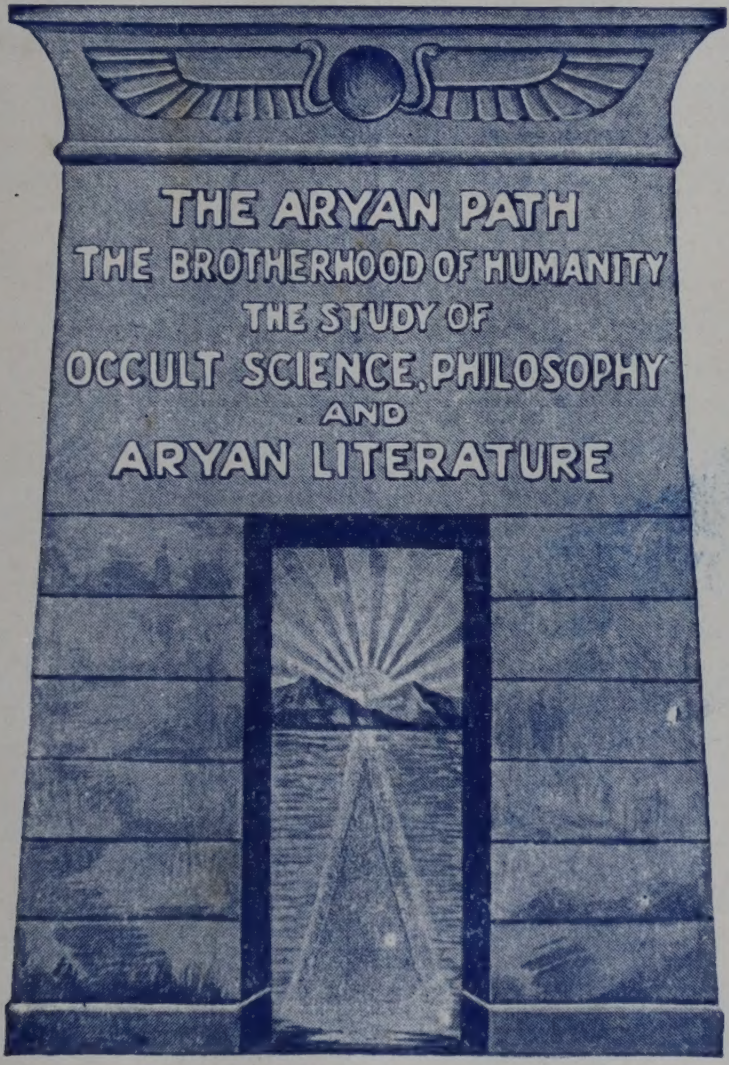




THE THEOSOPHICAL MOVEMENT
A MAGAZINE DEVOTED TO



**THE ARYAN PATH
THE BROTHERHOOD OF HUMANITY
THE STUDY OF
OCCULT SCIENCE, PHILOSOPHY
AND
ARYAN LITERATURE**

Vol. XVI No. 7

May 17, 1946

It is true that when we are relying on other things, we are not relying on the Law. Yes, it looks a good deal darker than it really is. We have to grow accustomed to another kind of light, and we shall then see as plainly, or more so, than before. The very sacrifices made to relieve the trials of others are also tests for ourselves, and means of growth, growth coming from the sacrifice of the lower to the higher in every way, as well as on every plane of being. It is spiritual fire that burns out all the dross.—ROBERT CROSBIE

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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 psυχical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There Is No Religion Higher Than Truth

BOMBAY, 17th May 1946.

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AUM

THE THEOSOPHICAL MOVEMENT

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MASTERS AND COMPANIONS

"Beloved Arhans, the people whom I have mentioned in my story, and who lived long ago, are this day among us," said the Buddha.

The converging lines of your Karma have drawn each and all of you into this Society as to a common focus that you may each help to work out the results of your interrupted beginnings in the last birth. None of you can be so blind as to suppose that this is your first dealing with Theosophy? You surely must realise that this would be the same as to say that effects came without causes. Know then that it depends now upon each of you whether you shall henceforth struggle alone after spiritual wisdom through this and the next incarnate life, or in the company of our present associates, and greatly helped by the mutual sympathy and aspiration. Blessings to all—deserving them.

—MAHATMA K. H.

Divine Ethics which flower upon the Tree of Wisdom have ever been the gift of the Sage-Seers to humankind. Their bequest is the greatest heritage of the Race. The Tree of Wisdom stands denuded of fruits, flowers and even leaves at certain seasons, but then the Sun of Enlightenment rises, and the Companions of the Sages begin to labour at harvesting a fresh crop of flowers and fruits. Among the Companions the Leader is sometimes a Divine Incarnation.

When a Sage-Seer descends to earth He is accompanied by Friends of old times and of the future. A Krishna does not incarnate in His solitary glory; if within Himself are His Matchless Powers and Excellences, with him are Arjuna and the other Pandavas, the Gopas and Gopis who assist him to fight the good fight against the powers of darkness which keep the Tree of Wisdom denuded of flowers and fruits. They fertilize the soil, and water the Tree and labour assiduously, in silence and in secrecy, till buds blossom, fragrance spreads, and fruits grow and become ripe for the nourishing of men.

One such Sage-Seer was Prince Siddharta (He who has accomplished his aim) son of King Suddhodhana, born 600 years before the era of Christ. With him were born Ananda and Deva-

datta also of Royal lineage; and Yasodhara, his wife-to-be, his loved disciple in many incarnations, and Rahula, the son-to-be who was to ask for his patrimony. Upali, of the barber caste, and the five Wanderers, who heard the first turning of the Wheel of the Law in the Deer Park, near Benares, and there were Uruvela Kassapa, Sariputta and Mogallana and many more. Buddha, the Radiant Unit round whom formed the Nucleolus, the Nucleus, and ultimately the vast body of monks and nuns.

We write of this Sage-Seer today and recall the services of His Companions because the Full-Moon Day of this month is the thrice Sacred Anniversary of the birth of his body, as well as of its death and of the Day between on which he attained enlightenment. The entire Buddhist world will celebrate the Day which might well be named the Day of Remembrance.

Its significance for the Theosophical student is manifold but today we wish to emphasize the fact of the relationship between Him and the Companions.

H. P. B. once said that a General in the field is no army; what could be achieved even by a Columbus on the high seas without his aids? The mission of the Great Masters, the Immortal

Teachers of the Race, is dependent on the proper fulfilment of the tasks of the Companions. Pregnant are the words of W. Q. Judge:—

It is the Master's work to preserve the true philosophy, but the help of the Companions is needed to rediscover and promulgate it.

The work of the Chelas of Great Gurus, Companions of Divine Incarnations, is to understand, to apply and to popularize the true Teachings. Those Companions who under Karma accompany the Master have the duty to rediscover and to promulgate the philosophy in one way. Thus Mr. Judge, born along with H. P. B., helped in the mission in one way; Robert Crosbie in another. The former helped in the process of recording afresh the old, old code, which implied that he and his like aided H. P. B. by digging in the ancient mines of Wisdom covered over with the dark forests of modern knowledge and the conventional gardens of sensuous living. Once the Master has recorded the Teaching the task is comparatively simple—matter being at hand for promulgation. Mr. Judge had the compensation of the presence of the Teacher who was but utilizing the labours of Companions in previous centuries. Mr. Crosbie had the advantage of having at hand the completed record of H. P. B.'s Message, exoteric and esoteric.

These two, W. Q. Judge and Robert Crosbie, are but types. There were others of the same classes, some of them successes, many of them failures.

The message of the Buddha Day this year, which students of Theosophy should take to heart, is to follow the pointers wisely given by Robert Crosbie, the Friendly Philosopher, and to be faithful to the Teacher in the only way possible—by remaining faithful to the Teachings.

Companions of the present generation should sincerely and strenuously endeavour to rediscover, each for himself, the truths enshrined in the philosophy—by regular daily study, by sincere practice in daily life, and by unfailing promulgation from the platform, in the press, and through a dozen other channels open to each according to his Desire.

Our Buddha is H. P. B. Our Dhamma is the Esoteric Philosophy of Theosophy. Our Sangha

is the U. L. T., in which the higher life is to be lived and through which the higher teachings are to be promulgated. In all three we "take refuge." So, very sincerely we can repeat, on the Anniversary and every day, in our hearts the Buddhist Mantra:—

Buddham Saranam gacchami !
Dhammam Saranam gacchami !
Sangham Saranam gacchami !

LIFE

Ervin Schroedinger, Senior Professor at the Dublin Institute for Advanced Studies and a Nobel Prize winner has written a small book called *What Is Life?* in which he embraces and develops the Weissmann theory of the dominance of a single cell in embryological development. According to this theory, which H. P. B. pronounced "almost correct" and in line with the teachings of the old Aryans, one infinitesimal cell, by constant segmentation and multiplication, determines the image of the future man in his physical, mental and psychic characteristics.

Professor Schroedinger in his Epilogue presents a teaching equally challenging to materialistic preconceptions. His closing paragraphs quoted by John F. Wharton, who analyzes the book in *The Saturday Review of Literature* for 9th February, certainly suggest reincarnation to the thoughtful reader whether the writer so intended or was referring only to survival of the consciousness. Of the continuity of experience he writes:—

... each of us has the undisputable impression that the sum total of his own experience and memory forms a unit, quite distinct from that of any other person. He refers to it as "I." *What is this "I"?*

It will, upon analysis, he suggests, be found to be something more than a collection of experiences and memories.

Namely the canvas upon which they are collected. And you will, on close introspection, find that what you really mean by "I" is that ground-stuff upon which they are collected. You may come to a distant country, lose sight of all your friends, may all but forget them; you acquire new friends, you share life with them as intensely as you ever did with your old ones. Less and less important will become the fact that, while living your new life, you still recollect the old one. "The youth that was I," you may come to speak of him in the third person, indeed the protagonist of the novel you are reading is probably nearer to your heart, certainly more intensely alive and better known to you. Yet there has been no intermediate break, no death. And even if a skilled hypnotist succeeded in blotting out entirely all your earlier reminiscences, you would not find that he had killed you. In no case is there a loss of personal existence to deplore.

PEARLS FROM THE WISDOM OF THE BUDDHA

I.—FIVE QUALITIES OF FOOD

[Extracted from *The Buddhist Parables* By E. W. Burlingame.—EDS.]

Just as food is the support of life of all living beings, so also Nibbana, once realized, is the support of life, for it destroys old age and death.

But again further,—food increases the strength of all living beings. Precisely so Nibbana, once realized, increases strength of the Power of Magic of all living beings.

But again further,—food is the source of the beauty of all living beings. Precisely so Nibbana, once realized, is the source of the beauty of the virtues of all living beings.

But again further,—food relieves the wear and tear to which all living beings are subject. Precisely so Nibbana, once realized, relieves the wear and tear to which all living beings are subject because of the Depravities, one and all.

But again further,—food dispels the weakness of hunger in all living beings. Precisely so Nibbana, once realized, dispels the weakness of hunger produced by all manner of sufferings in all living beings.

II.—THE INSOLENT MONKS

[The Origin of Verse 77 of *The Dhammapada* : Extracted from *Buddhist Legends* By E. W. Burlingame.—EDS.]

Let a man admonish and instruct. This religious instruction was given by the Teacher while he was in residence at Jetavana with reference to the Assajipunabbasuka monks. But the story begins at Kiṭāgiri.

These monks, we are told, were two pupils of the Chief Disciples, but in spite of that fact were shameless and wicked. While they were in residence at Kiṭāgiri with their retinues of five hundred monks, they planted and caused to be planted flowering trees and were guilty of all manner of misconduct besides. They violated homes and procured thence the monastic requisites on which they lived. They rendered that monastery uninhabitable for the amiable monks.

Hearing of their doings, the Teacher determined to expel them from the Order. For this pur-

pose he summoned the two Chief Disciples, together with their retinues, and said to them, "Expel those who will not obey your commands, but admonish and instruct those who will obey. He who admonishes and instructs is hated by those that lack wisdom, but is loved and cherished by the wise." And joining the connection and instructing them in the Law, he pronounced the following Stanza :—

77. Let a man admonish and instruct, and forbid what is improper ; For if he do so, he will be loved by the good, but hated by the wicked.

Sāriputta and Moggallāna went there and admonished and instructed those monks. Some of them received the admonitions of the Elders and corrected their behaviour, others returned to the house-life, while still others were expelled from the Order.

III.—THE REAL AND THE UNREAL

[Extracted from the *Iti-Vuttaka*, translated by J. H. Moore.—EDS.]

This verily was said by the Blessed One, said by the Sanctified One, so I have heard.

"There is, O monks, something not born, non-existent, not made, not compounded. If there were not this something not born, non-existent, not made, not compounded, there would not be known here deliverance from what is born, existent, made, and compounded. Since, indeed, O monks, there is something not born, non-existent, not made, and not compounded, therefore there is known deliverance from what is born, existent, made, and compounded."

To this effect spake the Blessed One, and hereupon said the following :

"It is not possible to delight in That which is born ;

Which has existence, is produced, is made, is compounded, unstable,

Subject to Old Age and Death,

A nest of diseases, fragile,

And owing its operative cause

To the current of subsistence.

The destruction of This is a state that is tranquil,

That hath passed beyond conjecture,

That is not born and not produced,

That is griefless and passionless—

The annihilation of the conditions of Misery,

A happy cessation of Doubt."

Exactly to that effect was it spoken by the Blessed One, so I have heard.

LET US BECOME LISTENERS

The life of the Theosophical student is cyclic in its progress, as is all else in Nature. Though he starts as a listener to the spoken or the written word, passes on to the student as his mind grapples with the underlying ideas and becomes a server as he takes part in Lodge or other activities for the good of humanity, he rebecomes these three stages on a higher spiral as the years roll on, till, at last, he blends the three into one.

It is, however, a fallacy to think that the listener who attends meetings but does no obvious study or service is necessarily merely a first-stage listener. Though he does not study the books, he may study *in his mind* the teachings he hears, and thereby gain a deeper understanding of the ideas which were clothed in words, and his very presence at the meetings may serve the Cause of Theosophy more than the actual work of many. Similarly the student, though he studies the books, may lack the capacity to listen if he becomes enamoured of his own learning and refuses to listen to others, while he may feel he has no time to serve. So, too, with the server who gets engrossed in his service; he may feel he has time neither to study nor to listen to those who might teach him how best to serve.

Each earnest aspirant to Theosophic usefulness would do well to ask himself periodically, am I a listener, as well as a student and a server?

The art of listening can and should be cultivated, for it is the key to real study and to real service. Through it the student can not only delve deep through words and phrases to reach the underlying ideas, but he can also contact the thought or the suggestion of the Teacher, and learn to make his brain porous to the soul's instruction. He can learn to become in tune with the Teacher.

It is necessary first to realize that it is not the words he listens to, however important these may be, and sometimes are. Though the right word best expresses the underlying idea, sometimes words, as words, do not express the idea at all. One example of this is Shelley's description of night;—

Swiftly walk o'er the western wave,
 Spirit of Night!
 Out of the misty eastern cave,
 Where, all the long and lone daylight,
 Thou wovest dreams of joy and fear,
 Which make thee terrible and dear,—
 Swift be thy flight!

Wrap thy form in a mantle grey,
 Star-inwrought!
 Blind with thine hair the eyes of Day,
 Kiss her until she be wearied out,
 Then wander o'er city, and sea, and land,
 Touching all with thine opiate wand—
 Come, long-sought!

Night does not walk, neither has it hair; nor has day eyes. Night has no form to wrap and no mantle grey to wear and no wand with which to touch things. Yet these words do embody the idea of the coming on of night. So with the Theosophic writer and speaker; he uses words to cover or express ideas, and only by looking for the idea can the listener or the server understand. He must listen carefully if he would see the difference between the idea, which is on a plane beyond outer expression, and the outer expression, which is in terms of the speaker's or writer's language, preconceptions, prejudices and knowledge. If someone read Shelley's poem above, having always lived underground and therefore not knowing the difference between day and night, how could he understand it? But to those who have a basis of knowledge of the coming on of night, the poem expresses its meaning. When Theosophical writings are met with they often deal with subjects far beyond the listener's knowledge and therefore it is more difficult to get at the underlying idea, free from preconceptions and prejudices. Also, it should be borne in mind, the listener *hears* in terms of his own language, preconceptions, and knowledge, emphasizing what appeals to him, and "fighting" or ignoring what does not. It is an arresting thought that "outside of initiation" no knowledge is complete.

The art of listening is, then, to cut away all non-essentials till the idea stands clear, while at the same time paying due care to the actual words used. The next stage is to reclothe the idea in

words which express it. In the early days of Humanity, Truths were taught orally, and here the great need of accuracy is seen; later, they were studied, proved and recorded. It was not the words that were recorded, but the ideas, and these were recorded on a "few pages of geometrical signs and glyphs." These signs and glyphs were not a summary of the Knowledge, but the pattern or superstructure of the Whole, its life-germ. There can be no mistake here. It is in the clothing of the life-germ that mistakes occur. This life-germ is as the Root of the Aswattha Tree, which is above, or hidden, while the branches and leaves are below, expressions, on the plane of senses, of the Whole. Though our contact is with the leaves first, we can, by learning the nature of the leaf, know the nature of the Whole, provided it is the leaf as an unfoldment of the Whole that we are studying. In this case we seek first the pattern or the superstructure of the leaf, and this is wrapped in the Root.

So, too, with Man. No analysis of him as separate from the Whole or the Root-Spirit, or as separate from all the ramifications of the Whole, leaves of the One Tree, will ever give knowledge of him.

The same is true of the philosophy of Theosophy as recorded for us. The pattern or the superstructure, not only of the Teaching, but also of the Message as a whole—that part of the Secret Doctrine given out to us by H. P. B.—must be sought. It is not sufficient to study one of her books only; all are necessary for the complete picture or pattern or germ behind her Message to be seen. Though she gives out the Three Fundamental Propositions, and advises the student to use these as keys to the understanding of the rest of the philosophy, they are incomplete without both *The Voice of the Silence* and *Isis Unveiled*.

The Third Fundamental Proposition speaks of the goal of evolution as independent (conscious) existence for the divine soul—and very hard work it is to reach that point. What this means, in one aspect at least, is given in the Ten Items of *Isis Unveiled*:—"The omniscience and omnipotence of the spirit and its control over nature's forces may be acquired by the individual while still in the body." But the pattern is not com-

plete. Why should the divine soul want to have conscious existence, or to acquire the control over nature's forces while still in a body? The missing piece of the pattern comes in *The Voice of the Silence*. Though the corner-stone of MAGIC or Wisdom is given in *Isis*, as it affects man and his powers in Nature, and the three basic propositions in *The Secret Doctrine* give the key to the Universe *in toto*, the Keystone of the whole philosophy is SERVICE, service of all creation. Mr. Judge puts this graphically in *The Ocean of Theosophy* when he says that it is through the Perfected Beings, "in co-operation with the whole human family," that "the further regular and workmanlike prosecution of the plans of the Great Architect of the Universe" can be carried on.

It is through listening to the ideas in *The Voice of the Silence* that the student begins to ask himself what this Movement is of which he is a part. Turning to the Preface of *Isis Unveiled* he finds a reference to the Wise Men of the East. Here and there in *The Secret Doctrine* he comes across plain statements, and hidden hints, as to the work of these Great Ones, while in *The Key to Theosophy* and in certain articles, he gets more intimate hints as to the relationship between the Movement, the students and Those behind the Movement. Mr. Judge found for himself, and passed on to all, the life-germ of the Message—that They, the Great Ones, need helpers in Their work.

It is now that the listener-student-server becomes the real server, because he alters the nature of his study, and his motive for listening. He realises that he must train himself to listen in his study, to listen and not only to understand. He listens, now, for the hints which will help him. He knows that hints only will be given, for part of his training is to develop his intuition, *i. e.*, to bring his mind in tune with the mind of the Perfect Servers, and in this no outside authority can be of aid. The Master wrote:—

If I were to demand that you should do one thing or the other, instead of simply advising, I would be responsible for every effect that might flow from the step, and you acquire but a secondary merit.

Also, only through taking hints can the student's powers and capacities be unfolded. To

become an "outpost of Master's Consciousness" he must be ever listening, ever wakeful. The degradation of this inner listening is to be found in the psychics who hear voices, but this is not what is meant. What has to be developed is an inner attentiveness of mind, or awareness, the capacity to hear the "whisperings of the *Buddhi* to the *Manas*."

Everything now becomes a teacher; every sentence comes to life. But he must not become so immersed in looking for hints that he misses the main idea, for if he is not careful he will interpret hints in terms of his own preconceptions and prejudices, as he formerly interpreted the Teachings. He begins to feel the need of advice, and looks for it, in the books and from friends; he has passed the stage when he thought his own decisions were best, and is now anxious to take advice, or hints. Some of the ahankaric element in him has been lost and he is willing to undergo a little self-abnegation. Even the performance of his duties takes on a new phase, for the Master wrote:—

See to it that the continual performance of duty under the guidance of a well developed Intuition shall keep the balance well poised.

Duty—the immediate thing to hand—is no longer easy. He has to use his Intuition before performing any duty; and not only his Intuition, but his "well developed Intuition." It is this, and not the immediate presence of a job to be done, that has to guide what he shall do. Only this will keep his balance well poised. The development of his Intuition becomes of paramount importance.

Starting again to review the Lodge, the Movement, the Teaching and the Teachers from the point of view of this wider vision, he goes through the stage of thinking primarily of the Lodge instead of himself *in* the Lodge. Expanding his conception he thinks in terms of the Movement of which the Lodge is an outer expression. The Teaching becomes not something for him to learn but the Living Vitality or Spirit of the Movement. Passing still further on in his thought he thinks of the Teachers, not now as *behind* the Movement

and the Lodge, but as *in* both. The work and programme of Movement and Lodge become Their work and programme; he is but an agent to carry them out, or rather, to keep them alive by his own vital force. This force is not really his, but part of the One Vital Force at work in all, guided by him in terms of the Original Impulse. He begins to see why the work of man in nature has been emphasized, he goes back to the Three Fundamentals, to the Ten Points of *Isis*, and to *The Voice of the Silence* and looks in them for hints for him, and he remembers what the Master wrote:—

Watch your first impressions. . . . Let neither your personal predilections, affections, suspicions nor antipathies affect your action.

The following statements, given careful, *intuitive* thought, will be found of great value:—

The pivotal doctrine of the Esoteric philosophy admits no privileges or special gifts in man, save those won by his own Ego through personal effort and merit throughout a long series of metempsychoses and reincarnations.

When the real man succeeds in merging himself with the latter [the sovereign, the immortal spirit], he becomes an immortal entity.

Thou hast to saturate thyself with pure Alaya, become as one with Nature's Soul-Thought. At one with it thou art invincible.

Fohat... is the "bridge" by which the "Ideas" existing in the "Divine Thought" are impressed on Cosmic substance as the "laws of Nature." Fohat is thus the dynamic energy of Cosmic Ideation; or, regarded from the other side, it is the intelligent medium, the guiding power of all manifestation, the "Thought Divine" transmitted and made manifest through the Dhyān Chohans, the Architects of the visible World.

The corner-stone of MAGIC [Spiritual Wisdom] is an intimate practical knowledge of magnetism and electricity, their qualities, correlations, and potencies.

[The] One common vital principle... is controllable by the perfected human will.

The living power made free in him, that power which is HIMSELF, can raise the tabernacle of illusion high above the Gods, above great Brahm and Indra... Those gifts and powers are not for Self... then must thou shed the light acquired... upon the span of all three worlds.

STUDIES IN THE HEART DOCTRINE

IV.—YOGA—A STUDY IN UNION

There is one mathematical science, one psychological science, which is Theosophy. Just as the circle or nought represents no number—or all numbers—so Life is one whole, containing all possible parts. Wherever one finds a harmonious collection of parts, there is the potential whole. This is Yoga, union. All manifested life represents disunion, separateness, parts.

All struggle, misery, action is the effort to reassemble the parts, broken fragments of the Whole. Good is synthesized Unity; evil, separateness. Ethically, Brotherhood stands as a fundamental law basically resting in the idea that in essence we are One. Realization through practice of this idea is a Vision which enables the Seer to focus his mind-feeling to see in true perspective.

Thus, we have one Number, many numbers; one Life, many lives; one Cause, many effects; one Compassion, many loves; one Universe, many worlds; one Sun, many suns; one Deity, many gods; one Perfection, many imperfections; one Absolute, many manifestations. One Word, many words, speech and the Tower of Babel. One Power, many powers; one "Creation," many creatures.

Man is One, a Whole, his many lives are broken fragments. Man, in any one life, brings out a small portion of himself, the Real Being. He struggles to find the lost, stolen or broken parts. Among the rubbish, in the dust heap of ages, men fight, grab, screaming, pushing,—“This is mine”; “That is yours”; “I won't take it”; “I must have it.” Life closes, man remains a misfit, conglomerate mass, patchwork. He is unable to think truly, to feel purely, to act wisely, a psychological cripple whose frame is shattered, the parts broken or missing which might transmit the unbroken flow from his Real Self to the weary, lost self he has become.

Eventually Man can return to the Source, not separate but whole, complete. As the *Gita* phrases it, “not separate in the separate objects seen.” Life after life, seeking for union, he

regains one by one the lost parts, creates new ones out of the old (lessons learned), adjusts the parts to fit the true pattern, or smelts the segments in suffering and torture. Finds solace, in discerning a part in the heart of a friend, resentment at seeing other parts in the mind of an enemy. Would refuse to acknowledge this, but there is a saying in Theosophy “My own comes back to me.”

Final smelting in a crucible of many trials resolves a substance, pure and unalloyed. Out of the trials of the heat of fire emerges his own Form, myth of the Phoenix repeated. This is rebirth, Soul-awakening—so-called conversion. All mind parts regained by true thinking, all heart parts by pure feeling; Mind and Heart in Yoga, union; found are the Truth, the Way, the Light of the Heart Doctrine.

QUESTIONS ANSWERED

“Let us compare all things, and, putting aside emotionalism as unworthy of the logician and the experimentalist, hold fast only to that which passes the ordeal of ultimate analysis.”—H. P. B.

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्त्रसंशयाः ॥

“Ah! the wonder of the Banyan Tree. There sits the Gurn Deva, a youth, and the disciples are elders; the teaching is silence, and still the disciples' doubts are dispelled.”

Q.—“Duty persistently followed is the highest yoga,” says W. Q. J. “If you can do no more than duty it will bring you to the goal.” Yet in her article on “Occultism versus the Occult Arts” H. P. B. speaks of having one's thoughts bound up with “duties, however honourable” as apt to be a hindrance on the aspirant's way. How shall we reconcile these two passages?

Ans.—If the inquirer will look at the definition given of duty in the sentences preceding the first one quoted he will find a hint. Writes Mr. Judge: “What then is the panacea finally, the royal talisman? It is DUTY, Selflessness.” The first sentence supplies the reason why duty will lead

us to the goal, why the first step in magic is devotion to the interests of another, why near to renunciation dwells the eternal peace, why, in short, duty is the highest yoga.

For what is the goal we are aiming at? To develop selflessness, which enables the Self to shine through the personality and illumine the world. "The great struggle must be to open up my outer self, that my higher being may shine through, for I know that in my heart the God sits patient, and that his pure rays are merely veiled from me by the many strivings and illusions that I bring on outwardly."

This same passage indicates why, in spite of the exalted place assigned to duty, preoccupation with "duties, however honourable," may stand in our way. Duties—the small plain duties, the faithful performance of which the Master has pointed out as an excellent way to soul growth—these, if done simply as acts due from us and not from any personal motives, can never be stumbling-blocks. Such acts free us from our limitations and clear the channel between the personality and the Inner Ruler. But how many of us perform duties in that spirit? Most of us act from strictly personal motives and, far from making all we do contribute to making the personality more porous and receptive to the higher influence, we allow our responses to life's demands to become the strivings and illusions referred to by Mr. Judge.

Q.—Why is so much stress laid on study, when after all the main object is to plunge into the mysterious and glorious depths of our own being?

Ans.—We are apt to be rather confused in our thinking where it concerns matters of the soul. We forget that soul-growth, like all other growth, is a result of continuous and arduous effort and that spiritual achievements do not descend upon us by the grace of God. "Look within: thou art Buddha," we quote, but in most cases we omit the various injunctions preceding this command. Yet in these injunctions we are given the steps which make this looking within possible. Now, to return to the above question: Granting that the main

object of spiritual effort is to plunge into the mysterious and glorious depths of our own innermost being, the problem remains: How are we to do this? Certainly not by merely wishing to do so or by recognising this achievement as the supreme goal. We must desire this end and we cannot do so without recognising the existence of the inner self, but to become capable of "plunging" means hard work—work in the form of study in its threefold form of learning, applying and teaching. Why this particular type of work is needed is easier to understand if we use another simile to indicate what it is we are really trying to accomplish.

Instead of thinking of ourselves as plunging into water let us picture the process as one by which the spiritual waters of influence from our inner self suffuse our whole personality. This is really the same idea put in a different form. Now, to flood the personal consciousness, the ego must find a field in the personal man through which it may express itself and such a field is only offered it when all the "lives" composing the lower quaternary are "porous," as Mr. Judge puts it, to the higher influence. We are taught that these lives are all capable of responding to the impulses given them by our selfish, personal self, but also able to answer to impacts coming to them from our egoic nature. When they respond to the higher impacts, their own manasic aspect is awakened to activity and they become able to absorb the influence from within. Each time this occurs, the personality is brought nearer the point where the Inner Ruler can penetrate and effectually affect the lower man. How, then, can we bring to bear upon the lives the impacts that will awaken them manasically? The answer to this question is: By training the mind to metaphysical study. Hence the stress laid on study; without it the necessary training cannot be achieved; only after the habits which such study engenders have affected the lives can the ego begin to make use of the personality and in time give it the experience which *Light on the Path* calls plunging into the mysterious and glorious depths of our own innermost being.

MOON'S MYSTERY AND FATE

[Reprinted from *The Path*, Vol. IX, p. 91, for June 1894.—Eds.]

Probably no heavenly body has received as much attention from men in all ages as our moon. Many causes contributed to this. The moon is near us; she is a remarkable and large object in the sky; she enlightens the night; she appears to have much to do with man and his affairs. Omens, spells, wishes, oracles, divination, traditions cluster around her during all time. It would be difficult to find a scripture that does not exalt the moon. The Christian Bible says that God ordained that the sun should rule the day and the moon the night. The Roman Church depicts Mary the Mother of God holding the child while she stands upon the crescent moon. The twelfth chapter of Revelations opens thus:

And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars.

Other religions are the same as this modern Hebraic one in giving the moon a very great prominence.

Even science cannot escape the fascination. The brilliancy and nearness of the moon and her many recurring changes all aid in fixing the attention of science. Modern and ancient science alike unite in watching the night's great light as she performs her journey round us. Nations regulate themselves and their acts, religious and commercial, by the moon. Feast days of the church are fixed more by the lunar than the solar calendar, for all the movable feasts depend on the moon. Calendars rule commercial affairs in credits, obligations, and settlements.

From earliest times the calendar, ruled in fact by the moon's motion, has been of immense interest to man. Periodically rulers of the earth try to reform the calendar of days and months when it as periodically gets out of order. The present arrangement of months with twenty-eight, twenty-nine, thirty, and thirty-one days was invented to make a calendar which would last some centuries before another one will be needed, just because the moon's motion will not

give twelve regular months, but twelve regular ones and one small one of about six days. And when the present style of reckoning was introduced, many communities of men in Europe rebelled because they thought they had been deprived of some actual days of life.

Cæsar ordered a reformation of the calendar by attempting to use the sun, but in time it fell into great confusion. Pope Gregory XIII. directed ten days to be suppressed, and then found that the Julian calendar had an error which would amount to three days in four hundred years—quite a serious matter. The Gregorian year now prevails, except in Russia. But still the greater number of men and the greater number of festivals depend on the moon and her motion. While if we examine the records relating to superstition, we will find that whatever may have been the place once held by the sun, it has been usurped by the moon, leaving one nation distinctly worshippers of the Lord of Day.

Modern Theosophy, coming on the field as the uniter of all religions by explaining the symbols and traditions of each, is not exempt from the mystery of the moon. H. P. Blavatsky is our sole originator of a theory regarding the satellite which one could not have invented with the most wonderful imagination. She says her teachers told her, and leaves us to work out the details; but her theory will bear investigation if taken as part of the whole evolutionary scheme reported by her. If we had thought to escape from lunar dreams and puzzles we were in error, for while she plainly asserts that the former body of the entity now called Man's Earth is the very moon in our sky, the existence of a mystery is as plainly declared. The first mystery which she claimed to reveal—and, indeed, she first of every one states it—is that in a remote period, when there was no earth, the moon existed as an inhabited globe, died, and at once threw out into space all her energies leaving nothing but the physical vehicle. Those energies revolved and condensed the matter in space near by and produced our earth; the moon, its parent, proceeding towards disintegration but compelled to revolve around her child, this earth. This gives us a use and history for the moon.

But then the same messenger says that the "superstition" prevailing so long and widely as to the moon's bad influence, as in insanity, in necromancy, and the like, is due to the fact that the moon, being a corpse intimately associated with earth, throws upon the latter, so very near to her, a stream of noxious emanations which, when availed of by wicked and knowing persons, may be used for man's injury. Then the same writer goes on to assert that six mysterious doctrines or facts remain yet untold, and all relating to the moon.

It would be idle to speculate on these mysteries, for it has ever been found that unless the Great Initiates speak the general run of men can but modify, enlarge, or intertwine by their fancy those facts and doctrines of which they have heard. But as to the fate of the moon, H. P. B., speaking for those Initiates, says plainly what is to become of our satellite.

In the first volume of *Secret Doctrine*, in a foot note on page 155 of the first edition, she writes :

Both [Mercury and Venus] are far older than the earth, and before the latter reaches her seventh Round her mother moon will have dissolved into thin air, as the "moons" of the other planets have, or have not, as the case may be, since there are planets which have several moons—a mystery again which no Ædipus of astronomy has solved.

This is extremely plain as to our moon, yet raises another mystery as to the general subject of moons. If correspondence is a law of nature, as I firmly believe, then it would be in accordance with it for the moon, considered as earth's former body, to dissolve all away in course of time. And as evolution proceeds with uniformity, the upward progress of our races and earth should be marked by the gradual fading and final disappearance of the moon, as H. P. B. says. It is likely that before our sixth round is ended, it being the round relating to *Buddhi* as the vehicle of *spirit*, the body of the moon, which was the vehicle for *prana* and astral body, will have disappeared. Very probably one of the unrevealed mysteries

has to do with the uses and purposes of and for the whole mass of matter now constituting the moon's bulk. But whatever those mysteries are, the fate of our satellite is very clearly asserted, for the benefit of those who have confidence in H. P. B.'s teachers, and who are willing to take the key of correspondence for the unlocking of the lock of Nature.

WILLIAM BREHON

OUR FOES

It is evident that a mere man of business would do his work better, would save wear and tear, coming always freshly to the daily problems, if he had his mind under the perfect control described in the *Bhāgavad-Gītā*, so that he could turn it away from every deed once he had done his best in any point of detail, never wasting energy in doubt, anxiety, or nervous dread, sure of himself and calm in woe or weal. There have been such men; veritable Colossi among their fellows, who only failed when age fretted through the splendid armour of their calm. When the motive for such mental training is set higher, when the leakages of energy are avoided in order to store that Life force for diviner uses, then the results take effect on more interior planes of being, and the results are more swift and more powerful, because they do take effect in Substance more dynamic.

The result of too great brain wear and tear, perpetual debate, worry, anxiety, anger, fear, and—subtle pygmy—the small but deadly foe, "Fuss," is to depress the Life currents by persistently applied lower vibrations, and this devitalizes the inner man as well. In Will and Hope arise, as from a fontal source, the true springs of our Being, and flesh, blood, nerve fluid, brain as well as life currents and mind, are invigorated by those heavenly streams.

J. W. L. KEIGHTLEY

FOUR

QUESTIONS ANSWERED

In *The Theosophist* for January 1883, Vol. IV, p. 89, the Editor's Note clears up some points related to fundamentals and ultimates—Spirit-Matter, God-Satan, Heaven-Hell. This note is appended to a contribution on "Karma" and answers the contributor's following four questions:—

(1) Why should have "Spirit" got itself entangled with gross matter, and subject itself to endless suffering?

(2) Why should it undergo the many trials that are attributed to the very circumstance of the entanglement, and laid at the door of "matter" which originated out of "Spirit" and is subordinate to it?

(3) It is held that "bad" men gradually lose their spirituality, and become more and more grossly materialized, until the "Spirit" is "annihilated"! Has matter, then, such a power over "Spirit"?...

(4) In the same strain we might discuss the questions concerning "God" and "Satan," and we might thus enter into another and vaster field of doubt, and must and could see the absurdities of the Religions which proclaim the doctrines of "Hell" and "Heaven."

Editor's Note:—

We fear our correspondent is labouring under various misconceptions. We will not touch upon his very original views of Karma—at its incipient stage—since his ideas are his own, and he is as much entitled to them as any one else. But we will briefly answer his numbered questions at the close of the letter.

(1) Spirit got itself entangled with gross matter for the same reason that *life* gets entangled with the *fœtus* matter. It followed a law, and therefore could not help the entanglement to occur.

(2) We know of no eastern philosophy that teaches that "matter originated out of Spirit." Matter is as eternal and indestructible as Spirit and one cannot be made cognizant to our senses without the other—even to our, the highest, spiritual sense. Spirit *per se* is a *non-entity* and *non-existence*. It is the *negation* of every affirmation and of all that is.

(3) No one ever held—as far as we know—that *Spirit* could be *annihilated* under whatever

circumstances. Spirit can get divorced of its manifested matter, its personality, in which case, it is the latter that is annihilated. Nor do we believe that "Spirit breathed out Matter"; but that, on the contrary, it is *Matter which manifests Spirit*. Otherwise, it would be a *puzzle* indeed.

(4) Since we believe in neither "God" nor "Satan" as *personalities* or Entities, hence there is neither "Heaven" nor "Hell" for us, in the vulgar generally accepted sense of the *terms*. Hence also—it would be a useless waste of time to discuss the question.

EN RAPPORT WITH THE UNIVERSAL MIND

The universal mind—the intelligent part of the universe—Mahat, or Maha-Buddhi, is one of the three aspects of the Absolute. The universal ideation which is latent in the unmanifested Logos becomes spirit in the manifested and, from this, manas, the mind in man, is born. This manas, higher manas, as it is called, reflects itself in man and thus produces the lower or incarnated manas. Now our object as human beings is to use manas in order to obtain knowledge of the world about us in terms of, or in the light of, the higher manas (a portion or ray of the universal mind). This we cannot do as long as the lower mind is in the condition it is with most of us. In the average man or woman it is so mixed with kamic elements that so-called thinking is really approaching every object with thought and feeling inextricably intertangled. Our faculties of ideation and emotion have become an emulsion, as it were. But the oil must be separated from the water and be allowed to float upon it, thus becoming capable of reflecting the higher mind, mirroring it while still in contact with the emotions and the body. When this stage is reached, the higher and lower manas have become united once more and the incarnated man has come to be *en rapport* with the universal mind.

IN THE LIGHT OF THEOSOPHY

Even such a liberal mind as the Rev. Dr. Raymond Fosdick cannot throw out of his consciousness bias in favour of his own religious creed and consequent prejudice against other great faiths. This is evident from a speech he delivered at the second annual dinner of the Protestant Council at New York. He is reported to have said:—

Christianity, Buddhism, Hinduism, Islam and the rest are going to be thrown together, now as never before in history. The differences are profound. But a real kinship is there, that does make possible co-operation for certain common ends, and what is thus revealed in individual relationship can be enlarged, if we will, into an expanding experience of united effort for moral and spiritual causes on which mankind's welfare depends.

Dr. Fosdick complains that, "far from being a unifying force, religion has been one of the most bitterly divisive forces."

It ought to have been the great unifying force among men—one divine power, one moral law, one family of mankind.

But why has it not been possible for the Christs and the Buddhas of the race to unify mankind into one family? Religion as the universal body of knowledge according to which life should be lived by all men and all women was taught by the Sage-Seers like Krishna and Gautama and Jesus. Are not Dr. Fosdick and his friends, who launched at the same meeting "a city-wide drive for \$320,000" for "a unified programme for church and community service" putting another axe at the very roots of the Tree of Wisdom which those Great Ones came to help grow? How can even the text-book prepared by Roman Catholics, Jews and Protestants, which Dr. Fosdick hoped for, help humanity? It may vitalize by creedal force these particular communities, who then will use the combination thus formed to fight ideologically other creedal combinations.

A remark by Mr. Laurence E. Moore in the April *Aryan Path* is apropos:—

Has it, then, come to this, that the leaders of religious thought and sentiment have to descend into the markets of the world and adopt their commercial methods in order to compete with materialism? Have

spiritual values so lost their appeal to the people that they must be popularised by an intensive campaign of advertising through wireless, press and "sales talk"?

Dr. Fosdick misses the very meaning of the coming of Jesus Christ and misinterprets the Mission of the Crucified One by such an utterance and by supporting such a programme. Can his plan enable him to realize *in actu* his words?—

This is one world for the nations of men. This is one world for the races of men. And this is one world for religion too!

Which religion—Judæo-Christianity? Will there not be millions upon millions of heathens to Dr. Fosdick then? The philosophy and ethics of Buddha, Confucius, Lao-Tzu, Krishna and others are as grand and as potent for the life abundant as those embodied in the Old and New Testaments and the church creeds and liturgies. Theosophy, reverencing all Sages, recognizing the richness of Their instructions, tries to bring the men of all creeds into the World of the One True Religion which teaches that God is a universal Presence, that the Universe is worked by Moral Law and that man can grow into the Power of Peace by self-induced and self-devised efforts to seek, to find and to demonstrate the Divine Presence within himself.

The following week another voice expressed itself in the same great republic of the U. S. A. Martha P. Lincoln and Katherine Torre of Cambridge, Mass., are not well-known, as is Dr. Fosdick. They pleaded in *The Christian Science Monitor* for 8th February for training youth in world citizenship. Their letter is more than interesting and we make an abstract from it here:—

Apropos of universal military training in our country, many of us are questioning how to use most constructively a year taken from the best part of our young people's lives. Unadulterated training for the life of a soldier seems unthinkable at this point in the struggle for a world where wars will be impossible, though we grant that a strong international police force will be necessary.

Why not let the whole matter be worked out by an educational commission of the UNO? Perhaps

they might devise a system which would give the youth of this country training in world citizenship.

Six months in his own country, with the young people from other parts of the world, and six months in a foreign country whose language he may have chosen to study intensively in high school—this would be a year to build the kind of individual friendships and understanding that would make wars really impossible.

Stupendous expense? Of course. But less than that of sending armies overseas and producing tools with which to destroy one another?

This is a valuable suggestion and its truth is demonstrated by the following which we take from *The New York Times*:—

According to an Army poll of enlisted men stationed in Europe, only 34 per cent. of those who had spent no time in Germany felt favourably toward the Germans. This percentage rose to 42 per cent. among those who had spent less than four weeks in Germany, to 54 per cent. among those who had lived there one to two months and to 59 per cent. among troops in Germany more than two months.

Indians of all classes must feel obliged to "Recluse" of *The Indian Social Reformer* for many instructive thoughts and for the useful and reliable information in his "Bandra Diary." Thus we find in the issue for 23rd March:—

The reaction against the morbid emphasis on a single quality which has no value in itself and derives all its value from its opposite, is finding expression through women, who are closer to Nature and therefore to reality. They know, as men do not, that the pangs of childbirth are the ordained way to the beatitude of motherhood. Pleasure is nothing but relief from pain. If there is no pain there can be no pleasure.

This is a Theosophical teaching. Though a great apostle of Non-Violence has been labouring for over a quarter of a century there are surprisingly few even among his followers, who really comprehend the philosophical basis of Gandhiji's doctrine. Large masses instinctively perceive that non-violence, as a method of overcoming war, must be true and so, not only in India but elsewhere also, people refer approvingly to Gandhiji's way of sustaining peace and order in the world. It is not seen, however, that only that person can express in his life the Law of Non-Violence who practises violence against his own carnal nature. Non-Violence to others in objective existence has a mathematical relation

to violence to one's own lust, wrath and greed in subjective life.

If pain is necessary to experience pleasure, violence is essential to Non-Violence. The pairs of opposites to be overcome are numerous and one of them is the subjective-objective life which governs daily existence. The constant enemy of man, the *Rajoguna* of the third chapter of the *Gita*, has to be fought and overcome if the Lord in the body is to radiate its Light of Wisdom and its Warmth of Compassion. From within the brain, forces go to the world without; Violence as well as Non-Violence issue forth from within. And until man recognizes that peace with others is not possible unless it is established within there will be no real progress. Only the increase of the Power of Peace in one's own brain enables one to radiate it in the world outside. Physical work, the repetition of sacred texts, the study of holy books and meditation upon the Self of Spirit are but means to the conquest of the devil and the expression of the Deity within.

One serious obstacle to the life which brings to the neophyte the Power of Peace spoken of above is pithily put by Gandhiji in *Harijan* for 24th March.

Modern man is prone to blame others for his own woes—in personal as in national life. An angry or a jealous person blames others and even sees in them the vices which are his. Similarly, large masses of Indians, especially young Indians educated in Occidental scientific psycho-philosophy, blame the alien government for their own condition of moral blindness and intellectual adversity. This is due to non-recognition of the Law of Karma and, in many, to a misreading of that Law. The duty to turn the searchlight inwards is not performed and so Gandhiji has to warn:—

Too much brooding over the wrongs of others is apt to lead one imperceptibly to act likewise. It would then be a case of the pot calling the kettle black.

To learn to mind one's own blemishes is an early step on the inward Path that leads to the Temple of Spirit. Others may and do become

agents and channels of Karma for us but, to quote the words of W. Q. Judge, "The hands that smite us are our own."

The Indian National Congress President, Maulana Abdul Kalam Azad, replying to the Address presented to him by the Lucknow Municipality, spoke some words which may be passed off as mere platitudes but which have a potency on which some reflection is due by every sincere publicist.

Large and elegant buildings are not the real beauty of a city. It is the hearts of its citizens which make the city beautiful or ugly.

He deprecated mere "outward show" and advised that efforts be made "to create the same beauty in the hearts of the citizens also." Education is taken to be the means to beauty of mind and heart; education has been general in Europe and in the Americas for long decades. Is there heart beauty in the vicinity of the Washington Capitol, of Westminster Abbey, and of the Notre Dame Cathedral of Paris? How do the Lucknow and other Municipalities propose to educate the youths so differently that beauty of heart and not only a sharp brain and a glib tongue are brought to birth? What would bring into being the beauty which is Light and Warmth? Is there not here a major problem of adult education?

In *Science and Culture* for April 1946, appears an arresting article "The Urge for Wholeness" by Indra Sen. The author suggests that the confusion of contemporary psychology is due to the fact that psychologists do not agree as to the end toward which evolution moves, or as to what the fundamental urge of human nature is. He reasonably points out that in order to understand and explain a particular stage in evolution—to wit, the present human one—knowledge of the stages antecedent to it alone cannot be sufficient.

Obviously, without agreement on the above two basic issues, no system of psychology worthy of the name could possibly be formulated. And Mr. Sen further contends that these problems cannot be solved except by considering all the

phenomena of human nature in all its ranges of experience, conscious, subconscious and super-conscious.

He then proceeds to assert that Indian psychology has thus considered and

ascertained the reality of a form of consciousness, possessed of the quality of wholeness, a consciousness in which knowing, feeling and willing operate not through mutual stresses and strains and an economic balance of the whole, but through an essential unity and harmony.

The author then cites a number of direct and indirect recognitions of this "fact of a whole or harmonized consciousness" by authoritative modern psychologists, even of the West; which important recognition is not well known or widely taken into account, but should be.

Mr. Sen

feels strongly persuaded to affirm that an evolving "wholeness," a tendency to a progressive perfection of organization is the principal trend not only of human nature but of organic evolution as a whole.

He offers this urge for wholeness and the goal of an integrated consciousness as contributions of Indian psychology towards the solution of present-day psychological problems, adding:—

If such a consciousness is a reality...our present view of mental action needs a radical re-orientation.

In all of this, as far as it goes, Theosophical students will heartily concur. They in turn, however, would point out that all of the above is contained and explained with a wealth of detail in the age-old scientific system of Oriental psychology recorded for study in our era by H. P. B. One relevant line of research and thought she indicates in *The Key to Theosophy*:—

...you confuse *personality* with individuality. Your Western psychologists do not seem to have established any clear distinction between the two. Yet it is precisely that difference which gives the key-note to the understanding of Eastern philosophy.

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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.

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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 to 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.

Correspondence should be addressed to: The U. L. T., 51 Mahatma Gandhi Road, Bombay.

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