold the position once it is attained. Only he who has conquered by his unaided efforts is the victor. We must be taught, but we must practise what we are taught.

It is necessary, therefore, at the very beginning to have a view of this Path and its Goal. Once we reach the stage when we realize (which means more than mental acceptance) that the Goal is within us, that the Master is a higher aspect of ourselves, we find our way lit by a flood of light, and we hear the Voice of Compassion which thrills through all and everything. We and the Light and the Sound are One. We are changeless and eternal:

Thou art THYSELF the object of thy search: the VOICE unbroken, that resounds throughout eternities, exempt from change, from sin exempt, the Seven Sounds in one.

The whole object of our search, therefore, is to find out who and what we are—to become that which we are. This is the goal.

Our first endeavour in *practice* is to learn to separate the mind from the senses and sensations, from the emotions and from self-centredness. "Thyself and mind, like twins upon a line, the star which is thy goal burns overhead." We must accept the fact that as we are now, we are very ignorant, ignorant as regards knowledge, yes, but more ignorant of our own character and lower psychic faculties. Also, of just what the goal of life is.

We learn that our faculties are of two kinds, the lower and the higher. The lower are those we have at present—to think, desire, feel and perform deeds. The higher faculties we do not know, but they can be known if we train our spiritual powers, powers which give us strength, ability and energy.

If we have these higher powers somewhere, why do they not function today? Because they have to function through the vehicles of the body and brain, through the capacities and energies we possess, and these being untrained as yet, cannot be used by the higher powers. In fact, it is a two-way effort, for the lower has to rise to the higher aspect of ourselves, and the higher has to subdue the lower. It is the constant struggle that goes on between our two natures. Unless we know the character and powers of both, we

cannot undertake the necessary preparation, and will be misled by what our senses, thoughts and desires present to us.

Many teachers have given rules for the subjection of the lower mind and its concentration upon the higher. In *The Voice of the Silence* we are asked to cut it off from all external sights and sounds, as also from internal images. This, we are told, is *Dharana*—the stage of “intense and perfect concentration of the mind upon some interior object, accompanied by complete abstraction from everything pertaining to the external Universe, or the world of the senses.” This requires the training of the memory, for it is only when the outer is effaced from the mind and memory that the ONE can be discerned at the back or centre of all. This ONE is the eternal and changeless. Hence no change must be allowed to affect the mind; it must remain unchanged through all changes.

This naturally gives us a different sense of Time and of the conditions of life. When we have attained this, we shall be like the wise man described in the second chapter of the *Bhagavad-Gita*.

In this struggle not only do we need to exert the mind or awareness *consciously*; we must also analyse why and how the senses affect the mind. We learn that what we see—and it is equally true of the impressions given by the other senses—is not a true picture of things because the senses have for long enjoyed a world of their own making. According to the knowledge we already possess, we analyse and accept the impressions. We have to be more particular now and analyse all that comes to us. We shall see that the eyes are often disturbed and give us distorted pictures. To avoid being affected by them, the mind must be in a state of peace and harmony. In fact, we must learn to use the eyes to see with, not let them bring us impressions that force themselves on our attention. The ears have to be trained in a similar manner, so that they remain unaffected by either the “cries of bellowing elephants” or “the silvery buzzing of the golden fire-fly.”

When, therefore, in time, we have learnt to use the senses and the mind as they should be used, we can begin to hear the Silent Speaker. We begin to live within, and though we see outer sights

and hear outer sounds, we are under no illusion as to their character. We begin to live as inner entities and not as lower forms of matter. We begin to see the One in the many, to hear the One Sound in the many sounds. Instead of desiring and feeling for ourselves, we desire and feel for the WHOLE. Our mind is cleansed and its functions on the plane of senses paralysed. Our heart, our whole motive, is purified.

One of the difficulties in our way is that, having started on the journey, we are apt to look back. There must not be any longing for what has been left behind, nor any grief for our loss. We have a glimpse of the importance of this idea in the Bible story of Lot's wife. When she had to leave the city where she had lived, she was warned not to look back; it was a doomed city. But she did look back, and was changed into a pillar of salt.

Let us learn that we can never satisfy longings by their fulfilment; for, if one kind of longing is indulged in to saturation point, the power of longing will still be alive, will in fact be strengthened, and will only change its form.

We learn next that there are two goals—Liberation and Renunciation, between which we have to choose. The second Fragment prepares us for the decision. The third Fragment deals with the steps we have to take after the decision is reached.

The pupil asks the Teacher what he should do to reach to Wisdom and to gain Perfection, and he is told to look at himself first and ask himself whether his heart is clean, whether he can discern the real from the false, the impermanent from the permanent, Head-learning from Soul-wisdom, the “Eye” from the “Heart” doctrine. There are two ways of looking at actions; one that of the head and the other of the heart; one leads to the cessation of sin and faults through non-action; the other to Self-knowledge through action, through loving deeds. The end of both Paths is Bliss: in the case of those who seek the Path of Liberation, the bliss comes at once; in the case of those who choose the Path of Renunciation, it comes at the close of Kalpas without number.

The decision has to be reached. But such a great decision can

only be the legitimate result of minor decisions all along the Path.

In Fragment III we are led further, for the choice is made. It is Renunciation that we seek, not Liberation. The way that leads to the goal is through seven gates, to pass each of which we need the key of a particular developed virtue. We are given the keys and an idea of the difficulties to be surmounted. Some important hints are given us. For instance:

Thou shalt not let thy senses make a playground of thy mind.
...thou must have mastered all the mental changes in thy
Self and slain the army of the thought sensations that, subtle
and insidious, creep unmasked within the Soul's bright shrine.

From the Heart point of view we learn: "Thou shalt not separate thy being from BEING and the rest, but merge the Ocean in the drop, the drop within the Ocean." To put this into practice we must be "in full accord with all that lives; bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother."

This is so important that we are again asked whether we have attuned our "heart and mind to the great mind and heart of all mankind."

Then we must learn the pitfalls on the Paramita Path so that we can be prepared not to succumb to them. Let us keep in mind that we must be *prepared* if we would be free from fear. To us, struggling would-be neophytes, the message is—BE PREPARED. If we "remain unselfish till the endless end," we are bound to succeed.

Lest we lose ourselves in the treadmill of life and the struggles to achieve, we have been given a description of the end of the Path. Light and sound unite with the fourfold manifested Powers to blend in one glorious "wordless" proclamation—"Peace to all Beings."

The vision is necessary, or we lose the impetus to make the effort. Hence each Fragment ends with the Vision Beautiful of accomplishment.

QUESTIONS AND ANSWERS

[In this section we seek to answer frequently asked questions, at U.L.T. meetings or during private conversations and discussions with people who seek the answers in the light of Theosophy. Answers given in this section are by no means final. Only a line of thought is being offered by applying general principles of Theosophy.]

Question: We observe that "ignorance is bliss," so that a layman who is ignorant of the karmic and moral laws is seen to live a comparatively easier and more comfortable life. But those who have entered the spiritual path have to face several obstacles and find themselves in a whirlpool of problems. Why?

Answer: The law of Karma works for both the ignorant and the wise. However, it takes into account the motive, the degree of development, the inner state of the person, etc., while meting out justice. The law of Karma also takes into account the person's state of knowledge or ignorance. The karmic responsibility is in proportion to his knowledge. The more the knowledge—of right and wrong—the less will be the "mercy" of the law. For instance, the severity of the karmic backlash in case of a Bhikkhu stealing bread when hungry, would be more than in the case of an ordinary person—because a Bhikkhu has taken up the discipline to control his lower appetites. This might be the principle behind the stories about a great karmic backlash for a trifling sin. For instance, Bhishma's having to lie on the bed of arrows after the *Mahabharata* war, is said to be the consequence of his killing a chameleon just for sport as a young boy.

A person entering the spiritual path, in all earnestness, silently affirms the desire to become spiritually wise and wishes to get rid of all that may obstruct the path of self-realization. It is as if that person has asked his divine nature to throw light into the dark corners of his being and to bring to the surface all that is undesirable in his nature. The difficulties and problems are in direct proportion to one's sincerity and earnestness. Unlike the layman, for the one

desiring to live the higher life, Karma begins to operate in a definite and marked manner. This is the occult law. Mr. Judge writes:

If you are striving for light and Initiation, remember this, that your cares will increase, your trials thicken, your family make new demands upon you. He who can understand and pass through these patiently, wisely, placidly—may hope. (*U.L.T. Pamphlet No. 36*, p. 6)

Further progress depends upon one's attitude towards the problems of life. "Accept the woes of birth," says *The Voice of the Silence*. It has many implications. First, it means "accepting," *i.e.*, being able to say that it is "my" problem and it is up to me to solve it. Many times we find ourselves putting the blame on others—parents, society or the circumstances of life. Nothing happens by chance, but all is the result of our past Karma. There is also the belief that having made all efforts to get out of adversity, we must resign. One of the duties of a Theosophist is "to drink without a murmur to the last drop, whatever contents the cup of life may have in store" for him.

Patient acceptance of what is due to us makes us take a step further in our development. It is opportunity at two levels: (1) On the lower level, it is an opportunity to pay off the Karmic debt. (2) On the higher level, it is an opportunity for the Ego to learn to deal with such a situation. When we complain instead of accepting, we do not exhaust Karma but sow seeds for further unpleasant Karma. There must be such firm faith in the working of the law of Karma that one will not resort to ceremonies to deviate the law from its course.

Mr. Crosbie writes: "The purpose of life is to learn and it is all made up of learning" (*The Friendly Philosopher*, p. 40). Once we have learnt to deal with a difficulty, the next time we encounter it, it ceases to be a difficulty. When the lesson is learnt the necessity ceases. The force of the situation weakens. But, more often than not, the cause of the problems is internal, *i.e.*, within us, and often, it calls for a change. Often the difficulty is solved when we are willing to change—our way of thinking, our feelings, our likes

and dislikes—and ready to adapt or adjust ourselves to a problematic situation or a person in our life.

We must realize that change is inevitable, and always be mentally prepared for it. We cling on to people, things, places, and we are stuck—not being able to move on in life. In fact, as we proceed in living the spiritual life we are required to give up or change a lot of undesirable things in our nature. Change involves destruction and regeneration. "Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage?" (*S.D.*, II, 475). There is that in us which drives us to achieve whatever we are bent on achieving. If we are trying to conquer anger or greed or attachment, this inner taskmaster places us again and again in such situations till we have mastered these completely. As a person advances on the spiritual path, he encounters more and more complex and trying life situations. Karma precipitates not as pebbles, but as boulders, and in that the help comes from within. H.P.B. writes: "No man or woman knows his or her moral strength until it is *tried*."

Each one of us must begin this process of self-purification, undaunted by the difficulties and the pain it may entail. A Master of Wisdom observes that the later a man begins the living of the higher life, the greater is the struggle, as "he has to undo the effects of a long number of years spent in objects diametrically opposed to the real goal."

Question: *The Voice of Silence* says: "The selfish devotee lives to no purpose. The man who does not go through his appointed work in life—has lived in vain. Follow the wheel of life; follow the wheel of duty to race and kin, to friend and foe, and close thy mind to pleasures as to pain. Exhaust the law of Karmic retribution. Gain *Siddhis* for thy future birth." Theosophy cautions us against going after the attainment of *Siddhis* as there is a danger of being led away from the spiritual path, and also of becoming selfish and proud, which is undesirable. How then are we to understand the injunction, "Gain *Siddhis* for thy future birth?"

Answer: There are two kinds of *Siddhis* [powers]: the lower psychic and the higher spiritual. It is comparatively easy to acquire the lower *Siddhis*, such as casting spells, clairvoyance, mind-reading and so on. It involves using subtler but still material forces of physical nature. “The powers of the animal soul in man are soon awakened; the forces which his love, his hate, his passion, can call into operation, are readily developed. But this is Black Magic—*Sorcery*.” (*Raja-Yoga or Occultism*)

The Voice of the Silence sounds warnings against acquiring the lower *Siddhis*. The very opening verse begins with the warning: “These Instructions are for those ignorant of the dangers of the lower *IDDHI*.” “*Iddhi*” is the Pali equivalent of the Sanskrit *Siddhi*. Hence, “Gain *Siddhis* for thy future birth,” refers to the higher *Siddhis*—of the spiritual kind. It does not mean acquiring powers for personal use. In a sense, acquiring *Siddhis* may be taken to refer to getting back the “Deva-sight” and “Deva-knowledge” that we possessed in former births, *i.e.*, getting back the spiritual powers and knowledge that we formerly possessed. When a human being identifies himself with the Sovereign Lord, he can have powers over all forces of nature. Though a selfish person can acquire the lower *Siddhis*, pure motive and absolute moral purity are *sine qua non* conditions for acquiring spiritual powers. H.P.B. cautions:

It is impossible to employ *spiritual* forces if there is the slightest tinge of selfishness remaining in the operator. For, unless the intention is entirely unalloyed, the spiritual will transform itself into the psychic, act on the astral plane, and dire results may be produced by it. The powers and forces of animal nature can equally be used by the selfish and the revengeful, as by the unselfish and all-forgiving; the powers and forces of spirit lend themselves only to the perfectly pure in heart—and this is *DIVINE MAGIC*. (*Raja-Yoga or Occultism*)

In a sense, the emphasis in the statement, “Gain *Siddhis* for thy future birth,” is not on gaining powers, but on acquiring meritorious future birth, by exhausting the karmic liabilities. For then, under Karma, the soul-powers awaken *naturally* and are not forced. In

this age of ambition and “cutting edge” competition, it is easy to fall into the enchanting circle of psychic craze and wonder-seeking.

On the other hand the advice is: “*Lead the life necessary for the acquisition of such knowledge and powers, and Wisdom will come to you naturally*” (*S.D.*, I, 167). Also, what about our motive? The first step in true Magic is devotion to the interests of others. In the absence of such pure motive, the *Siddhis* may only hinder one’s spiritual progress.

The verse referred to underscores the process of self-purification. It advocates diligent discharge of one’s duties and obligations to one’s neighbour, one’s kith and kin, and even to one’s “enemy”—for enemy is an inseparable part of Self, and our great teacher in the school of life—in fact, to the whole of mankind and to all the kingdoms of nature. With heart joined to renunciation of self, with mind “closed to pleasure as to pain,” and heart, mind and soul entirely devoted to the highest good of humanity, we are called upon to cultivate “universal love.” H.P.B. observes:

Even the love for wife and family—the purest as the most unselfish of human affections—is a barrier to *real* occultism....For, while the heart is full of thoughts for a little group of *selves*, near and dear to us, how shall the rest of mankind fare in our souls?...And how shall the “still small voice” make itself heard in a soul entirely occupied with its own privileged tenants? (*Raja-Yoga or Occultism*)

This is performance of Yoga in the truest sense. Persistent performance of Yoga will burn away all the dross of lower nature, in the fire of *Jnana*—spiritual discrimination—that will, in time, spring up spontaneously in the disciple’s heart, and illuminate his mind. Of this Yoga says Sri Krishna in *Shrimad Bhagavat*:

He who is engaged in the performance of Yoga, who has subdued his senses and who has concentrated his mind in me (Krishna) such Yogis all the *Siddhis* stand ready to serve. (*The Voice of the Silence*, p. 1 fn.)

IN THE LIGHT OF THEOSOPHY

Are psychedelics the key to consciousness? As *World Drug Report 2004* revealed, about 185 million people worldwide have used an illicit substance in the past 12 months. What drives people to take drugs? Can psychoactive substances tell us about who and what we are? Is there a way to get the good without the bad? “Some researchers believe that such enquiries will lead to a new understanding of the human mind, including the mysteries of consciousness, or new treatments for mental illness,” write Helen Phillips and Graham Lawton (*New Scientist*, 13 November).

Many pioneering researchers have come to the conclusion that seeking intoxication was programmed into human nature. Ronald Siegel, a psychopharmacologist at the University of California, Los Angeles, believes that after hunger, thirst and sex, the fourth biological drive is to seek intoxication. Siegel says that at the root of our seeking pleasure, pain-relief or stimulation is the motivation to feel “different from normal.” Some people reach this state through travel, books, art, roller coasters, sport, religion, exploration, love, social contact or power. Others use intoxicants. He believes that if we can alter these drugs so as to have shorter effects and no addictive potential, then we could design entirely new chemicals that allow us to experience all the pleasures, thrills, adventures of intoxication without the downsides. Richard Glen Boire, director of the Centre for Cognitive Liberty and Ethics in Davis, California, says that intoxication is a basic human right. He believes that as long as we do not harm anyone else, laws should be changed to allow people to experiment with psychoactive substances and enable them to explore the full range of human consciousness. Susan Blackmore believes that drugs provide the evidence that the mind is the brain and that our thoughts, beliefs and perceptions are created by chemistry.

Theosophy teaches that brain is only an instrument of the mind. By the use of drugs and narcotics, “the consciousness is put into an artificial state and is more entangled than ever, although showing

knowledge of things not known in the normal state.” Alcohol and drugs hinder the development of spiritual insight. The use of wine and spirits is a hindrance to the moral and spiritual growth of a person. H.P.B. writes:

Alcohol in all its forms has a direct, marked, and very deleterious influence on man’s psychic condition. Wine and spirit drinking is only less destructive to the development of the inner powers, than the habitual use of hashish, opium and similar drugs. (*The Key to Theosophy*, pp. 259-60)

Moreover, could psychoactive substances provide “insight into the full range of human consciousness,” as claimed? Drug-induced states could, at best, provide some information about lower, psychic states of consciousness, but tell us nothing about the higher, spiritual states. H.P.B. writes:

Occultism teaches that physical man is one, but the thinking man septenary, thinking, acting, feeling, and living on seven different states of being or planes of consciousness, and that for all these states and planes the permanent Ego has a distinct set of senses. (*Transactions*, p. 73)

H.P.B. observes that biology, physiology, or psychology know nothing about these states of consciousness. They seek to explain various phenomena of volition, sensation, intellect and instinct as manifestations through brain, and ignore mind and its functions.

When the tsunami struck south-east Asia the last week of December 2004, animals in Thailand, Sri Lanka and elsewhere mysteriously saved themselves. As was generally observed, while the scientists and people frolicking on the seashores remained blissfully unaware of the impending disaster, the animals got wind of it well in advance. Elephants and leopards were seen running away and bats and birds were seen to be frantically flying away inland, before the tsunami struck. Not a single animal carcass was found.

“Many scientists say animals have a sixth sense that alerts them to natural danger and helps them make a getaway” (*Sunday Times of India*, January 9). Alan Rabinowitz, director for science and exploration at the Bronx Zoo-based Wildlife Conservation Society in New York, observes that animals can sense impending danger by detecting subtle or abrupt shifts in the environment. He says, “Earthquakes bring vibrational changes on land and in water while storms cause electromagnetic changes in the atmosphere. Some animals have an acute sense of hearing and smell that allows them to determine something coming towards them long before humans might know that something is there.”

Animal instinct is a form of psychic clairvoyance. There is mysterious sympathy between all things in nature. Animals being psychically more sensitive than humans, it is only natural that they should sense the impending quake in advance and move to a safer place. The Astral Light is a reflector not only of past events but also of events to come, the causes for which are sufficiently well marked and made, and animals are able to perceive the same with their clairvoyant faculty. Paracelsus wrote:

Certain animals have inherited instincts that cause them to act in a certain manner, which will indicate other future events than a change in the weather. The peculiar cry of a peacock or the unusual howling of a dog indicates the approach of a death in the house to which they are attached, for every being is a product of the universal principle of life, and each contains the light of Nature.

Although in India today Sanskrit is considered a dead language, it is studied in twenty-two universities in the U.S.A., eighteen German universities, five British universities and four Italian universities. Other countries which take Sanskrit seriously are Austria, Belgium, Czech Republic, Denmark, Finland, Netherlands, Norway, Poland, Russia, Singapore, Sweden and Switzerland.

“Westerners consider it as simply a fascinating language, a language in which the genius of the human civilization was perfected to its fullest. Top-notch Western universities have been busy churning out one esoteric dissertation after another on Panini’s *Ashtadhyayi* and comparing Bhartihari’s and Patanjali’s grammatical logic,” writes Hiren Kumar Bose (*The Times of India*, January 6). Sanskrit is co-original with the Vedas. It is used in Shastras as well as software. The language is particularly suited for encrypting without ambiguity. “This is particularly apparent in scientific treatises in Sanskrit, such as works of Aryabhata, Varahamihir, Bhaskara and others of that era.” It is ideal for coining new scientific and technological terms. Another useful feature of this language is its ability to be brief yet informative. Chamu Shastry, a Kannada Brahmin, feels, “Popularizing Sanskrit is far easier as it is the mother of all Indian languages and up to 60 per cent of the words in other languages are derived from Sanskrit.”

Sanskrit, called *Devabhasa* or “the language of the gods,” is considered to be a very old language. On the authority of Col. Van Kennedy, H.P.B. mentions that “Babylonia was once the seat of the Sanskrit language and of Brahmanical influence.” She writes:

Akkadians instructed the Babylonians in the Mysteries, and taught them the sacerdotal or *Mystery-language*. These Akkadians were then simply a tribe of the Hindu-Brahmans, now called Aryans—their vernacular language, the Sanskrit of the Vedas; and the sacred or *Mystery-language*, that which, even in our own age, is used by the Hindu fakirs and initiated Brahmins in their magical evocations. (*Isis Unveiled*, II, 46)

Mr. Judge records a prophecy concerning the Sanskrit language as follows:

The Sanskrit language will one day be again the language used by man upon this earth, first in science and in metaphysics, and later on in common life. Even in the lifetime of the *Sun’s* [*New York Sun*] witty writer, he will see the terms now preserved in that noblest of languages creeping into the literature and the press of the day, cropping up in reviews, appearing in various

books and treatises....The new language cannot be English....but will be one which is scientific in all that makes a language, and has been enriched by ages of study of metaphysics and the true science. (*The Heart Doctrine*, p. 204)

H.P.B. describes the potency of the Sanskrit language, thus:

In the Sanskrit, as also in the Hebrew and all other alphabets, every letter has its occult meaning and its rationale; it is a cause and effect of a preceding cause and a combination of these very often produces the most magical effect. The vowels, especially, contain the most occult and formidable potencies. (*S.D.*, I, 94)

Moral education is the real and effective answer to the increasing sexual perversion in modern society. “A free society requires more rather than less moral education precisely because there are more choices to be made, more occasions on which a sense of discrimination is warranted. Or we will be bartering our freedom for an unfulfilling kind of thoughtlessness,” writes Pratap Bhanu Mehta (*The Indian Express*, Decemeber 29). A sober warning from a social scientist and writer like Pratap Mehta is called for by what he describes as the risks and challenges of modern life which paradoxically stand for “the new age of freedom and access, of knowledge and individuality.” It is admitted that the traditional mode of education is ill-equipped to explain and deal with the main problem of moral choices we daily make, individually and as society. Nor are other traditional anchors, like religious institutions, efficient to influence the character of social relationships or to explain the essential basis for responsible living.

Granted that a great social transformation is an ongoing process, which is now influenced by rapid economic and technological growth, are we equipped to deal with them and their consequences such as rejection of once well-entrenched social mores and restraints? The symptoms of “open indiscretions, unabashed

transmission of sensuality by over-stimulated array of images” on television and other media, “libidinous obsessions”—all these and more are complacently tolerated as normal and valid change that should accompany material progress.

Pratap Mehta rightly questions: “Will this new age of freedom and access, of knowledge and individuality, simply produce a culture of selfishness, crudeness and fatuity or a culture of integrity, sophistication and discrimination?...If the traditional moral anchors for relationships are not tenable, what will be the new foundations for those relationships?”

At present, the answer regarding the *foundations*—the psychological and philosophical *basis* for healthy behaviour and human relationships is not available with or clearly defined by the religious platforms, western psychologists or social scientists, each having their own ideologies on the nature of man. What is needed is greater dissemination of universal teachings based on the ancient wisdom as given in all world scriptures.

WE look at things from a one-life basis, and finding ourselves in this life we imagine it is something we had nothing to do with. Seeing others, according to our view, more fortunate than ourselves, we want to know why, and no answer being possible on the basis we have assumed, we assume that we are receiving injustice. If Karma is the doctrine of responsibility, Reincarnation is the doctrine of hope. The two go together. The reason we are on earth, according to the Occult teaching: we are not here because of our virtues; we are here because of our defects. The “personality” is really the working off of defects. If we do not learn what the object of life is, and don’t do the work, then we are only creating more defects to adjust, and more trouble for ourselves.

—ROBERT CROSBIE

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The United Lodge of Theosophists

DECLARATION

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