

THE LIGHT BEARER

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EDITORIAL

Our Winter issue contains a theosophically robust and affirming collection of articles, providing the reader 'time-wise' with a choice between lengthier or shorter articles. An attempt has been made to represent as many facets as possible of that brilliant gem that is Theosophy - each article reflects something special and contains the potential to help us see and understand hitherto unrealized aspects of Theosophy - and to perhaps experience new thoughts that transcend ordinary thinking. The wisdom and knowledge embedded within each article can be a source of reliable direction, revealing what is really important in life - as well as giving countless hours of absorbing, peaceful and refreshing reading.

The Next Step by Radha Burnier - the main focus of this article is the availability of the Theosophical teaching on many levels of understanding and not necessarily solely on the level of those gifted of a deep intellectual capacity. Theosophy is seen as the wisdom which provides a background for right action and right living. Clear reference is made to the Society's work which is to make available a whole range of levels of theosophical teaching. Attention is drawn to the existence of a philosophy in life which throws light on all our problems and we must be encouraged to absorb enough of that wisdom to take the next step forward. Radha Burnier gives several examples of the immoral acts and outlandish deeds perpetuated in today's world which caters to man's appalling baser needs.

The Theosophical Society as the Cornerstone of the Future Religions of Humanity by Geoffrey Farthing - provides a scholarly and impressive background on religion, the role of the Church of the past and present and connects this background to the future role of the Society. To quote the Master K.H. "The T.S. was meant to be the cornerstone of the future religion of humanity". The qualifications of the Theosophical Society for this stupendous work is that it is seen to possess the necessary teaching which not only includes all that is valid in other teachings but transcends them all in its teaching and explanation of the nature and processes of the Cosmos, our earth and man's place in the entire scheme. Added to this qualification is the fact that the Society does

not impose doctrine or dogma and each member is free to pursue knowledge in his/her own way.

The Concept of Planes and Vehicles by I.K. Taimni - the article opens with the statement that one of the most important contributions that modern Theosophy has made, is to reveal through the study of the nature of the Universe, that there exists hidden within what we regard as the visible and tangible world (which we view through our physical-sense organs), other worlds of a subtler nature and which can be seen with the help of our subtler faculties. I.K. Taimni confirms that it is possible to develop the faculties necessary to view these subtler worlds and further discusses this possibility. As students of Theosophy or the Ancient Wisdom in modern garb, it is suggested that we need to consider developing the correct attitude towards the knowledge we have on the subtler worlds - and concludes that our craving for knowledge regarding the phenomena of the lower invisible worlds is really due to lack of discrimination.

The Fall of Ideals by H.P. Blavatsky - this article commences with the concept that nothing could be more natural than the ideals of Man - as a unit or as mankind. Man who is in a state of constant change physically, intellectually, morally and spiritually. H.P. Blavatsky explains that at times man is at the topmost point of the circle of development and later at the very lowest. At the point where man rises or sinks, his moral nature expands and contracts accordingly - and so will his moral code alternate likewise, all this though is only on the external illusionary plane. Further we learn that every historical age widened an interval between practical and ideal perfection - even so, from time to time certain great characters have appeared on earth to teach mankind to look beyond the veil of illusion and that the gulf in-between is not an impassable one. Further on in this remarkable article Satan is shown in a very unusual and revealing light 'bereft of his theological and dogmatic attributes Satan is simply an adversary, not necessarily an 'arch-fiend'.

Inner Reconciliation by Einar Adalsteinsson - begins with the insight that on the difficult road to spiritual awakening we are likely to be thrown between the poles of two opposite forces. Despite gallant endeavours towards a spiritual goal, the goal itself is inaccessible without Divine Grace, that mystical help from on high. To assist our interior reconciliation with the process of spiritual awakening uppermost in mind, Einar Adalsteinsson includes insightful highlights and several propositions - propositions based partly from the psychology of the subconscious and partly from the teaching of that great mystic Krishnamurti.

Reflections on "The Secret Doctrine" by George. S. Arundale - an excellent article on the brilliance, uniqueness and timelessness of H.P. Blavatsky's magnum opus. The Secret Doctrine is known as a veritable spellbinder, a book of great power and magic. This article written in a clear, understandable style is especially helpful for those who have yet to approach this challenging and worthwhile masterpiece. George. S. Arundale begins by citing the dominant value of The Secret Doctrine, re-emphasizing that it does not claim to be a revelation or a new religion, but that it is a transmission from above - later on in the article he rightly suggests that The Secret Doctrine takes us out of our time and gives to us a fleeting sense of eternity - every page can be seen as a voyage of discovery.

Theosophy and Science by Richard. W. Brooks. Clear and ample instances are given in this article of the methods and system used by the scientific community to produce scientifically based results and data which most people today seem to regard with such reverence. We are provided with astonishing insights into the methodology of scientific verification - verification and results which have the potential to influence our lives today. H.P. Blavatsky urged us to have 'naught to do' with purely materialistic sciences which repudiate anything like research into the mysteries of being.'

Transformation by Mary Anderson - the term transformation can have differing shades of meaning. Transformation is interestingly and well explained which helps us to understand that in this article Transformation has to do with going across or beyond a form or forms. The article begins with the reminder that Transformation is taking place constantly in the world around us - in nature, in things made by man and in man himself. Death is also a transformation - a going across or beyond a form - and thoughts and feelings too are all subject to change. This transformation takes place within us over many incarnations and is repeated in the process of a child's development throughout our human evolution. To conclude Mary Anderson mentions that in the course of evolution man tends ultimately to embrace life rather than the forms, thus reducing suffering from the fickleness of changing forms - living itself is a continual transformation - we are a part of it and in the midst of it.

Time and the Troubled Mind by Hugh Shearman

Proposed are various methods for quieting the mind when the mind is troubled, over active, anxious or dwells on unhappy memories or the many and diverse events of the day. One of the most effective means of calming an agitated mind is to inform or convey to that mind that 'there is no past - there is no future' - easily one can see how this potent phrase can give to any mind something strong and significant to think about. In its operation the troubled mind has two and only two fields of activity, the past and the future - only when these two fields of activity are vacated can a troubled mind be still and be used by a true and real selfhood. In this article Hugh Shearman explores the nature and abilities of animals along with the complex nature of man. The purpose of the human stage in evolution he feels is to establish the basis of an experiencing and self-conscious individuality - a personal selfhood

CANADIAN REGIONAL SECRETARY'S COLUMN

As we are getting close to the **Christmas Season** it is always a time when the majority are going to see more of their families and some of their friends on this very special occasion. It is also a time when the long time members (and some not so long) because of age, sickness or because they have added more years to their life, feel somewhat lonely at this time of the year especially because their physical conditions are somewhat limited. But they are quite attuned to spirit on which they hang their aspirations and their reason to pursue their life as one forever seeking the truth of life. So, please, do think at this time of those we have forgotten and who have given much of their energies in helping others search also for the perennial philosophy- theosophy in other words.

As stated before, 6 members of our Canadian Federation are going to Australia for the world Congress being held from the 13th to the 19th of January 2001. We wish them all a good journey and may they come back to us with a message that they will want to share. This is always a momentous occasion when like spirits meet others of the same interests. The Society is bigger than the number of members- it is composed also of all of those who at one time belonged to it- and in that theosophy they shared with us as well. In fact I think that the message of theosophy is slowly getting around after 125 years. But we still have lots of work to do to share that knowledge.

Some slides of our groups, were sent to Diana Dunningham-Chapotin in France. She along with her

husband Michel Chapotin are preparing a slide presentation for the Australian get together. Thus some of our Canadian members will be able to add some notes and comments when the presentation is made.

When it is stated that 49% of Canadians believe in reincarnation, I am pleased. However I must say that whenever you ask the question as to how it works, then we get a blank. It is very much the work of the Theosophical Society to spread the knowledge of this information, of these truths as people outside of its ranks can be helped in understanding more of the reasons why this world was created; why there is a humanity; why each one has been given a universe (the physical, emotional and the mental) to take control of- and how we are doing in this challenging work. Since we are sparks of the divine, and to that extent part of that pure energy, then it must mean that it must be our duty to spiritualize matter inasmuch as we are involved in it and by the fact that we are born in it. Our work is to render sacred the vehicles that we have. Otherwise it must be assumed that our different bodies or energies are controlling. Thus the opportunity will be lost if the challenge is not taken up.

To all of you and from all of us in this great theosophical family, **Merry Christmas and a happy New Year 2001**. May the peace and blessings of the masters of the wisdom be with us all.

Blavatsky Lodge of Vancouver where the temperatures are not as cold in the winter, advised that they meet regularly on the fourth Sunday of the month. Ron Anderson, the president, reports that their season "started off with a talk by Martin Leiderman from Los Angeles on Sept. 24th. His presentation was very well received by a gathering of 16 people which included 7 guests. Audio tapes of the talk " The Experience of Theosophy" were distributed to all of the members.

At the Lodge meeting of Sunday, Oct. 22nd, the program centered around a dialogue among the six members and five guests in attendance. A series of quotes started off using some extracts from Martin's talk. The program continued by reading extracts from the first of the "Five Messages" by H.P. Blavatsky.-They meet on a regular basis-once a month.

Lotus Lodge of Calgary tells us that “Mr. Moti Mattu, who attended the *Evening at Adyar* on July 22, has joined the ranks. Moti was born at Lahore (then India, now Pakistan) After India’s independence in 1947, Motti moved to Betul in Madhya Pradesh (North India) There he came to live with his aunt who was a true theosophist in every sense of the word, being a great worker and contributor to the Society. Moti first joined the Theosophical Society in Old Delhi, India around 1950.

Henning and Lorraine Christensen visited Ron and Janet Anderson of the Blavatsky Lodge in Sept.- and such visits between Blavatsky Lodge and Lotus Lodge membership allows to strengthen the ties of friendship - enjoying a mutually supportive relationship between the two western lodges”.

Their first end of Month Lodge study meetings- was held on Sept. 26th- and their ongoing study is on “At the feet of the Master” for now.

Dr. Sharma was scheduled to give a presentation on *Karma Yoga* on Nov. 14th. The plan is to have Win Dinn give a talk on *Mandalas* in late April; Anne Pope to give a presentation on *The Labyrinth* at one point and for David Pawson to present something on *Spirituality and Art*.

They will have a Solstice/Christmas gathering on Dec. 12 and David Pawson having a topic: *Requirements to Become a Theosophist* scheduled for Feb. 10th. 2001

York Lodge sponsored some of the costs to have Aryel Sanat author of the book “The Inner Life of Krishnamurti address them in Toronto. The events of Oct. 28th were held at the OISE bldg of the University of Toronto. Attendance was made up of about 30 individuals- some coming for the morning event, some for the afternoon and a few for the two sessions. Roughly about 20 people attended each meeting and one from as far away as Ottawa.. A good quality group appreciated the presentation which covered: Transformation: Vital Essence of The Secret Doctrine at 10.00 in the morning and at 14.00 “The Inner Life of Krishnamurti”.

The schedule of regular monthly study meetings has been fixed and the meetings are being held in a rented room at the University of Toronto . They hope to attract some students this way. The present study is on: The Key to theosophy by H.P.Blavatsky.

The Toronto Theosophical Society who have 60 members in their group- held a special meeting to which I was invited

to address the members on the occasion of the 125th Anniversary of the Society- that is on Nov. 17th. Dr David Gardner President of the Theosophical Society in Canada likewise made a presentation on the occasion.

This was a great opportunity to meet people of like interests- and share with them some thoughts - and some food as well. While the attendance was about 16 or so, it was a nice little group who were quite appreciative of my presence as representative of the Canadian Federation.

Ron Anderson, president of Blavatsky Lodge has extended an invitation to address their lodge on Sunday April 22nd- , Lotus Lodge have likewise asked that I address them on the same trip. And this I have accepted. While I have not fixed the topic of my presentation, it might be something like : “Spirituality without religion”- will see what the inspiration brings about.

Non reporting groups such Metamorphosis, Christos and Kalahamsa have regular meetings- and this is what is needed if we are to keep a constant effort- and thus enable ourselves to help newcomers. An agreed to schedule and meeting place and a fixity on studying theosophy are very important factors.

An offer to Canadian Federation members only. I have on hand some 12 copies of The Inner Life of Krishnamurti by Aryel Sanat who lectured in Toronto recently- these are available at the cost of \$18.00 each- it excludes mailing which can vary from \$3.80 to about \$6.40 across Canada. Likewise -one copy of Esoteric Christianity by Annie Besant is available at \$16.00 + mailing. I have also 3 copies of “From Inner to outer Transformation by Joy Mills also at \$16.00 plus mailing. Your payment to be made to The Theosophical Society and sent to me.

Of interest to some of our readers, there is a new internet site that you could be interested in. It is [www. addall.com](http://www.addall.com). This site will look for a title and give you a price comparison based on a search of some large dealers of new books as well as used ones. It compares prices which includes shipping and handling. Something to allow you to find the best price and in the currency you wish

On the internet side- the Canadian Federation now holds two domain names- that is theosophical.ca and theosophy.ca.. We should be in position to

have something available to whoever wants to connect mainly at www.theosophical.ca early in the year. French documents will likewise be available.

Elizabeth Smith is trying to coordinate things as to which English documents will be made available on this site. The idea is to make available especially out of print documents

If some members have some theosophical books to give away, let me know, we can find a lodge or study group that could make good use of them. Look for your duplicates.

We would like to welcome the following new members since the last issue of our magazine, and they are: Motital Mattu, Malati Mattu and Lake Zhu of Lotus, Pattie Blythin and Vanessa Ramos of B.C.; Athena Anders of York Lodge; Tica Saldanha, Zainub Najj, Stephanie Villano and Uta Messenhuber of Metamorphosis; and also Jaya Subramanian of the Ottawa Region and Emilia Komarnicki of Quebec. We welcome all of these new members and wish them that they will find in this society of ours, a center from which theosophy can be made available to them on an ongoing basis.

A new french study group "Les Montagnes bleues" is about to add some 19 new members to our federation - 3 other members from the Christos Lodge, completes the group. It is always nice to hear that other people are interested in the study of theosophy.

We have received the following documents since our last issue:

Issues of Teosophia in Argentina- Marzo-Abril 2000 issue, Mayo-Junio 2000 and Julio-Agosta-Septiembre 2000.

Theosophical Digest -2nd quarter of 2000

Theosophy in New Zealand - September 2000

Theosophy in Australia September and November 2000

The Theosophist - October, November

Adyar- Newsletter - August 2000

International Theosophical Centre- Naarden -Winter-Spring 2000-

The Quest magazine- May-June, September-October 2000

The light from the One Master, the one unfading golden light of Spirit, shoots its effulgent beams on the Disciple from the very first. Its rays thread through the thick, dark clouds of Matter.

Voice of the Silence

In Deva Chan the *Spirit* is too much engrossed in his personal bliss to pay much attention to an intruding element.

The Mahatma Letters to A.P.Sinnett

AGAINST SPIRITISM

There is another kind of "Spirits", we have lost sight of: the *suicides* and those *killed by accident*. Both kinds can communicate, and both have to pay dearly for such visits. And now I have again to explain what I mean. Well, this class is the one that the french Spiritists call -"Les Esprits Souffrants". They are an exception to the rule, as they to remain within the earth's attraction, and in its atmosphere- the *Kama Loka* - till the very last moment of what would have been the natural duration of their lives. In other words, that particular wave of life-evolution must run on to its shore. But it is a sin and cruelty to revive their memory and intensify their suffering by giving them a chance of living an artificial life; a chance to *overload their Karma*, by tempting them into open doors, viz., mediums and sensitives, for they will have to pay roundly for every such pleasure.

The rule is, that a person who dies a natural death, will remain from " a few hours to several short years", within the earth's attraction, i.e., the *Kama Loka*. But exceptions are, in the case of suicides and those who die a violent death in general. Hence, one of such Egos, for instance, who was destined to live- say 80 or 90 years, but who either killed himself or was killed by some accident, let us suppose at the age of 20- would have to pass in the *Kama Loka* not " a few years", but in his case 60 or 70 years, as an Elementary, or rather an "earth-walker"; since he is not, unfortunately for him, even a "shell". Happy, thrice happy, in comparison, are those disembodied entities, who sleep their long slumber and live in dream in the bosom of Space! And woe to those whose *Trishna* will attract them to mediums, and woe to the latter, who tempt them with such an easy *Upadana*. For in grasping them, and satisfying their thirst for life, the medium helps to develop in them- is in fact the cause of -a new set of *Skandhas*, a new body, with far worse tendencies and passions than was the one they lost. All the future of this new body will be determined thus, not only by the *Karma* of demerit of the previous set or group but also by that of the new set of the future being. Were the mediums and Spiritualists but to know, as I said, that with every new "angel guide" they welcome with rapture, they entice the latter into an *Upadana* which will be productive of a series of untold evils for the new Ego that will be born under its nefarious shadow, and that with every seance- especially for materialization- they multiply the causes for misery, causes that will make the unfortunate Ego fail in his spiritual birth, or be reborn into a worse existence than ever- they would, perhaps, be less lavish in their hospitality.

And now you may understand why we oppose so strongly Spiritualism (now called Channeling) and medium ship.

Mahatma letters to A.P.Sinnett

**THE CANADIAN FEDERATION OF
THE THEOSOPHICAL SOCIETY established in 1924**

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DHARMA IS NOT DUTY

“Duty” is an incorrect and unhappy expression. “Property” would be the better word. “Duty” is that which a person is bound by any natural, moral, or legal obligation to do or *refrain* from doing and cannot be applied but to intelligent and reasoning beings. Fire *will* burn and cannot “refrain” from doing it.

[“...the highest, the best, the most beneficial...and omnipresent Religion or *dharma* of a rational being...is not only to know, but also to experience...personally, *i.e.* to feel this...unconscious immateriality, or Paramatma- the Infinity and Eternity of Existence and Happiness.”]

This teaching is the highest stage of Philosophical ultra-Spiritual Pantheism and Buddhism. It is the very spirit of the doctrines contained in the *Upanishads* wherein we would vainly seek for Isvara- the afterthought of the modern Vedantins.

[“This state of unconscious immateriality...is the *true* or eternal state of every being, for saving it there can be found no other true existence; therefore, every rational being’s *dharma* or natural duty and Religion is first to acquire the *dhyana* (knowledge) or *vidya* of its real Self, the *Paramatma*, and then by the *annihilation of its Atma, or worldly self or soul* to experience the infinity of Happiness prevalent in its unconscious Immateriality.”]

H.P.Blavatsky- Collected Writings- Vol 3, Page 141

For, to work for mankind is grand, its recompense stretches beyond this brief dream of life into other births.

M.

You forget that he who approaches our precincts even in thought, is drawn into the vortex of probation

Mahatma Letters .367

The Next Step

by Radha Burnier

Theosophy is the wisdom which provides a background for right action and right living. It is surely not intended to benefit only those who are capable of intellectual depth and of becoming learned in the lore of the universe. As Annie Besant wrote in *The Ancient Wisdom*, Theosophy comes to the world at once as an adequate philosophy and an all-embracing religion and ethic. To quote her words explaining the foregoing.

It was once said of the Christian scriptures by a devotee that they contained shallows in which a child could wade and depths in which a giant must swim. A similar statement might be made of Theosophy, for some of its teachings are so simple and so practical that any person of average intelligence can understand and follow them, while others are so lofty, so profound, that the ablest strains his intellect to contain them and sinks exhausted in the effort.

Because Theosophy includes profound and lofty teaching, it does not follow that simple people should be deprived of helpful presentations at their own level which will assist them to take the next step upward on the way to perfection. Nor need it be concluded, that because theosophical fundamentals may be stated in a way which even the average person can understand and put into practice, its more profound and mystical aspects are being shunned or shelved. The whole range is needed, and the Theosophical Society must offer or make available, depending on each person's stage of development, temperament and aptitude, those aspects of theosophical knowledge which provide the greatest inspiration, guidance and instruction, for the time being, to each person.

Spiritual teachers have referred to the ancient wisdom as an inexhaustible well with life-giving waters. Everyone who is interested will draw from it a thimbleful, or a large tankful, according to his capacity. Those who are yet at the stage where they can make use of only a little are entitled to the water as much as those who take more. All will find refreshment and

strength to take a further step, it matters not how slowly or rapidly.

Personal experience through several decades of theosophical work offer some insightful examples. An illiterate professional thief, hearing by chance an exposition on Theosophy during a conference, was so impressed that he changed his mode of living, became a devoted member, and a regular participant in the work in the measure of his capabilities. *The Secret Doctrine* would not have helped him, but he was ready to respond to a simple explanation and take the next step from where he was. An unhappy widow, with little education, oppressed by prevalent social conditions and suffering the ill-treatment which was then the lot of widows, found new light through contact with Theosophy and became free of her bitterness. Ordinary people, born into rigidly orthodox families of one kind or another, found new meaning in life after the theosophical view of religion was brought to their attention. In all such cases, some aspect of the wisdom teaching enabled a movement forward and, unlearned though they were, Theosophy in a simple form came to them as a boon.

Spiritual teachers have referred to the ancient wisdom as an inexhaustible well with life-giving waters. Everyone who is interested will draw from it a thimbleful, or a large tankful, according to his capacity.

Each one can only receive 'the light his eyes can see'. Perhaps from the lofty positions of enlightened Beings, even those who consider themselves as experts in Theosophy are only like people who go to the well with a small bucket, if not a thimble. HPB wrote

that the TS was formed to assist in showing to man that such a thing as Theosophy exists. This implies that people should be helped to realize that there is a philosophy of life which throws light on all problems, and they must be encouraged to absorb enough of that wisdom to take the next step on their journey. The learned and bright minds may (when interested) assimilate more to travel onwards; simple people will receive what they can, and will also proceed. That is the nature of evolution: each one moves on from where he or she is.

The Theosophical Society's duty is to ensure that what people receive, regardless of their level, is indeed the light of Wisdom, which means the understanding that makes for progress towards greater righteousness, inner freedom and the sense of non-separateness.

'Whodunnit'?

Until recently, when life was not so complicated as it is

now, it was much easier to assign responsibility for certain immoral acts. Criminal deeds could often be traced to particular sources, even granted that society as a whole is responsible for all individual acts of crime. In ancient India, when cases of injustice, exploitation or crime were discovered, ideally they were traced to deficiencies in the administration and in government. It was held that persons in positions of authority were responsible for educating the people in ethical behaviour, for ensuring conditions which encourage morality, for supervising the government machinery to maintain order, and for setting an example of righteousness that would influence the entire population.

In the present day, however, the link between those who are charged with committing crime and those who wield power and promote crime behind the scenes is veiled by the complex procedures at work in such fields as propaganda, trade, politics and so forth. A crime committed in a jail in the Congo, for example, may need to be linked morally with manufacturers in a faraway country, middlemen in many lands, and the government authorities who tacitly approve dealings which result in the crime.

Some examples may make this point clear. A recent report in *Time* magazine (6 April 1998) relates in horrifying detail how 'shock batons' have been used in widely different circumstances to suppress opposition and intimidate prisoners. After thrusting the baton down the throat, between the legs and into more sensitive areas, electricity is turned on to shock, stun, scorch and torment victims. Numerous companies are said to be selling these devices at low prices around the world in easy-to-carry packages. They are advertised as being capable of running even 50,000 volts or more into the body. Who are the criminals?

Two small boys aged thirteen and eleven gunned down four little girls and their teacher in Arkansas, USA - a piece of news that rebounded over the world and had the President of the United States woken up at midnight. What really went on in the minds of these children? Were they of responsible age? Is the guilt to be cast on the authorities who make guns easy to procure, or on parents who enjoy shooting and teach their children to fire on animals and learn to be

heartless? Or are the prevalent ethos of violence and greed and the media which make murder appear heroic to the culprits? When children take to such violence, does the responsibility lie in the structure of society and its choice of a dominating philosophy?

The British Medical Association is now taking cognizance of reports of thirty years ago from the tobacco industry, showing they knew as a certain fact through research on helpless little beagles that tobacco is addictive and causes cancer. Tobacco companies in the US are now being made to pay heavy compensation for the harm done to consumers in the affluent countries. This poses no problem for them, for their targets are now the illiterate people in poor countries who fall easy prey to propaganda and will never dare, or ever find the resources, to claim compensation. The hospitals in India and elsewhere are teeming with patients with terrible cancers of the mouth, throat and lungs, caused by tobacco consumption. Companies losing credibility in the West are more than making up by sales in the Third World, which are said to be

increasing by leaps and bounds due to successful promotional efforts. Who is guilty - the tobacco companies, the advertising agencies, the governments which protect their own subjects but thrive on the distress of foreigners, or the Third World which allows exploitation of its

Not only will all this be called organic, but they intend to prohibit farms setting up higher standards for their produce and advertising them, so that all people shall be equally poisoned! How many vested interests are there at work in thus duping the public?

people?

The United States Department of Agriculture is seeking to set up new national standards for organic farming which may deprive people of their right to have healthy food in order to satisfy some business barons. It will allow products to be labelled 'organic' even when they have been genetically engineered, irradiated and treated with additives, and when livestock have been injected with toxic substances, fed with the offal of other animals or shut up in battery farms. Not only will all this be called organic, but they intend to prohibit farms setting up higher standards for their produce and advertising them, so that all people shall be equally poisoned! How many vested interests are there at work in thus duping the public?

The State of Missouri in the United States is considering the use of prisoners sentenced to death as providers of organs for transplant operations. As compensation they will be offered life imprisonment without parole. On the other hand, in China doctors and prison authorities assess

in advance of the execution how to make use of the body parts of offenders. In many countries children are abducted and poor people enticed to enter hospitals in order to 'donate' organs. Again, is present-day society the criminal, because it glorifies physical survival by any means, or is the primary responsibility that of the doctors or the entrepreneurs in this field, or the patients who would rob others to gain dubious benefits for themselves?

Perhaps one is constrained to conclude that rote has invaded modern society to such an extent that it is like an incurable cancer affecting the whole world. There may be no partial cure. What is needed is to discard the basic premises on which society is built up. When the purpose of life and the individual's relationship with the whole are not clear, all is topsy-turvy. The only remedy is to attack the problem at the root and arrive at a true philosophy of life.

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Are Eggs Vegetarian?

Not infrequently this question comes up. C.W. Leadbeater replied, 'I have never seen them grow on trees'. Eggs are, of course, not vegetarian. It may be argued that no cruelty is involved in eating unfertilized eggs. This is not true at all if the eggs are produced in battery 'farms'. Besides, food derived from animals carry the animal magnetism. As H.P.B. wrote in *The Key to Theosophy*, 'when the flesh of animals is assimilated by man as food, it imparts to him, physiologically, some of the characteristics of the animal it came from'. Because of its coarsening or animalizing effect, she continued, 'we advise really earnest students to eat such food as will least clog and weight their brains and bodies, and will have the smallest effect in hampering and retarding the development of their intuition, their inner faculties and powers'. Those who are serious about the third Object of the TS would take note of this advice.

The Theosophist 1998

TIDES OF JOY

The heart of the universe with every throb hurls the flood of happiness into every artery, vein and veinlet, so that the whole system is inundated with tides of joy. The plenty of the poorest place is too great; the harvest cannot be gathered. Every sound ends in music. The edge of every surface is tinged with prismatic rays.

Ralph Waldo Emerson

NO PAST AND NO FUTURE

In the eternity there is neither Past nor Future; hence- for the disenfranchised *Soul* (or Inner *Ego*) the three tenses merge into one, the PRESENT.

H.P.B.

MORAL VISION

To the man who lives for an idea, for his country, for the good of humanity, life has an extensive meaning, and to that extent pain becomes less important to him. To live the life of goodness is to live the life of all. Pleasure is for one's own self, but goodness is concerned with the happiness of all humanity and for all time.

RABINDRANATH TAGORE

THE GAYATRI MANTRA

must by its very nature be on behalf of all human beings, and the influx of spiritual forces which result from it must benefit all human beings collectively. In this utter absence of any selfish motive lies its tremendous spiritual power. The more free any prayer or worship is from the narrow selfishness which characterizes ordinary human nature, the greater is its power to penetrate into the inner realms of Divine Consciousness.

I. K. TAIMNI

He who is desirous to learn how to benefit humanity, and believes himself able to read the character of other people, must being first of all, *to learn to know himself*, to appreciate his own character at its true value.

M.

Degrade not truth by forcing it upon unwilling minds.

K.H.

The Theosophical Society as the Cornerstone of the Future Religions of Humanity

by Geoffrey Farthing

Theosophy has been referred to as a process. More properly, it is the comprehensive *knowledge* of the processes of the cosmos and of the whole manifestation of life on our planet, with its infinite variety of forms and activities at all levels of being - physical, emotional, mental, supramental and spiritual - both objective and subjective. Because every man is a part of the cosmic process, a knowledge of it is necessary to whoever wishes to study his own nature and develop his own faculties.

Theosophy is thus the science of Life in the most inclusive sense possible. It cannot, therefore, be a matter of personal belief or opinion. It is the *knowledge* possessed by initiates of the total process with its vast number of sub-processes. It is obvious that none of us at our present level of development possesses full knowledge; what we know is only a very small part of the whole. It is because of this limitation that we resort to beliefs and opinions, building mental constructions around what we have read in our basic Theosophical literature. As has often been said, the whole story was not, nor could it have been, given out even in H.P. Blavatsky's voluminous works.

From this it follows that Theosophy has two aspects, one a teaching and the other a process. The process is, from one point of view, the modifications, both objective and subjective, which result from life activity, the sum total of which may be thought of as experience. This is the evolutionary process.

In each of us, modifying changes take place continually and, becoming incorporated in us, affect our life by reason of what we do as changed people. They also bring with them an expansion of consciousness as we become more responsive to various kinds of stimuli at different levels of our being. In so far as we thus respond we become Knowers; the more we respond,

the more we know.

The mission, then given to the Theosophical Society - and, through it, to us its members - is as important a one as was ever given to any Institution or person.

In a letter to A.P. Sinnett in 1881, the Master K.H. says, 'The T.S. was meant to be the cornerstone of the future religions of humanity.'

In a letter to Annie Besant in 1900, the Master K.H. says, "The T.S. was meant to be the cornerstone of the future religions of humanity."

The Masters and H.P.B. had much to say about religion. In

Letter 10 of *The Mahatma Letters to A.P. Sinnett*, the Master says, 'I will point out the greatest, the chief cause of nearly two-thirds of the evils that pursue humanity ever since that cause became a power. It is religion under whatever form and in whatsoever nation.' It is from this source of evil that the Masters, through the Theosophical Society, wished to free humanity.

Present religious position

The religions of the world have become institutionalized. Most of them base their teachings upon ancient scriptures and claim a historical foundation. Religion is largely a matter of ceremonies with their paraphernalia of vestments, candles, lamps, incense, incantations, all performed in special buildings called temples, mosques, churches and pagodas. Is it not time for us to look again at some of these usages which, up to now, we have regarded as sacred and try to see which, if any, are of real worth? We are referring, of course, to the popular exoteric religions,

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not to any esoteric core that they may contain and about which the priests and their followers are usually totally ignorant.

If we look honestly at these ceremonies and aids to worship, do we not see that they are mere devices contrived to create certain impressions in the minds of the worshippers? It may be argued that the symbolism represents something deep and real. That may be so but, except in so far as they feel it in their hearts, the devotees know nothing of it.

It is to those devices, based on priestly teaching and interpretation that distort the essential message of religion, that men adhere. Further, it is these man-made theologies and practices that create so much bigotry and so many bitter differences of opinion among men. Inter-religious strife is rife, causing quarrelling and hatred all over the world as it has done for thousands of years. Behind it all is the notion of personal gods, each of them, to his devotees, the only true one. It is to these gods that supplicatory prayers are addressed; it is to them that men have been taught to look for deliverance from their troubles and for ultimate salvation.

None of the foregoing is meant to deny that there is value in religion or to belittle all religious literature for some of it is truly inspired and inspiring. But the inspiration comes through a mind attuned to its inner significance, to its esoteric meaning.

For some time, intelligent men the world over have been applying their reason to their religions and finding them wanting. They are discovering that not only are they unreasonable but that they do not satisfy their inner needs. Consequently, particularly in the West, men are abandoning their religion today, and many millions of people have no religion at all. Even in the East, in the lands of the great classical religions where respect and devotion come naturally to most people by reason of generations of tradition and individual upbringing, there are signs that the Western influence is infiltrating, especially into the cities and among the educated and commercial classes. Where religion is still a part of life, it is the forms that are

worshipped rather than the 'divinity' behind it: where no religion is practised, materialism is rampant. This is another aspect of the evil of a religion for which men can have no respect.

This is not to deny the reality of the devotion in the hearts of many worshippers. Sincere devotion can be felt in many places and it is this devotion that is the basis of all true religion.

The need for religion

As a result of the abandonment of religion by large numbers of the world's population, humanity, in its habitual thinking, has been divorced from its spiritual origins. This divorce produces materialism and the consequences of this are terrible in many ways. The psychological effects alone are serious. They are seen in personal insecurity, unhappiness, inner loneliness and aimlessness. In social relationships, there is the lack of a sense of brotherhood - a failure to care for one another. All this

indicates that men have no meaningful religion. They may have the form of it but nothing more.

There is, however, much evidence of a human need for religion - for recognition of the Spiritual essence of things including man himself. But this must be expressed within the framework of a tenable philosophy; it must be capable of giving hope and meaning to the personal lives of men. An indication of this was the enormously popular response to the Pope's visit to Poland when millions of people felt the urge to go and see this holy man who was, for them, a symbol of something that they felt was - or should be - deep down in their own nature.

There are other manifestations of religious need. There is a wide interest in modern substitutes for the old religions - meditation schools and groups of all kinds, both commercial and private; gurus with large followings; organizations that combine science and psychology. Even the theatre with shows like 'Jesus Christ Superstar' and 'Godspell' reflect something of this mood. In some people, perhaps, the yearning is unconscious and unexpressed. Others are quite aware

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of their need but do not know how to satisfy it.

Where do these spiritual yearnings come from? The answer lies in the long history of mankind as given in our Theosophical teachings. Man's development reflects the great universal principles of involution and evolution. Millions of years ago, before the dawn of mind as we know it, man was essentially and predominantly a spiritual being. That spiritual essence remains submerged in the physical, mental and emotional aspects of his nature. Deep in the subconscious of the human race there remains the knowledge of the inner realms of consciousness and of their direct connection with the divinity of the Self. Something of this comes through to our lower consciousness and stirs in us vague memories of a once blissful state. As we progress on the evolutionary arc, we begin to feel the urge to return. True religion would satisfy this inner longing but its outer forms are unable to do so.

Not only do we possess this basic religious inheritance but we have a long tradition of divine teachers, of Avatars, Rishis and spiritual gurus. A point that should be noticed about these great teachers of humanity is that they are *individuals*. They are, unlike the priests and clergy of organized religion, not institutionalized, nor do they represent a sect propagating a particular dogma.

Those teachers who really understand religion need no external aids. This, as already said, is not meant to suggest that all religious practice is valueless. Properly devised and conducted ceremonies can be useful in generating power and raising consciousness, thus producing a beneficial effect on those who take part. But they should not be imposed, as they have been for many generations, by those who claim to have a special relationship to a deity by reason of their office but who, quite obviously, have not.

The difference between the real spiritual teachers and those of the 'sacerdotal caste' as the Masters called them, is that the former do

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of the priestly class and their false doctrines, and to teach the truth. The Masters tell us that this must be done gradually, the teachings being graded to the capacity of people to receive them. The proper fulfilment of this task would be of inestimable importance to the whole evolutionary progress of humanity.

What are the qualifications of the Theosophical Society for this stupendous work? First, in what the Masters gave us of Theosophy, it has the necessary teaching which not only includes all that is valid in other teachings but transcends them all in its information about, and explanation of, the nature and processes of the Cosmos, with particular reference to our earth and man's place in the whole scheme.

Secondly, the Society imposes no doctrine or dogma on its members. Each one may pursue his quest for knowledge and wisdom in his own way, looking where he will for help and inspiration. Such freedom is an absolute necessity in the search for truth. As the great teacher, Jesus, put it, 'The truth shall make you free.' We must also be free in order to discover truth. There can be no obligatory beliefs imposed on the earnest seeker and no unverifiable mysteries presented for his acceptance. The freedom of the Society is reflected in its non-denominationalism, in spite of a tendency among some members to identify their particular point of view with Theosophy and hence with the Theosophical Society. True Occultism, which is the Science of Life, is distinct from any exoteric religious teaching and, indeed, from the organized Theosophical Society itself. One is the ageless and ancient wisdom; the other is a comparatively recently formed Society

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with specific objects in which Theosophy is not even mentioned. The society does not promote a gospel according to anyone, nor does it tie itself to any historical story, true or false, nor to any allegory or myth. A proper understanding of freedom together with the courage to be free undermines the power of the authority of a 'God' who has bedevilled mankind since 'he' was invented.

Until we are free, we shall be propagating mere *ideas* - not truth - and we cannot be free or gain to understand the truth until we have shaken off religious ideas. We are of course, distinguishing theology from ethics - from the code of morals by which we must lead our lives in society in harmonious and trustful intercourse with our fellows. These social ordinances are not part of religion proper, even though many have been included in religious teachings, for example, the Laws of Manu, the Ten Commandments, and the Five Precepts.

It is sometimes said that the Theosophical Society, as such, propounds no teaching of its own. *The Key to Theosophy* explains: 'What is meant by the Society having no tenets or doctrines of its own is that no special doctrines or beliefs are *obligatory* on its members; but, of course, this applies only to the body as a whole. The Society, as you were told, is divided into an outer and an inner body. Those who belong to the latter have, of course, a philosophy, or - if you so prefer it - a religious system of their own.'

Two points may be made here. First, the essence of that religious system is in the teachings of Theosophy as given to us in our classical literature including *The Voice of the Silence*. Secondly, this religious system is that on which should be based the 'cornerstone' religious teachings to be disseminated through the

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Society in order to form the basis of 'the future religions of humanity'.

At the beginning of this article, Theosophy was referred to as a process. One aspect of this is the development of our inner faculties. This is a natural process achieved by natural means. We do not need any aids other than our own

inherent powers which may be developed by use. In this way, we come to a knowledge of the processes of Nature itself. It is through seeking external aids that we lose our way in the Theosophical quest. Our own divine faculties can supply us with all the knowledge, power and strength that we need. This was the teaching of the Masters: this, surely, must be a central teaching of the religions of the future. When we are ready to enter the Arcana proper, no doubt initiate help is required. For most of us, that time is yet far off.

Using the telescope so to speak, of inner sight one can see the Cosmic process in operation. This process includes everything that goes on perpetually, not only in the physical world but in the inner worlds as well. The process and universal law are the same things. We are told, 'Deity is law and vice versa.' This means that the process is deity itself, and as it is all inclusive, we can use the word pantheism to describe it. All that *is* in the Cosmos, objective and subjective at all the many levels of being, every motion or activity becomes 'theos'.

The 'sophia' part of Theo-sophy is knowledge of that process, knowledge of 'theos'. H.P. Blavatsky defines Theosophy as the 'Wisdom of the gods' - the intelligences that guide the universal process according to universal law. These gods are living entities - members of the great hierarchy of beings. To know the total process is to know the gods and, ultimately, to possess their knowledge.

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declared. Theosophy, as such, therefore can be no matter of personal belief. It deals with facts, and is as definable as the facts to which it refers.

Theosophy is, as has been said, a knowledge of the facts of life which all of us can have, by reason of the fact that we are alive and so share in the great process, and to the extent that we have developed our faculties. None of us has it in its entirety; only the highest of Adepts approaches that degree of omniscience.

Let us now look at the facts of Theosophy and see how they form the basis of religion. The prime fact or truth is that if religion has to do with 'God', it has to do not only with the phenomenal universe, but with the noumena behind it and this, in the occult or Theosophical teaching, is the One Self, the Unity behind the diversity of the manifested universe. It is important to realize the significance of this. We, in every aspect of our natures, are in and of the total process. We can in no way be separate from it; we are in and of it. The Self ultimately animates each of us as it does every other creature and thing. This Self is the fundamental Cosmic dynamic. It is Spirit, and our individual dynamic is also that same Spirit. Spirit is the motivating power behind all life, all animation, all feeling, all creativity. Everything stems from this one dynamic with its multitudinous varieties of modes of action or expression according to the variety of substance and form that it invests with life: even the substances and the forms themselves derive from this same source. Each living thing expresses, in its own way, something of the all-potentiality of that universal Spirit.

A second truth concerns universal law, the actual process of nature, deity itself. This dynamic process is deity - the law by which everything works. It is the way that everything behaves, acts and moves. It is for ever adjusting, balancing, harmonizing all interrelated things and their interplay. This great dynamic is not a mechanism like a spring wound up at the beginning and then allowed to run down. It is as alive as the universe through which it works; it manifests through countless lives and centres of life. We are told that nothing happens in nature without the assistance of

these lives, which are variously named elementals, devas, nature spirits. We tend to think of elemental spirits as entities in a particular element, like fish in water, but they are not like that; they are the soul, so to speak, of the water itself. In this way there is nothing that is not a manifestation of them. They constitute an aspect of the One Dynamic, manifesting in as much diversity in the inner as they do in the outer world in its substances and forms. Thus, the elementals are behind the whole process of nature.

Let us return to the Law. The law is that of the great rhythms or cycles observed in the comings and goings of everything in nature. It includes the great pairs of opposites - such as activity and rest. It is the continual swinging between positive and negative, between subjectivity and objectivity as seen in our birth on the physical plane and our return to the subjective realms through the death of the body. This process is repeated over and over again through vast periods of time, as the waves of the ocean formed out at sea eventually come to break on the shore. We, like everything else that has objective existence, come from beneath the surface of existence, live our brief life and then disappear, returning to the inner realms from whence we came. All this is governed by that aspect of the law we commonly call Karma and it applies to man individually and collectively in action and reaction.

The present time is the moment of knowing; the moment when we know we are; the moment when things as they are register in our consciousness. Things are, of course, continually changing in state, shape, constitution and position. In present time, however, change seems arrested and we have an illusion of stability. If the change is rapid, like clouds floating across the sky or the movement of grass in the wind, present time is the moment when we can observe the process of change. We then are standing still, watching movement pass us by. We are like the stylus of a gramophone pick-up; the vibrations of the recorded sound pass by and we respond to them; we ourselves

The significance of present time cannot be over-emphasized. It is the only time when we can do anything; it is the only time when we can know anything. We can remember the past and look forward to the future but the remembering and the looking forward can only be done now

do not move. The degree of our response depends on the degree of our sensitivity. The response point in us in our consciousness, and consciousness functions at no time but now. This, in itself, can be a tremendous realization, but it has a further important aspect. Our consciousness exists only because of Universal Consciousness - the ultimate basic quality of Life in the abstract that embraces all lives. This Universal Consciousness is an aspect of deity. Through consciousness we are indeed related to 'God' and the moment of Universal Consciousness is the Eternal Now which is also the moment of our consciousness. In other words, in religious terms, if we are ever going to know 'God', it must be now.

The significance of present time cannot be over-emphasized. It is the only time when we can *do* anything; it is the only time when we can know anything. We can remember the past and look forward to the future but the remembering and the looking forward can only be done now. We can only live now. To be aware of this adds enormously to the value of our time and our lives.

Remembering and looking forward introduces the idea of the passage of time, and time means change. Change is the grand procession of events, and everything is modified by the passage of time. This modification is the means of evolution and of gaining experiences. Experience is, so to speak, stored change or stored memory. Growth and development, or what we call progress, are products of this change. Real religion is a means of helping on man's evolutionary progress in the right direction. The right direction is that which conforms to the Law of Unity and Harmony. If we do not act according to this law, we make suffering for ourselves.

Such, then, are some of the aspects of Theosophy which should underlie whatever the Theosophical Society promotes either as a teaching or as a directive to right living; such would be needed to form the cornerstone of a religion.

The ramifications of these two aspects of Theosophy, that is, its teaching and its practical guidance, are extensive. They amplify our views. We learn that what they teach is true to life for experience bears them out. In so far as we give them

attention, they must modify us and modify our thinking. We come to know and have confidence in the teaching not only in part but as a whole. As we confirm the teaching by experience, we acquire that valuable faculty of insight called intuition. We begin to understand. We sense the process of Theosophy working in us. We grow into a sense of participating in the ever-becoming of the Cosmos. There could be no firmer base for religion than that.

We are increasing our internal response to both internal and external stimuli, This is a development of our feeling nature. It is the faculty in us which starts as contact with the outside world through the sense of touch. Then come our other senses, in due order, evolved in action, and accompanied by a growth of inner response forming the basis of emotion.

The whole meaning of life for us lies in feeling. It is important to notice the connection between feeling and real *knowing*. Knowing is a response (registered in consciousness as a feeling) to something - to its qualities and actions. If we have no response at all, the thing does not exist for us. The more we can 'sense' its particular characteristics and functions the more we know it. This applies to everything from physical things and events to internal, subjective ones - dreams, visions, imaginings, thoughts and so on. These feelings reflect the nature of man. Among them there are the feelings of the ordinary personal man; there are also the 'higher' feelings of the inmost spiritual man. These constitute two distinct orders of experience.

In religious terms, this is how we know 'God'. We are able to do this because when we are operating at the ordinary personal level (as most of us do most of the time) the reflexive nature of the mind can, by reason of its dual nature, operate so that while consciousness

remains centred at the lower levels and thus become aware of them temporarily. This is how divinity can become objective to us in, at least, certain aspects.

The other way of knowing divinity is by raising consciousness to higher mind level and knowing by being. This is Self-Realization proper. When this is achieved, there comes the quickening of our real divine faculties of higher intelligence, wisdom, compassion and love. After these

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come Will. Will is that by which the law is operated throughout the Cosmos. When we are possessed of this - perhaps the highest faculty in man - we become creators in line with the will of the Cosmos.

Again, he says: 'Teach the people to see that life on this earth even the happiest is but a burden and an illusion, that it is but our own karma, the cause producing the effect, that is our own judge, our Saviour in future lives, and the great struggle for life will lose its intensity.'

Such, in general terms, are the qualifications of the Theosophical Society and of Theosophy, which it is its function to disseminate, for being the cornerstone of the future religions of humanity. No organization could be better qualified.,

The common definition of religion is the re-linking of ourselves as personalities back to deity. This re-linking is the regenerative process of evolution. It happens when we permanently merge our lower consciousness with our higher Selves. This is the result of Self-Realization.

The Mahachohan wrote in 1881: 'All of us have to get rid of our own Ego, the illusory apparent *self*, to recognize our true self in a transcendental divine life.' This is the process of Self-Realization.

The Mahachohan gives us much guidance as to the doctrine we should be promulgating. He says, for example; 'Once unfettered, delivered from their dead-weight of dogmatic interpretations, personal names, anthropomorphic conceptions and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning.' We must discover this *esoteric* core: it is Theosophy proper.

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It is clear that one of the things we have to do is to eradicate from the human mind the idea of a personal God. The notion, promulgated by exoteric Christianity, that we are weak and miserable sinners who can do nothing of ourselves must also be removed.

God is nothing like what the religionists would have us believe. 'He' is not an entity in any shape or form. 'He'

is not almighty or omniscient, or anything else of like nature. 'He' is, so to speak, a noun and not an adjective. God is not omniscient; only the creatures of a manifested universe are capable of knowing in any sense in which we use that word.

But God is Universal Mind or, more properly, its noumenon. 'He' is behind all life, all sentience, all faculty, but 'He' knows nothing and can do nothing. These facts must be made plain.

A priest saw a gardener working in a beautiful garden. 'Is it not wonderful what God can do?' called out the priest. 'Perhaps, replied the gardener, 'But you should have seen this garden when God had it by himself!' Plants are indeed evolved by Nature, but only man can cultivate them and improve the strain in order to make them into a beautiful garden.

The Mahachohan continues: 'The world in general and Christendom especially, left for two thousand years to the regime of a personal God, as well as its political and social systems based on that idea, has now proved a failure.'

This wrong idea about deity is one thing, at least, that we can start to put right in the world.

The realization of the true nature of deity would alter, in time, not only religious but political thought. Men have been schooled to submit to 'authority', especially in matters of religion. Let us teach them that there is no longer any need whatever to submit to authority in these matters.

Now, why is it that it is the Theosophical Society and not Theosophy, that was intended to be the cornerstone of religion? It is because Theosophy, as a teaching, cannot propagate itself. Only people can do that, and the people who have access to the teaching

No man can ever separate himself from the 'ground' of his own being: he is one, eternally, with the whole. As we come to realize the truth of this, we shall feel part of the whole process.

are the members of the Theosophical Society. This is our responsibility.

We can begin first by ceasing to misrepresent Theosophy. We can correct mistaken impressions; we can disseminate right ideas. Right ideas are those that are conformable to nature and that can be confirmed by observation. Beyond that we must surely heed what those who have progressed beyond us have to say about the working of Nature, particularly her inner workings that as yet lie outside our own experience and beyond our limited faculties.

In order to cease misrepresenting Theosophy, to correct wrong impressions, and to disseminate right ideas, we have, ourselves, to know the teaching. This also is the responsibility of those of us who try to further the Masters' intentions for the Society in the matter of religion.

If we can remove from mankind the idea that God is an entity, out there, separate from us, and inculcate the idea that man is in and of nature herself, related to her, in all her departments, at all levels of being, and that they are all reflected into his being from the gross physical to the highest divine realms, we would then put man back into the all-inclusive embrace of 'God' as 'theos'. No man can ever separate himself from the 'ground' of his own being: he is one, eternally, with the whole. As we come to realize the truth of this, we shall feel part of the whole process. We are units within the body corporate just as the cells which draw their life entirely from us, are units within our body. Both we and the cells in our bodies have their own consciousness. We cannot have bodies without cells and every cell forms part of the body. It is the same with humanity. There could be no humanity without the units that compose it. None of us can say, 'I am of no consequence.' We are all indispensable units in the whole process of life.

This, and the idea of Unity, is the basis for the brotherhood we are to promote as the first object of our Society. If we could succeed in this a new world idea would be born.

The Masters said that 'the crestwave of intellectual advancement must be taken hold of and guided into spirituality. 'This is the basis of our whole task. Put another way, it is to guide 'the crestwave of intellectual advancement' away from materiality. But it cannot be forced again into the belief and emotional worship of the old time.

What is our power in this matter? H.P.B. says: 'The essence of the higher thoughts of the members in their collectivity must guide all action in the T.S. because it is the collective aspect of many such thoughts that can give the correct note of action.' This is why it is imperative that we discover Theosophy for ourselves. If we do not, we cannot have thoughts about it and it has no reality for us; it becomes an idea like any other; it becomes another-ism like any other-ism. But Theosophy is none of these things: it is basic truth. H.P.B. writes:

To be *true*, religion and philosophy must offer the solution of every problem. That the world is in such a bad condition morally is a conclusive evidence that none of its religions or philosophies, those of the *civilized* races less than any other, have ever possessed the TRUTH. The right and logical explanations on the subject of the problems of the great dual principles, right and wrong, good and evil, liberty and despotism, pain and pleasure, egotism and altruism, are as impossible to *them* now as they were 1881 years ago. They are as far from solution as ever they were - but to these *must* be somewhere a consistent solution, and if their doctrines prove their competence to offer it, then the world will be the first one to confess *that* must be the true philosophy, the true religion, the true light, which gives *truth* and nothing but the *truth*.

To conclude, here is a passage from *The Key to Theosophy*. The Enquirer comments on the self-sacrifice of the Founders and wonders why they did it. And Theosophist replies:

Believe me for no self-gratification; only in the hope of training a few individuals to carry on our work for humanity by its original programme when the Founders are dead and gone. They have already found a few such noble and devoted souls to replace them. The coming generations, thanks to these few, will find the path to peace less thorny, and the way a little widened, and thus all this suffering will have produced good results, and their self-sacrifice will not have been in vain. At present, the main fundamental object of the Society is to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they have hitherto enjoyed. Might we not all be numbered among that small band of reformers?

The Theosophist 1982

BUDDHISM

-What is the Buddhist idea about God, and why is Buddhism called an atheistic religion.

At the time when Buddha preached in India, the bulk of the people there frequently prayed to various gods, considered to be in charge of all the various things that occur in human life. There was no idea such as we speak of as chance in those days. If something occurred "by accident", it was attributed to unseen agencies, and the great unseen agencies were the gods.

It is true that the doctrine of karma was held in those days, as it is now, the idea being that nothing could happen to a man adversely or favourably except on account of something that he had done in the past. But that included his relationship with gods (*devas*) as well as with other human beings, animals, etc.. If one wanted to be nourished with food, one was expected to make gifts of food to other people, especially poor people, to animals and birds, etc., and also to the *devas*.

Buddha, a great reformer, disturbed this situation saying, "Pray not to the helpless Gods." He taught that karma was operative only in those things in which man himself was a factor in the stream of causation. In other words, he limited the operation of karma to the doings of the man himself, but he said that karma would unfailingly operate so that sooner or later man would be recompensed for whatever he did. He insisted very strongly on dependent origination- every occurrence was the result of something that had gone before, and nothing could be inserted by any sort of divinity or deity into this stream of events.

The first two propositions which Buddha made after reaching his illumination were, 1. All is misery, and 2. You have brought it on yourself. The propositions taught man that he had nothing to fear from any other being whatsoever or from any accident. If he was to meet any sort of pain in the future, it would be because of some harm that he had done through his selfish desires, or because of his clinging or attachment to harmful things or practices. On those two propositions, two more were built, 3. Give up those desires and there will come the ceasing of sorrow, and 4. The Noble Eightfold Path, a list of the eight right ways of living, which were entirely free from selfishness and folly. All these observances would result in *nirvana*. Since all was misery in the field of karma and all the familiar forms in the world were the result of actions arising from selfishness and folly, the new condition in which the man would find himself could not be anything like anything that he previously knew. Therefore, the word, *nirvana*, was used, meaning the cessation of all these things, like the blowing out of a candle, that is, the cessation of the process of birth, life and death.

This *nirvana* should not be envisaged. Any thought of it was

bound to be wrong, because that thought would contain something of what had been known before. Similarly, any thought of the absence of anything that the man had known before was wrong. It could be neither a fullness, nor a void; a presence, nor an absence. Nevertheless, Buddha declared that he had achieved it and that this achievement involved indescribable happiness or bliss.

In all this, there was no room for any conception of a God, such as is common in many other religions and in the Western world today. If anybody calls this an atheistic religion, it is they, who are pronouncing it so. Buddha himself called it the reign of the Good Law, the starting of the rolling of the Wheels of the Chariot of the Kingdom of Righteousness.

From: Questions on Occultism- by Ernest Wood

A MAN FELL OFF A CLIFF

and barely managed to catch hold of a small bush. There was a great drop below him, and the top of the cliff was too far to reach. To make matters worse, the bush began slowly coming loose. At this moment, the man realized that he could rely on nothing but God. With his momentary perfect faith, he called upon God for help. A heavenly voice answered, "Let go of the bush!" Silent for a moment, the man cried out. "Is there anyone else up there I could talk to?"

By reading the words of those who did have real faith, perhaps we will begin to understand what faith is and how to develop it.

Ibrahim Adham said, "Faith in God will be firmly established if three veils are cast aside:

- 1- "feeling pleasure in possessing anything;
- 2- "Lamenting over the loss of anything;
- 3- "enjoying self-praise."

Al-Ghazzali- a Sufi

You hold the hand and feel the touch of the fingers but the mind is moving elsewhere, you may say, whatever you like but you are holding on to only a wooden doll. The rosary moves in the hand, the tongue moves in the mouth but the mind moves all over; this surely is not an act of remembering God.

Kabir

The whole mystery of *karma* can be understood only if one sees. How can *karma* be ever understood unless one sees the process of *karma* itself- how it comes into existence, how it is maintained and nourished. Not just an intellectual knowledge or information- but actually seeing the process.

Rohit Metha

The Concept of Planes and Vehicles

by I.K. Taimni

It is only knowledge which has been given to the modern world by Adepts of Occultism which has placed the doctrines concerning the existence of the subtler worlds on a sure foundation and given us a fairly clear idea about their nature though not much about their contents

One of the most important contributions which modern theosophy has made in our effort to study the nature of the Universe is the knowledge that hidden within the visible tangible world which we can perceive through our physical sense organs are other worlds of a subtler nature which can be cognized with the help of subtler faculties which exist in an undeveloped state within every human being. It is possible to unfold these inner faculties by following certain methods of self-discipline and to come in contact with these subtler worlds. The idea that there are such subtler worlds hidden within the physical world is not new. Practically all religions of the world proclaim the existence of such worlds as the heavens and hells into which souls of men are supposed to pass after death are nothing but popular versions of these subtler worlds. Occultists and mystics have also borne testimony to the existence of these worlds and asserted unequivocally the possibility of coming in contact with them while man is still living. But the whole idea as it existed in religious or mystic literature was surrounded by an atmosphere of vagueness, uncertainty and doubt and rested on blind belief or faith. It is only knowledge which has been given to the modern world by Adepts of Occultism which has placed the doctrines concerning the existence of the subtler worlds on a sure foundation and given us a fairly clear idea about their nature though not much about their contents. This knowledge has been amplified to a certain extent and made a little more definite by the researches of some Theosophical workers who have developed the necessary faculties for investigating the phenomena of these subtler worlds and verified personally some of this knowledge by direct experience.

The student of Theosophy or the Ancient Wisdom in modern garb should have the proper attitude towards this body of knowledge concerning the subtler planes. This knowledge may be divided under two broad sub-headings. Under one of these sub-headings we

As every archetype can find expression in innumerable forms, so every law or principle can express itself in innumerable ways.

may place all those facts and doctrines which are of a general nature and relations pertaining to the principles which underlie the nature and relations of the subtler planes. Under the second head may be placed all the detailed knowledge concerning the phenomena of these subtler worlds which is gathered by observation and experimentation, generally with the help of psychic faculties.

Now, strange as it may sound, it is much more easy to deal with knowledge of the former class than that of the latter. Not only is it easier to deal with from the point of view of the intellect, we are on much surer ground with respect to the former than with respect to the latter. Principles and relations between facts existing in great variety and number are far easier to grasp, formulate and deal with than the facts themselves. Once we have derived or discovered a principle by correct and reliable methods we can depend upon it under all possible circumstances. But when we are dealing with a mass of particular facts we are liable to trip any moment. The reason for this is obvious. All principles and relations exist in the realm of the Universal Mind as eternal verities and are not subject to change or modification. The phenomena, on the other hand, form a flowing stream, every part of which is changing all the time. It is true that these phenomena take place according to natural laws which are changeless and therefore reliable but the particular facts of those phenomena are variable and difficult to determine with certainty.

Besides this there is another fact to consider. As every archetype can find expression in innumerable forms, so every law or principle can express itself in innumerable ways. Therefore, in dealing with these variable expressions one is always dealing with the unknown and the unpredictable. We may be feeling quite sure of our particular facts and conclusions based upon them but anything may turn up at any time and make it necessary to change or modify our conclusions. The history of Science shows this constant appearance of new facts which have made it necessary to modify or change completely the general conclusions with regard to them. So in studying the facts and principles pertaining to the invisible subtler worlds it is advisable to distinguish between them and to adopt somewhat different attitudes towards them. Our ideas about the former should be clear, definite and firm and should form as it were the steel frame of our mental edifice. On the other hand we should adopt a flexible attitude towards the latter and be prepared to change them when the need arises.

This attitude is necessary in relation to knowledge with regard to the facts and phenomena of the subtler worlds for several reasons. In the first place, this knowledge is very difficult to communicate and grasp through the instrumentality of the physical brain. The phenomena and facts of each plane are best perceived and understood through the vehicle of the plane, for that vehicle is particularly designed and suited for that purpose. Considering the tricks which dimensions of space and measures of time play with our mind one can see how difficult it would be to grasp these phenomena through the physical brain which has been designed to work in a world of three dimensions. That is why those who can function on those subtler planes do not make a serious effort to communicate these detailed facts of those planes to the people who are still confined to the physical plane. They can wait until they can rise into these subtler planes and observe these things for themselves. The difficulty becomes still greater with regard to the realities and states of consciousness of the spiritual planes which are more removed from our physical brain consciousness and therefore still more difficult to comprehend. It is a significant fact that there is not a single *sutra* in the *Yoga-Sutras* of Patanjali in which a description of the subtler worlds into which consciousness of the yogi emerges is given.

In the second place, those who have risen to these higher planes of being have come in contact with the realities of the spiritual planes in greater or lesser degree and realized the illusions and limitations of these lower planes and the comparative unimportance of this knowledge concerning the phenomenal side of life. The tremendous expansion of knowledge with regard to the facts of the physical world is due to the lack of discrimination and proper sense of values in those who are blindly pursuing this knowledge without ever thinking of its real value. In itself most of it is not of much value from the higher point of view. Its chief value lies in the development of the intellect which takes place as a result of its pursuit. In the light of knowledge of the higher planes it appears trivial and becomes unnecessary. But since humanity as a whole is in that particular phase of its evolution in which the emphasis is on the development of the intellect, the expansion of this detailed phenomenal knowledge is not only allowed but encouraged.

The above should serve as a warning to the aspirant for

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wisdom. He should see this phenomenal development of knowledge on the physical plane in the correct perspective and should not become hypnotized by the prevailing crazes and fashions of intellectual pursuits. It is ironical to a degree when those who spend their lives in

studying the lives of insects and plants and atoms in the minutest degree, never give even a passing thought to the nature of their own life which holds within its deeper recesses the deepest and most profound secrets of the universe. The aspirant for wisdom will also see from what has been said above that the craving for knowledge regarding the phenomena of the lower invisible worlds is really due to lack of discrimination. It is certainly interesting and enables us to see the universe in a better perspective. But it is not less phenomenal than the knowledge of phenomena concerning the physical plane. It is not of permanent and vital value to the individual who has realized the illusory and impermanent nature of life on the lower planes and wants to know the realities of the spiritual world. In fact, if we are not alert we are liable to be distracted by its glamorous illusion and to go off the track in our search for Truth. This is true of knowledge which is obtained directly through the development of psychic faculties. It is true in a greater degree of second-hand knowledge regarding the subtler worlds which we acquire through books.

A considerable amount of information is available in theosophical literature about life and states of consciousness on the subtler planes, especially those which are nearer to the physical. This information is derived from different sources, differs in value, and is reliable in different degrees. As students of Theosophy are generally familiar with this literature it is not necessary to say anything about these

superficial aspects of knowledge concerning the subtler planes. We shall, therefore, confine ourselves to the consideration of a few of its deeper aspects which will enable us to acquire a deeper understanding of the nature of these subtler planes and the manner in which mind and consciousness function on these planes. The understanding of the general principles which we shall consider will enable us to see all facts concerning the subtler planes in a better perspective.

The first point I may place before you is the general relation of consciousness, mind and the vehicle through which they function. As I have already dealt with these questions in

greater degree elsewhere I shall merely give the gist of the relevant ideas here. The relation of consciousness, mind and vehicle may be formulated concisely in this manner.

An important point we should note with regard to the vehicles of consciousness functioning on the different planes is that the function of the vehicle does not depend upon the complexity and size of the vehicle. Living as we do in the world of the lower mind where perception takes place through the complex agency of the five sense organs and forms play a predominant role, size and complexity are the yard-sticks by which we judge the value and importance of a thing. The lower mind is naturally and easily impressed by size and complexity and because the present civilization is based on the development of the lower mind we find everywhere a tendency to make bigger and more complex things in every sphere of life. Giganticism is the modern craze. Bigger buildings, bigger cars, bigger aeroplanes, bigger space ships, more sophisticated machines, bigger bureaucracies, bigger plans, all these things are considered as signs of progress and a more advanced civilization. This tendency is also strengthened by the swing towards collectivism which necessitates the use of bigger things, but basically it is the result of the predominance of the lower mind which obscures spiritual values and revels in the pursuit of material aims.

But the falsity of our attitude towards these things and the comparative unimportance of size and complexity is shown by the fact that the deeper the level of consciousness the simpler the mechanism it requires for its expression. Thus, while on the lowest three planes we need fairly complex ellipsoidal vehicles for the expression of mind and consciousness, the vehicles on the spiritual planes are atomic, i.e. consciousness functions through a point. The higher spiritual consciousness can dispense with the complex mechanism of sense organs, and both its cognitive and conative functions can be carried out through atomic vehicles as the *sutras on Pratibha and Vikarana Bhava* in the *Yoga Sutras* show clearly. We should remember that the sense organs are the real instruments of the mind working through a vehicle like the physical body. The rest of the mechanism is of an accessory nature, merely serving the purpose of the mind working through the organs of sensation and action.

The simplification of the mechanism and functioning of the vehicles as we descend into the deeper levels of consciousness does not mean any loss in the intensity and richness of life and consciousness which functions through them. On the other hand this richness and intensity increase tremendously with every plunge taken into a deeper level of consciousness. This is to be expected because the Ultimate Reality from which the whole to the manifested universe is derived by progressive involution is present at the Centre, at the deepest level of consciousness. The universe in all its complexity and degree of subtlety comes into being by a process of a step by step projection of this Ultimate Reality

into spiritual states of being and so at each step in this externalization or condensation process there must be a loss of dynamism, richness, vividness and all those attributes we associate with the Real as opposed to the Unreal. The coarseness of matter and the complexity of the vehicle which increase progressively at each step of this repeated projection do not facilitate but impede the expression and manifestation of Reality. But it is necessary in the earlier stages of evolution and can be dispensed with only when the powers and potentiality have been adequately unfolded.

Manifestation is a limitation which the Unmanifest places upon Itself though it is not the whole of the Unmanifest Reality which gets involved in this limitation. When the lower vehicles are transcended, this limitation is partly reduced and a freer and richer expression of consciousness takes place.

We have seen above that the complexity and the size of the vehicle decrease as we approach the Reality from which the universe in its different degrees of subtlety is derived. And with this decrease in size and complexity, the dynamism, power and knowledge which are associated with Reality increase tremendously at each step of this uncovering of Reality. This shows clearly that a vehicle is an obstruction in the expression of Reality, for the greater the complexity of the vehicle, as consciousness descends lower in manifestation, the more limited and obscured it becomes. This is to be expected if consciousness is what it is known to be, free, infinite and integrated. For the expression of an infinite and completely free principle in any vehicle which is finite and bound by limitations of time and space must be a limitation and this limitation must be greater the more complex the mechanism. Manifestation is a limitation which the Unmanifest places upon Itself though it is not the whole of the Unmanifest Reality which gets involved in this limitation. When the lower vehicles are transcended, this limitation is partly reduced and a freer and richer expression of consciousness takes place.

The above doctrine of Occultism finds complete corroboration in the concepts of the point and the void in their relation to Reality. In manifestation a point is the least complex and the smallest vehicle we can conceive. It has zero dimensions and as has been shown elsewhere it can serve as a vehicle of integrated consciousness with a minimum of obscurity and limitation placed upon it. The powers, knowledge and dynamism of consciousness in manifestation are therefore maximum when it is manifesting through a

point.

The point is a door or bridge connecting the Unmanifest and the manifest. On this side are all the worlds in manifestation in their increasing degrees of complexity all centred in the Great Point. On the other side is the world of the Ultimate Reality. What is the vehicle of this Ultimate Reality? What can be the vehicle of this Ultimate Reality or Absolute except a void? This is the Occult doctrine with regard to the vehicle of the Ultimate if we may use such a word as 'vehicle' in this context. According to this doctrine the ultimate form of space which is called *Mahakasha* and which must be infinite and boundless is the 'container' of the Ultimate Reality which always remains manifest. Not even the infinitesimal limitation of a point is possible in this realm. When a point appears in this realm limitation however subtle begins, and the first step has been taken towards manifestation and increasing limitation and obscuration of the different planes in manifestation. The concepts of the void, point and vehicles of consciousness functioning on the planes of manifestation will thus be seen to form a complete and magnificent picture in which are integrated not only all the vehicles in manifestation but also the bridge which connects the manifest and the Unmanifest.

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BEGIN THE MORNING

by saying to thyself, I shall meet with the busybody, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that is beautiful and of the bad that is ugly, and the nature of him who does wrong, that it is akin to me, not (only) of the same blood or seed, but that it participates in (the same) intelligence and (the same) portion of divinity, I can neither be injured by any of them, for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him. For we are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and to turn away.

MARCUS AURELIUS

THE UNRUFFLED MIND

It is upon the serene and placid surface of the unruffled mind that the visions gathered from the invisible find a representation in the visible world. Otherwise you would vainly seek those visions, those flashes of sudden light which have already helped to solve so many of the minor problems and which alone can bring the truth before the eye of the soul. It is with jealous care that we have to guard our mind-plane from all the adverse influences which daily arise in our passage through earth-life.

MAHATMA K. H.

THE THEOSOPHICAL LIFE Annie Besant

But, 'you may say, 'do you mean we should never advise, never counsel?' No. That is the fair help you may give; but you should not try to coerce, should not say: 'You must *now* do this.' The Self is in every man, and as the great saying I have so often quoted from Egypt says: 'He makes his own path according to the Word.' 'The Word' means that which is sounded out by the nature when perfect, made up of endless vibrations making a note, and the whole of the notes making the chord of that particular life. That is 'The Word'. According to 'The Word' of that individualized Self he makes his path. Sometimes in a chord of music a discord is necessary for the perfection of the harmony. It sounds very bad, standing alone, but as part of the harmony of a great chord, that note that was so discordant enriches and renders perfect the chord. Half the secret of the wonderful chords of Beethoven lies in the power with which he uses discords. Without them how different his music would be, how much less rich, less melodious and less splendid. And there are such apparent discords in human life.

ALL RETURN AGAIN

It is the secret of the world that all things subsist and do not die, but only retire a little from sight and afterwards return again.

Nothing is dead; men feign themselves dead, and endure mock funerals and mournful obituaries, and there they stand looking out of the window, sound and well, in some new strange disguise. Jesus is not dead; he is very well alive; nor John, nor Paul, nor Mahomet, nor Aristotle; at times we believe we have seen them all, and could easily tell the names under which they go.

RALPH WALDO EMERSON

THE UNCARVED BLOCK

Know the strength of man,
But keep a woman's care!
Be the stream of the universe!
Being the stream of the universe,
Ever true and unswerving,
Become as a little child once more.

Know honour,
Yet keep humility.
Be the valley of the universe!
Being the valley of the universe,
Ever true and resourceful,
Return to the state of the uncarved block.

TAO TE CHING

The Fall of Ideals

by H.P. Blavatsky

In a world of illusion in which the law of evolution operates, nothing could be more natural than that the ideals of Man - as a unit of the total, or mankind - should be for ever shifting. A part of the Nature around him, that Protean, ever changing Nature, every particle of which is incessantly transformed, while the harmonious body remains as a whole ever the same, like these particles man is continually changing, physically, intellectually, morally, spiritually. At one time he is at the topmost point of the circle of development; at another at the lowest. And, as he thus alternately rises and sinks, and his moral nature responsively expands or contracts, so will his moral code at one time embody the noblest altruistic and aspirational ideals, while at the other, the ruling conscience will be but the reflection of selfishness, brutality and faithlessness. But this, however, is so only on the external, illusionary plane. In their internal, or rather, *essential* constitution, both nature and man are at one, as their essence is identical. All grows and develops and strives toward perfection on the former planes of externality or, as well said by a philosopher, is - "ever becoming"; but on the ultimate plane of the spiritual essence all is, and remains therefore immutable. It is toward this eternal *Esse* that everything, as every being, is gravitating, gradually, almost imperceptibly, but as surely as the Universe of stars and worlds moves towards a mysterious point known to, yet still unnamed by, astronomy and called by the Occultists the *central Spiritual Sun*.

Hitherto, it was remarked in almost every historical age that a wide interval, almost a chasm, lay between practical and ideal perfection. Yet, as from time to time certain great

and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces - e.g., by wars, speculations, epidemics, the devastation of famines or religious fanaticism

characters appeared on earth who taught mankind to look beyond the veil of illusion, man learnt that the gulf was not an impassable one; that it is the province of mankind through its higher and more spiritual races to fill the great gap more and more with every coming cycle; for every man, as a unit,

That spark of divine love for light and harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair,

has it in his power to add his mite toward filling it. Yes; there are still men, who, notwithstanding the present chaotic condition of the moral world, and the sorry *debris* of the best human ideals, still persist in believing and teaching that the now *ideal* human perfection is no dream, but a law of divine nature; and that, had Mankind to wait even millions of years, still it must some day reach it and rebecome a *race of gods*.

Meanwhile, the periodical rise and fall of human character on the external planes takes place now, as it did before, and the ordinary average perception of man is too weak to see that both processes occur each time on a higher plane than the preceding. But as such changes are not always the work of centuries, for often extreme changes are wrought by swift acting forces - e.g., by wars, speculations, epidemics, the devastation of famines or religious fanaticism - therefore do the blind masses imagine that man ever was, is, and will be the same. To the eyes of us, moles, mankind is like our globe - seemingly stationary. And yet, both move in space and time with an equal velocity, around themselves and - *onward*.

Moreover, at whatever end of this evolution, from the birth of his consciousness, in fact, man was, and still is, the vehicle of a dual spirit in him - good and evil. Like the twin sisters of Victor Hugo's grand, posthumous poem *Satan* - the progeny issued respectively from Light and Darkness - the angel "Liberty" and the angel "Isis-Lilith" have chosen man as their dwelling on earth, and these are at eternal strife in him.

The Churches tell the world that "Man is born in sin," and John (first Epistle 1:18) adds that "He that committeth sin is of the devil, for the devil sinneth from the beginning". Those who still believe in the rib-and-apple fable and in the rebellious angel "Satan," believe, as a matter of course, in a personal Devil - as a contrast in a dualistic religion - to a personal God. We, Theosophists of the Eastern school, believe in neither. Yet we go, perhaps further still than the Biblical dead letter. For we say that while as *extra-cosmic* Entities there is neither god nor devil, that both exist nevertheless. And we add that both dwell on earth in man, being in truth *the very man himself*, who is as a physical being

the devil, the true vehicle of *evil*, and as a spiritual entity - God, or *good*. Hence to say to mankind: "Thou hast the devil," is to utter as metaphysical a truth as when saying to all its men: "Know ye not that God dwelleth in you?" Both statements are true. But we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present. Yet as - to paraphrase a Pauline text - "there be devils many. . . yet there is but one Satan," so while we have a great variety of devils constituting collectively mankind, of such grandiose Satanic characters as are painted by Milton, Byron and recently by Victor Hugo, there are few, if any. Hence, owing to such mediocrity, are the human ideals falling, to remain unreplaced; a prose-life as spiritually dead as the London November fog, and as alive with brutal materialism and vices, the seven capital sins forming but a portion of these, as that fog is with deadly microbes. Now we rarely find aspirations toward the eternal ideal in the human heart, but instead of it every thought tending toward the one central idea of our century, the great "I" self being for each the one mighty centre around which the whole universe is made to revolve and turn.

When the Emperor Julian - called the *Apostate* because, believing in the grand ideals of his fore-fathers, the Initiates, he would not accept the human anthropomorphic form thereof - saw for the last time his beloved Gods appear to him, he wept. Alas, they were no longer the bright spiritual beings he had worshipped, but only the decrepit, pale and worn out shades of the Gods he had so loved. Perchance they were the prophetic vision of the departing ideals of his age, as also of our own cycle. These "Gods" are now regarded by the Church as *demons* and called so; while he who has preserved a poetical, lingering love for them is forthwith branded as an Antichrist and a modern Satan.

Well, Satan is an elastic term, and no one has yet ever given even an approximately logical definition of the symbolical meaning of the name. The first to anthropomorphise it was John Milton; he is his true putative intellectual father, as it is widely conceded that the *theological* Satan of the Fall is the "Mind-born Son" of the blind poet.

He may thus become a Saviour of the oppressed, a champion of the weak and poor, crushed by the minor devils (men), the demons of avarice, selfishness and hypocrisy. Michelet calls him the "Great Disinherited" and takes him to his heart. The giant Satan of poetical concept is, in reality, but the compound of all the dissatisfied and noble intellectuality of the age. But Victor Hugo was the first to intuitively grasp the occult truth. Satan, in his poem of that name, is a truly

grandiose Entity, with enough of the human in him to bring him within the grasp of average intellects. To realize the Satans of Milton and of Byron is like trying to grasp a handful of the morning mist; there is nothing *human* in them. Milton's Satan wars with angels, who are a sort of flying puppet, without spontaneity, pulled into the stage of being and of action by the invisible string of theological predestination; Hugo's Lucifer fights a fearful battle with his own terrible passions and again becomes an Archangel of Light, after the most awful agonies ever conceived by mortal mind and recorded by human pen.

All other Satanic ideals pale before his splendour. The Mephisto of Goethe is a true devil of theology; the Ahriman of Byron's *Manfred* - a too supernatural character, and even Manfred has little akin to the human element, great as was the genius of their Creator. All these images pale before Hugo's Satan, who loves as strongly as he hates. Manfred and Cain are the incarnate *Protests* of downtrodden, wronged and persecuted individuality against the "World" and "Society" - those giant fiends and savage monsters of collective injustice.

Manfred is the type of an indomitable will, proud, yielding to no influence, earthly or divine, valuing his full absolute freedom of action above any personal feeling or social consideration, higher than nature and all in it. But, with Manfred as with Cain, the Self, the "I," is ever foremost; and there is not a spark of the all-redeeming love in them, no more than of fear. Manfred will

not submit even to the universal Spirit of Evil; alone, face to face with the dark opponent of Ahura Mazdah-Universal Light - Ahriman and his countless hosts of Darkness, he still holds his own. These types arouse in one intense wonder, awe-struck amazement by their all-defiant daring, but arouse no human feeling: they are *too supernatural ideals*. Byron never thought of vivifying his Archangel with that undying spark of love which forms - nay, must form - the essence of the "First-Born" out of the homogeneous essence of eternal Harmony and Light, and is the element of forgiving reconciliation, even in its (according to our philosophy) last terrestrial offspring - Humanity. Discord is the concomitant of differentiation, and Satan, being an evolution, must in that sense be an adversary, a contrast, being a type of chaotic matter. The loving essence cannot be extinguished but only perverted. Without this saving redemptive power, embodied in Satan, he simply appears the nonsensical failure of omnipotent and omniscient imbecility which the opponents of theological Christianity sneeringly and very justly make him: with it he becomes a thinkable Entity, the *Asuras* of the Puranic myths, the first *breaths* of Brahma, who, after fighting the Gods and defeating them, are finally themselves defeated and then hurled on to the earth, where they incarnate in Humanity. Thus Satanic

Hence to say to mankind: "Thou hast the devil," is to utter as metaphysical a truth as when saying to all its men: "Know ye not that God dwelleth in you?" Both statements are true. But we are at the turning point of the great social cycle, and it is the former fact which has the upper hand at present.

Humanity becomes comprehensible. After moving around his cycle of obstacles he may, with accumulated experiences, after all the throes of Humanity, emerge again into the light - as Eastern philosophy teaches.

If Hugo had lived to complete his poem, possibly with strengthened insight, he would have blended his Satanic concept with that of the Aryan races, which makes all minor powers, good or evil, born at the beginning and dying at the close of each "Divine Age". As human nature is ever the same, and sociological, spiritual and intellectual evolution is a question of step by step, it is quite possible that instead of catching one half of the Satanic ideal as Hugo did, the next great poet may get it wholly; thus voicing for his generation the eternal idea of Cosmic equilibrium so nobly emphasised in the Aryan mythology. The first half of that idea approaches sufficiently to the human ideal to make the moral tortures of Hugo's Satan entirely comprehensible to the Eastern Theosophist. What is the chief torment of this great Cosmic Anarchist? It is the moral agony caused by such a duality of nature - the tearing asunder of the Spirit of Evil and Opposition from the undying element of primal love in the Archangel. That spark of divine love for light and harmony, that no HATE can wholly smother, causes him a torture far more unbearable than his Fall and exile for protest and rebellion. This bright, heavenly spark, shining from Satan in the black darkness of his kingdom of moral night, makes him visible to the intuitive reader. It made Victor Hugo see him sobbing in superhuman despair, each mighty sob shaking the earth from pole to pole; sobs first of baffled rage that he cannot extirpate love for divine Goodness (God) from his nature; then changing into a wail of despair at being cut off from that divine love he so much yearns for. All this is intensely human. This abyss of despair is Satan's salvation. In his *Fall*, a feather drops from his white and once immaculate wing, is lighted up by a ray of divine radiance and forthwith transformed into a bright Being, the Angel of Liberty. Thus, she is Satan's daughter, the child jointly of God and the fallen Archangel, the progeny of Good and Evil, of Light and Darkness, and God acknowledges this common and "sublime paternity" that unites them. It is Satan's daughter who saves him. At the acme of despair at feeling himself hated by LIGHT, Satan hears the divine words: "No; I hate thee not." Saith the Voice: "An angel is between us, and her deeds go to thy credit. Man, bound by thee, by her is now delivered."

O Satan, tu peux dire a present: je vivrai!
Viens; l'Ange Liberte, c'est ta fille et la mienne;
Cette paternité sublime nous unit! . .

The whole conception is an efflorescence of metaphysical ideality. This white lotus of thought springs now, as in former ages, from the rottenness of the world of matter, generating *Protest* and *LIBERTY*. It is springing in our very midst and under our very eyes, from the mire of modern civilisation, the fecund bed of contrasting virtues. In this foul soil sprouted the gems which ultimately developed into all-

denying protestators, Atheists, Nihilists, and Anarchists, men of the Terror. Bad, violent, criminal some of them may be, yet no one of them could stand as the copy of Satan; but taking this heart-broken, hopeless, embittered portion of humanity in their collectivity, they are just Satan himself; for he is the ideal synthesis of all discordant forces and each separate human vice or passion is but an atom of his totality. In the very depths of the heart of this HUMAN Satanic totality burns the divine spark, all negations withstanding. It is called Love for HUMANITY, an ardent aspiration for a universal reign of Justice - hence a latent desire for light, harmony and goodness. Where do we find such a divine spark among the proud and the wealthy? In respectable Society and the correct, orthodox, so-called religious portion of the public, one finds but a predominating feeling of selfishness and a desire for wealth at the expense of the weak and the destitute, hence, as a parallel, indifference to injustice and evil. Before Satan, the incarnate PROTEST, repents and reunites with his fellow men in the common Brotherhood, all cause for protest must have disappeared from earth. And that can come to pass only when Greed, Bias, and Prejudice shall have disappeared before the elements of Altruism and Justice to all. Freedom, or Liberty, is but a vain word now all over the civilised globe; freedom is but a cunning synonym for oppression of the people in the name of the people, and it exists for castes, never for units. To bring about the reign of Freedom as contemplated by Hugo's Satan, the "Angel Liberty" has to be born simultaneously and by common love and consent of the "higher" wealthy caste, and the "lower" classes - the poor; in other words, to become the progeny of "God" and "Satan," thereby reconciling the two.

But this is a Utopia - for the present. It cannot take place before the castes of the modern *Levites* and their theology - the Dead-Sea fruit of Spirituality - shall have disappeared; and the priests of the Future have declared before the whole world in the words of *their God*".

Adyar Pamphlet No. 68 1916 from Lucifer Vol.V. 1889

He who hates no creature and is friendly and
compassionate towards all is dear to me.
Bhagavad Gita

The spiritual is not an extension of the ethical, it is a new dimension altogether, dealing with things eternal.

Till the spiritual life is won, the law of morality appears to be an external command which man has to obey with effort and pain. But when the light is obtained, it becomes the internal life of the spirit, working itself out unconsciously and spontaneously.

S. Radhakrishnan

Inner Reconciliation - the Psychological Approach

by Einar Adalsteinsson

On the thorny road to spiritual awakening it has been stated that the pupil is crucified between the poles of two opposite forces, so to speak. On the one hand he has to fight his way up from below in his search for the spiritual goal, but no matter how much conscious effort he puts into it, it will never take him all the way to the goal, because the goal itself is inaccessible and beyond human effort.

On the other hand there is still the hope for Divine Grace, the mystical help from above, also beyond every effort - beyond even the subtlest of conscious hope - which sweeps out the mansions of the soul, when seeing fit to enter the human psyche. But until that effective broom manifests itself from heaven, we have to take care of the psychological cleaning of ourselves, being aware that the mystical experience is unlikely to enter our humble house, while we have not cleaned at least the grossest heaps of mental and emotional garbage accumulated in the subconscious during lifetimes. The purpose of this article is to touch on certain points that may help us in the inner cleaning.

We are here speaking of the psyche of an ordinary human being, about to enter the inner road towards mystical unity. Most of us are entangled in the outer world, which in many cases seems utterly trying and demanding. But we all have some vague experience of another world, our own inner world, although rather hazy about its nature and its relation to the outer world.

Because of the overwhelming demands of the outer environment on our life, along with our upbringing, which almost entirely refers to the outer problems of life, we are accustomed to use methods from the material world on the problems of our inner world, with rather questionable results. This can be clearly seen if one looks at the average person's problems today. There are however persons - and always have been - who have discovered and understood the rules and laws that govern the inner domain, and have learned to make use of this knowledge for inner revolution towards a happier and fuller life, happiness that never fades and fulfilment that is untouched by outer circumstances. Let us go forward a few steps into the workshop of those wizards of life and see if we can learn something about the art of living.

Some people may think that these ideas contain only unfounded statements, but to my mind the inner view of oneness is fully consonant with human reasoning, although the Unity itself is outside and beyond any reason.

As mentioned, there are different laws governing the inner world from those that we are accustomed to use in the outer world of things. This is the first important message we get from those wise men.

Examples: To change the outer realm of things, we have to use energy and will power. If we try to use that same will power to force an inner change, the result will be inner struggle, inner disharmony and stress.

To install order in the outer world, thought, reasoning, comparison and planning are needed. If the same methods are applied to the inner world the result will be only contradiction, fear and disappointment.

Few would think of applying love when building an engine or digging a ditch. The wise tell us that in the inner world love will work miracles, which influence can even reach distant galaxies.

The outer world is governed by the laws of time and space, where all things are composite and interact on each other in time and space. The inner world has neither time nor space. There is only one undivided wholeness where events take place spontaneously moment by moment, without linear interaction.

The basic element of these 'inner' views is found in the statement of the *unity* of the inner reality. This unity displays itself in the mystical experience as a living fact. But one can easily incorporate it in one's life and prove its value at home. Some people may think that these ideas contain only unfounded statements, but to my mind the inner view of oneness is fully consonant with human reasoning, although the Unity itself is outside and beyond any reason.

When we come to the practical methods for the inner tidying, we have to choose a model of thought to work with. The model employed here is taken partly from the psychology of the subconscious, partly from ancient and modern mysticism and partly from the teaching of contemporary mystics like Krishnamurti.

Here are some main propositions of this model.

- * Consciousness is the basis of reality as well as the basic element of every human. Consciousness is one, but manifests as separate centres of self in 'individuals' of the world.
- * Consciousness operates in layers or fields, showing increased separateness with each outer layer (towards form and matter). Ultimately there is still only one consciousness.
- * The consciousness of man is divided into a) ordinary awake consciousness, b) subconscious state and c) a unified state of consciousness. The waking and the subconscious states of a person contain his or her individuality, including the person's karma.
- * Every outer form - the entire manifested universe - has its ground in the undivided consciousness and manifests in time and space through the awake and subconscious state of the individuals.
- * Every incident is part of absolute order and contains a universal meaning. There is no such thing as chance.
- * The collected karma of each individual is located in his or her subconscious, and manifests to the daily consciousness as outer events of time and space.
- * The outer world and the inner world are two manifestations of the same reality. Everything out there is also present within.
- * Relationships between individuals are always in perfect harmony at the innermost realms of the universe, no matter how irreconcilable they seem in the outer world. This absolute reconciliation of the inner realms is called love in

Everything is exactly as it should be. What seems to be the grossest injustice in the outer arena becomes reconcilable within when the real meaning is seen through inner understanding.

the outer world.

The value that this world-view has beyond the ordinary views of our present civilization, lies in its compatibility with the complicated pattern of the human soul, and is therefore more useful for the tidying of the human psyche. Let us take a closer view into the practical use of the spiritual world-view in daily life.

It is the nature of human thought to dissect the world into things and events or space and time. Otherwise we would be unable to experience the world. Space and time contain the opposites of duality and therefore outer struggle. We see it everywhere in nature, where it is a natural thing and in fact a necessary part of evolution and of life itself. It is also the way of the objective reality to manifest harmony in the outer realms, as we can see it in the absolute perfection of the rose.

In the psyche of humans, struggle is an alien thing which does not belong there. It is there because of the application of mental methods to the inner reality. The mind produces an illusion of inner space and time, i.e. inner things and events, in the same way as it knows outer things, and places them against each other.

Inner reconciliation is seeing and understanding the nature of outer duality and the inner unity without mixing the two. Only to realize how the consciousness functions will correct the errors within, because then the inner struggle will end by itself. When we understand that the consciousness that wants to change what we are, is the same consciousness that is to be changed, we will realize that there is something wrong with the attitude of changing. Inner reconciliation is of course to reconcile oneself to how one really is, and at the same time to how the world is, but before that we have to get rid of all the mental illusions, i.e. to confront sincerely how we and the world really are.

Of course we can't clothe such understanding in the costume of concepts and words. Yet the highest spiritual minds have

The first basic principle of relationship is the absolute sacredness of self-determination. We should never try to control another person, and never yield to another person's attempts to control us.

always tried to share this wisdom of unity with those who have been willing to listen and think about the matter.

Everything is exactly as it should be. What seems to be the grossest injustice in the outer arena becomes reconcilable within when the real meaning is seen through inner understanding. Such inner vision or reconciliation, which we sometimes call insight, is the unconditional love which never judges nor takes sides. *Everything is impregnated with meaning or purpose* and at the very core of the universe this meaning is one and the same for all things and every incident. It is the goal of all spiritual endeavour to come closer to the one truth, innate in this wonderful universe, to discern the one meaning that manifests in its every part, and to follow the progress of creation as fully-fledged co-creators.

Problems are essentially only mental disagreements within. They are the result of our desire for having things different from what they are. All problems can be solved by changing our attitude towards them, becoming content with things as they are. In this way problems become assignments, carrying meaning or purpose. The perception of the innate meaning of events and inner reconciliation always go together. To reconcile with life is to understand it, and to understand life

The only true mark of one's own deeds is one's own understanding or love, whereas one should hardly ever judge another's deeds, because for that there has to be present a deep inner understanding of human nature with love and compassion.

is to be content with it. Love and understanding always go hand in hand for they are really the same thing.

Most problems originate from human relations. It is therefore useful to look into the complicated processes of human relationships. In the same way that will or force is of no use in the inner realms of consciousness, the same is true in human relationships. Here the problems are a bit more complicated, because we have to discern between inner reconciliation and outer yielding or mercy. To yield to the will of others is no mark of goodwill but stupidity. The only true mark of one's own deeds is one's own understanding or love, whereas one should hardly ever judge another's deeds, because for that there has to be present a deep inner understanding of human nature with love and compassion.

The first basic principle of relationship is the absolute sacredness of self-determination. We should never try to control another person, and never yield to another person's attempts to control us. This advice is not easily accomplished, because it touches most compartments of human relationships. First let us take a look at the ownership-complex.

To own is a double slavery. Firstly there is the tendency to keep or manipulate the property, and secondly the owner is manipulated or possessed by the property and therefore not a free man. To possess another person is therefore double violence, towards the victim and towards oneself. This ownership takes on different disguises, from the most enamoured state with its innate need to comply and serve, to the grossest of tyranny.

Within this sector of manipulation there are numerous varieties that normally sail under a false flag. One could name various providential tendencies, preaching of doctrines and religious dogmas, the modern gift-epidemic, and all the charity-fuss, often mostly for the performer, even without asking the recipient. We can also mention envy and jealousy, which are only outer symptoms of gross possessiveness and aggression. The most important thing to realize is that *possessiveness is a mental attitude*, not an act, and therefore difficult to judge by the outer act.

To give is to get - to grasp is to lose. Here we are talking of inner values, but it should be noted that what is within, will

sooner or later be mirrored in the outer realms. Generosity within will bring outer prosperity, whereas greed will ultimately bring about outer shortage and poverty.

The very *attitude of ownership* needs examination. To own means to dominate or control, and it is in fact a normal and straightforward part of human relationship in the outer domain of life. It is normal that each person should control his or her body, personal things, etc. It is also normal that someone should be chosen to be in-charge in a workplace, to manage a firm or to take on political power. In all this the key lies in the attitude of the holder of the power, whether there is a responsibility or domineering tendency. He who has the attitude that he is a caretaker of somebody else's property, be it of God, nature or humanity at large, has come nearer to the freedom of giving. Instead of possessiveness there is a feeling of responsibility, but it must not have in it the burden of duty or obligation. If so, you are still carrying the burden of ownership, which has to be duly recognized.

Unconditional faith in life is the key to freedom. To trust in God, is the real mark of a religious man, not to believe or to be convinced. The convinced one lives in the illusion of blind conviction, whereas the truly faithful will always be open-minded for everything that meets him in life, without pre-conceptions or expectations. He will meet persons and events undaunted but fully aware, and react in the momentous present. To trust is simply to travel fearless on the rough sea of life.

Freedom from the self is the only true freedom. There is no outer freedom in the ordinary sense of the word, but inner freedom, which means to be totally independent of both inner as well as outer conditions, will also inevitably bring about outer freedom. All dependence, inner as well as outer, is due to inner conditioned reactions. You have only very limited choice about that which meets you in the outer arena of life, but you can always choose how you meet the incidents of life, moment by moment. All reactions that originate in the past are limited and dependent, but if you meet all events with pure awareness and open goodwill, something new and creative is brought about, which corrects every action.

The release of karma is not brought about by substituting good karma for bad but by burning all karma in the fire of understanding and love. That is true inner reconciliation.

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That all the world is in such a bad condition morally is a conclusive evidence that none of its religions and philosophies, those of the *civilized* races less than any other, have ever possessed the truth

THE MAHA CHOHAN

THE OMNIPRESENT PROTEUS

All original thinkers and investigators of the hidden side of nature whether materialists - those who find in matter "the promise and potency of all terrestrial life," or spiritualists - that is, those who discover in spirit the source of all energy and of matter as well, were and are, properly Theosophists. For to be one, one need not necessarily recognize the existence of any special God or a deity. One need but worship the spirit of living nature and try to identify oneself with it. To revere that Presence, the invisible Cause, which is yet ever manifesting itself in its incessant results; the intangible, omnipotent, and omni-present Proteus: indivisible in its Essence, and eluding form, yet appearing under all and every form; who is here and there and everywhere and nowhere; is ALL, and NOTHING: ubiquitous yet one; the Essence filling, binding, bounding, containing everything, contained in all. It will, we think, be seen now, that whether classed as Theist, Pantheists or Atheists, such men are all near kinsmen to the rest. Be what he may, once that a student abandons the old and trodden highway of routine, and enters upon the solitary path of independent thought - Godward - he is a Theosophist, an original thinker, a seeker after the eternal truth, with "an inspiration of his own" to solve the universal problems.

H. P. BLAVATSKY

BEYOND LIMITS

The human body is always finite;
It is the spirit that is boundless.
Before he begins to pray,
A person should cast aside that which limits him
And enter the endless world of Nothing.
In prayer he should turn to God alone
And have no thoughts of himself at all.
Nothing but God exists for him;
He himself has ceased to be.
The true redemption of man's soul can only happen
As he steps outside the body's limits.

Shemu'ah Tovah
Jewish Wisdom

LIBERATION

The man who has come to a true realization of his own powers can never think of utilizing them for the purpose of his own self. For he comes to that most fascinating of mysteries, that when a man realizes his own true Self, he then knows it as the One Self in all that lives.

C. Jinarajadasa

PARABRAHM IS NOT "GOD,

" because It is not a God. "It is that which is supreme, and not supreme (paravara)," explains Mandukya Upanishad (2.28).

IT is "Supreme" as cause, not supreme as effect. Parabrahm is simply, as a "Secondless Reality," the all-inclusive Kosmos-or, rather, the infinite Cosmic Space-in the highest spiritual sense, of course. Brahma (neuter) being the unchanging, pure, free, undecaying supreme Root, "the ONE true Existence, Paramarthika," and the absolute Chit and Chaitanya (intelligence, consciousness) cannot be a cogniser, "for that can have no subject of cognition." Can the flame be called the essence of Fire? This Essence is "the LIFE and LIGHT of the Universe, the visible fire and flame are destruction, death, and evil." "Fire and Flame destroy the body of an Arhat, their essence makes him immortal." (Bodhi-mur, Book II.)

H.P. Blavatsky - The Secret Doctrine

THE ESSENCE OF THINGS

If you affirm only His transcendence, you restrict Him,
And if you affirm only His immanence, you limit Him.
If you maintain both aspects, you are exempt from error,
An Imam and a master in the spiritual sciences.
Whoso would say He is two things is a polytheist,
Whilst the one who isolates Him rationalizes Him.
Beware of comparing Him if you envisage duality,
And, if unity, beware of making Him separate.
You are not He and yet you are He:
You see Him in the essence of things both sovereign and conditioned.

IBN AL-'ARABI

THE ILLUMINATION MUST COME FROM WITHIN.

Till then no hocus pocus of incantations, or mummery of appliances, no metaphysical lectures or discussions, no self-imposed penance can give it. All these are but means to an end, and all we can do is to direct the use of such means as have been empirically found by the experience of ages to conduce to the required object. And this was and has been no secret for thousands of years. Fasting, meditation, chastity of thought, word, and deed; silence for certain periods of time to enable nature herself to speak to him who comes to her for information; government of the animal passions and impulses; utter unselfishness of intention, the use of certain incense and fumigations for physiological purposes, have been published as the means since the days of Plato and Iamblichus in the West, and since the far earlier times of our Indian Rishis- Mahatma Letters- page 233

Reflections on “The Secret Doctrine”

by George. S. Arundale

Fundamental Principles of Existence

The dominant value of *The Secret Doctrine* seems to me to be:

1. It sets forth in non-rigid, non-dogmatic statements certain fundamental principles of existence which are at the root of all religions, philosophies, sciences, however old.

It does not claim to be revelation. It denies that it is a new religion. It is not a new truth which is being given out for the first time. But it is certainly a transmission from above, and not a groping or a discovery from below.

H.P.Blavatsky writes in the Preface:”...she now transmits that which she has received...” and finally adds: “...as to those who may reject her testimony... they will be as right in their way in denying, as she is right in hers in affirming, since they look at Truth from two different standpoints...how can a western scholar accept on hearsay that which he knows nothing about?”

2. These fundamental principles are largely obscure even to the eager reader, endowed though he may be with the pomp and circumstance of modern wisdom. Thus he must perforce discover for himself at every stage of his study. There is not a single statement in *The Secret Doctrine* which can be swallowed as it is. Each statement remains largely unintelligible until and unless it has been discovered by the student for himself.

3. Hence *The Secret Doctrine* is a challenge to effort, and never an imposition of authority. Every page is a call to a voyage of discovery, and only he who sets out upon his travels can hope to begin to understand *The Secret Doctrine*. It is a book which demands action, freedom from domination by conventional thinking, freedom

from prejudices of all kinds, freedom from the limitations imposed by the forms in which science, religion, philosophy, are for the time being expressed, freedom from the restrictions of the present stage of evolutionary advancement. It demands an adventurous spirit, the pioneer spirit, a spirit of indifference to the persecution of the small-minded. It demands the spirit of one who has left behind him all attachment to numbers, to crowds, to orthodoxies, and seeks beyond all these the companionship of the few and the compelling call of the unknown.

Intimations from the Larger Consciousness

4. *The Secret Doctrine* is in special measure an intimation of the universal larger consciousness. On every page the larger consciousness of each one of us is knocking at the door of our respective smaller consciousnesses, summoning us to awaken to the majestic splendours round about us, which each page in a measure depicts. It sparkles with shafts of light designed to pierce our darkness with their illuminative power, so that we may see our various ways more clearly. And one of the distinctive features of the book is its appeal to all sorts and conditions of students. It is a mine of jewels, whence some will draw diamonds, some emeralds, others rubies, others sapphires.

In other words, *The Secret Doctrine* sets its readers thinking for themselves. It is a vade-mecum for a larger consciousness in each one of us, and this is one of the reasons why so many have no use for it - their larger consciousnesses are asleep and are in no condition to awaken.

It is thus far less important to read *The Secret Doctrine*, and far more important to *sense* it. I would venture to doubt if H.P. Blavatsky herself always knew what she was writing, or at least understood many of the implications of the words she wrote. I doubt too if she

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would be prepared to say that she could always convey her meaning. Surely she could not, considering the immense limitations of language which is comparatively young, and, in the case of western languages, more or less on a level with the particular stage the world has for the moment reached. She must inevitably be at times obscure.

But there is no book in the whole of our Theosophical literature which gives us so strong an urge to journey onwards on our way of discovery than *The Secret Doctrine*; and in a subtle but most compelling manner it makes clear to us the fact that the journey is immensely worthwhile, and the end - perhaps there is no end - glorious beyond compare.

The Secret Doctrine is like a lighthouse far away, sending forth beams of light into the darkness. We see the light, and it inspires us to tread the way. But we must ourselves move. We cannot go to sleep in the light and expect to wake up in the lighthouse. The lighthouse is our higher self. *The Secret Doctrine* is the light. We are the travellers.

Himalayan Splendours

What are to me the supremely arresting intimations of *The Secret Doctrine*?

1. The spirit of mountains which scintillates from every page. Reading *The Secret Doctrine*, we know we are in the midst of Himalayan splendours! We perceive overwhelming heights and distances round about us, of structure and substance altogether in comprehensible to us, yet strangely akin. We have the sense of being infinitely small. Yet the infinitely great around is, we somehow perceive, ours, and the inevitable extension of ourselves. *The Secret Doctrine* summons us to associate this knowledge, conjured from the future by the magic of H.P. Blavatsky, with our everyday lives, so as to realize that even in this humdrum world we live in fact amidst these Himalayan wonders, and that the splendid lies about us for our grasping.

The Secret Doctrine takes us out of time and gives us at least a fleeting sense of Eternity. It takes us out of Maya - so clearly defined in its pages - into the Real of which Maya is the shadow. We begin at last to perceive something of the tremendous scale on which existence is built. We may not know where we are. We may not understand what we are told. But there are intimations subtler than knowledge, than teaching; and these *The*

Secret Doctrine conveys.

2. Its extraordinary capacity of conveying a sense of Purpose *in excelsis*, in apotheosis. *The Secret Doctrine* overwhelms us with PURPOSE. We feel ourselves helpless in its grip until we all of a sudden realize that we are part and parcel of that Purpose. The sense of Purpose is aroused in us, and we proceed more purposefully, and therefore more powerfully, on our way.

3. The intimation, on page after page, of the immanence of the Infinite in the Finite. Whenever there is reference to the infinitely small, there is almost certain to be a statement that it is a universe in miniature and a God to be. There is nothing, however small, in which does not live a seed of infinitude destined to become a flower of unexampled beauty.

4. The insistence that Hierarchy, Law, Order, are everywhere and at all times triumphant. Neither the universe nor any part of it at any time gets out of hand.

5. The apparent absence of any Final End, but the presence of many temporary ends to give the sense of crowning to some individual piece of work; with the resultant stimulation to continue to work in order to achieve further conquests.

Where is the book, throughout the whole range of literature, which, from the very beginning, plunges us into regions so far uncharted by humanity as a whole, and on every page discloses features of strange, incomprehensible, yet compelling interest

6. The fascinating swing of the pendulum of evolution between the most emphatic personality and the most aloof impersonality, yet an extraordinary sense of refuge in an all-powerful impersonality. The ultimate safety of personality is seen to be in its perfect enfoldment in impersonality. The "I" is mighty, but the "not-I" is mightier still.

Where is the book, throughout the whole range of literature, which, from the very beginning, plunges us

there is only one way in which we can enter even in the most fragmentary way into the spirit of the Stanzas. Let the words engage the attention and be a focus for concentration. But we must not stop short at the words to entangle ourselves in an effort of intellectual comprehension. The brain does not exist in this outer world of ours which can grasp the extent of the declaration of the Stanzas

into regions so far uncharted by humanity as a whole, and on every page discloses features of strange, incomprehensible, yet compelling interest, which somewhere in ourselves we vaguely feel to be intimations of Reality, even though beyond the comprehension and acceptance of our minds? Works of science are beginning to open their last chapters to dreams and metaphysical speculations by no means dissimilar from the plumbings of *The Secret Doctrine*; and in some cases an undercurrent of the Oversoul scintillates as a silver thread throughout the book. But *The Secret Doctrine* boldly proclaims its concern with the eternal ultimates, by no means unmindful of the scorn and derision it must needs meet, and in innumerable permutations and combinations sets forth these ultimates in chapter after chapter, and volume after volume.

A Plan of the Universe

The motif of the Secret Doctrine - I am not alluding to the book - is set forth from the very beginning. In the Preface we are told that its teachings "do not belong to the Hindu, the Zoroastrian, the Chaldean, or the Egyptian religion, nor to Buddhism, Islam or Christianity exclusively. The Secret Doctrine is the essence of all these. Sprung from it in their origins, the various religious schemes are now made to merge back into their original element, out of which every mystery and dogma has grown, developed, and become materialized."

In the Proem it is declared that the Secret Doctrine establishes three fundamental propositions:

1. An Omnipresent, Eternal, Boundless and immutable PRINCIPLE, on which all speculation is impossible...The One Absolute Reality which antecedes all manifested, conditioned Being...It is "Be-ness rather than

being...This Be-ness is symbolized in the Secret Doctrine under two aspects. On the one hand, absolute Abstract Space...On the other, absolute Abstract Motion...symbolized by finite intelligence as the theological Trinity...

2. The Eternity of the Universe *in toto* as a boundless plane; periodically "the playground of numberless Universes incessantly manifesting and disappearing"...

3. The fundamental identity of all Souls with the Universal Oversoul, the latter being itself an aspect of the unknown Root; and the obligatory pilgrimage for every soul - a spark of the former - through the Cycle of Incarnation, or Necessity, in accordance with Cyclic and Karmic Law, during the whole term.

And then we are brought face to face with those marvellous Stanzas of Dzyan, themselves but the actually feeble representation of the veritable Plan of the Universe itself. Now it seems to me that there is only one way in which we can enter even in the most fragmentary way into the spirit of the Stanzas. Let the words engage the attention and be a focus for concentration. But we must not stop short at the words to entangle ourselves in an effort of intellectual comprehension. The brain does not exist in this outer world of ours which can grasp the extent of the declaration of the Stanzas. We must leave the words behind, and the mind behind, and seek to interpret the particular Stanza with which we may be concerned in terms of movement, of sound, of picture. Each Stanza represents tremendous action and power. It symbolizes, reflects, such action and power. We must try to penetrate through to the power and the action, and sense its rhythm, its planning.

A Book of Magic

In this connection I desire to draw attention to a very remarkable power of *The Secret Doctrine* which makes it a veritable Book of Magic to those in whom the spirit of magic dwells, who have in them that mode of vibration on which the book itself is designed.

I suppose it will be granted that we know much more out of the body than in it, and that down here we are hedged about by many ignorances which do not exist elsewhere.

Anyone who has a certain amount of remembered consciousness in the physical brain knows how elusive

are the experiences encountered on the other side of sleep, and how difficult it is to shepherd - the word is really very apt - an experience through the sea of oblivion separating the physical from inner planes into the waking memory of ordinary everyday life.

It is difficult to bring down the fine into the gross. The fine resents the crudity of the gross, its stifling heaviness. It is like a highly cultured and refined person being asked to take up his abode in a slum.

But if, in the slum, some intimation of refinement can somehow be caused to penetrate, then both the slum will awaken into the beginnings of finer living, and into the slum will begin to be attracted finer forces which find that the sordidness and heaviness are gradually dissipating.

The Secret Doctrine is an intimation down here on the physical plane of the refinements within. It tends by its own nature to awaken in the lower worlds the spirit of the higher; and, above all, it helps to bring back to us the memory of much that we know elsewhere.

The Secret Doctrine is an intimation down here on the physical plane of the refinements within. It tends by its own nature to awaken in the lower worlds the spirit of the higher; and, above all, it helps to bring back to us the memory of much that we know elsewhere. I would dare to say that there are scores of statements made in *The Secret Doctrine* which, down here, mean nothing to us at all, but which somewhere we know to be true, for we have experienced their truth for ourselves. When we come across such statements in *The Secret Doctrine*, a vibration is set up which makes an uninterrupted channel between the truth we know elsewhere and our physical plane consciousness, and down that channel flows the truth itself.

My own reading of *The Secret Doctrine* abundantly bears out this suggestion. To read page after page of the book is to read much that is entirely unfamiliar and incomprehensible. But here and there I come across old friends, and thrill to some declaration which I know to be true, but which either I have been entirely unable to formulate, or which I have not been able to bring

through on to the physical plane. On page after page I meet old friends, records of mutual experiences, and I am sure that all who read the book must enjoy the same delight.

I might perhaps indicate to you certain passages which express facts of which I am fully cognizant on some other plane of consciousness, which I know, the knowledge of which may in a measure be present in the waking consciousness, but which is immensely clarified by reason of its setting forth in no uncertain terms on the physical plane itself. It is a case of truth without knocking at the door of a truth within in a somewhat somnolent condition - somnolent because it has so much impenetrability against which to contend, so much dull inertia to overcome.

The Pole of Wisdom approaches the Pole of Ignorance, contact is made, and Light appears.

The Challenge of Prometheus

I should like to suggest to you that reading *The Secret Doctrine* is like living in a foreign country and all of a sudden finding an individual who speaks the language of one's birthplace or home. It is with a shock of surprised delight that one feels as if a long lost brother were met after a long absence.

This was exactly the experience of Dr. Besant when, for the first time in this life, on reading *The Secret Doctrine* she encountered the language she had known from long ago, and the Truths, for which she has so often lived and fought and died. Her consciousness burst the bonds of its imprisonment in this particular incarnation - an imprisonment so magnificently endured and utilized, and in *The Secret Doctrine* she found the key to those problems of injustice, of wrong and of the futility of prevailing doctrine and dogma both in religion and in science, in the midst of which she towered, nobly rejecting a blind and lifeless acquiescence, a rebel against ignorance, catastrophically restless for Truth.

I am reminded of a similar restlessness in the case of Byron and of Shelley, and I would like to quote to you a description of their rebel spirit given in Sir Arthur Quiller-Couch's *Studies in Literature*:

To take hold of Genesis and shake it, as Byron and Shelley did in an age (with difficulty conceivable by us) when even to venture to doubt that the Universe came into being in six days of twenty-four hours by the clock was to evoke every curse of the orthodox, is an act of

intellectual courage, and remains that in despite of Goethe and his dictum that "the moment Byron begins to reflect he is a child." It may be simple: but it is, or was, a thought; and to utter and maintain it, against the England of Byron's day, required a mind very high above childishness: nay a mind that had some measure of the Titanic: for, be the thought itself simple, the challenge is the grand challenge of Prometheus.

The Flame Becomes a Fire

In her *Autobiography* Dr. Besant writes:

As I turned over page after page the interest became absorbing; but how familiar it seemed; how my mind leapt forward to presage the conclusions, how subtle, and yet how intelligible. I was dazzled, blinded by the light in which disjointed facts were seen as parts of a mighty whole, and all my puzzles, riddles, problems, seemed to disappear. The effect was partly illusory in one sense, in that they all had to be slowly unravelled later, the brain gradually assimilating that which the swift intuition grasped as truth. But the light had been seen, and in that flash of illumination I knew that the weary search was over and the very Truth was found.

In lesser degree, so should *The Secret Doctrine* be to every Theosophist, for it discloses amidst the frustrations of utterly inadequate language some aspects of that universal and eternal Fire of which each one of us is a Spark in the process of being fanned by evolution into becoming a Flame and in due course a Fire. Dr. Besant knew much about the very Fire itself. Life after life she had sought. Life after life she had drawn nearer and nearer; and in a measure she knew. Even the earlier part of her recent life revealed in no uncertain degree the presence of that knowledge, though its meaning and power for the time being lay latent. But when she read *The Secret Doctrine* she remembered once more all that she had known about the Fire and its splendid truths.

We too are sparks of that Fire, and we too have in our own smaller ways learned somewhat of its nature. This is not our first acquaintance with Theosophy. This is not our first acquaintance with the truths *The Secret*

Doctrine unfolds. We are meeting old friends. And I venture to believe that if a Theosophist approaches *The Secret Doctrine* in the spirit of expecting to meet old friend after old friend in page after page he will be most happily surprised and will once again journey forth on the Adventure of adventures - finding joy and peace on his way.

A New Technique

I am also deeply impressed by the fact that a new technique is employed - a technique which depends upon intuitional and higher knowledge and not upon the lower.

The scientist is circumscribed by that which a manufactured machine is able to contact and handle, by his efforts from below, by exclusive concern with what he calls the material world. He may theorize with regard to matter beyond physical plane handling, but the whole of his superstructure in the long run rests upon an entirely physical foundation.

His deductions must needs be in a large measure unreliable because he is trying to deduce the more from the less, and he has no experience of any "more" upon which to rest any conclusions. It is as if he were trying to deduce the man from the child when he has never had any experience whatever of what a man is. What kind of deductions should we make as to the nature of a man had we no experience whatever of any man? I think we should go utterly wrong, for although it is said that the child is father of the man, the man is in nine cases out of ten an entirely unrecognizable offspring.

The Secret Doctrine, on the other hand, releases knowledge from above, so that from the more is deduced the less - an entirely different proposition. It may be said, of course, that the average individual has no means of testing the truth of such intimations from the larger consciousness. But neither has the average individual any means of testing the validity of the conclusions and experiments of the scientist.

To this the answer is that we can, if we like to take the trouble, follow the pathway of the scientist and

In lesser degree, so should *The Secret Doctrine* be to every Theosophist, for it discloses amidst the frustrations of utterly inadequate language some aspects of that universal and eternal Fire of which each one of us is a Spark in the process of being fanned by evolution into becoming a Flame and in due course a Fire.

perform his experiments for ourselves. So can we follow the pathway of the occultist and perform his experiments for ourselves. In the smallest possible way I have begun on these lines myself, and every step I take confirms one of another of the statements given in *The Secret Doctrine*. I do not mean for a moment that I feel I can contact the details of the immense range disclosed in this remarkable book. But here and there I come across a statement the truth of which I know for myself. I conclude, therefore, that in all probability I shall find many more, though it may be also that in certain cases I shall not be able to reach the same conclusion - no doubt on account of my own far smaller powers.

The Theosophist 1938

THE BIRD OF UNITY

This world and that world are the egg, and the bird within it is in darkness and broken-winged and scorned and despised.

Regard unbelief and faith as the white and the yolk in this egg, Between them, joining and dividing, a barrier which they shall not pass.

When He hath graciously fostered the egg under His wing, Infidelity and religion disappear: the bird of Unity spreads its pinions.

SHEYKH 'ABD AL-RAHIM IBN AL-SABBAGH

HYMN TO PURUSHA

One God sits hidden in every creature, pervading all, the Inmost Self of all beings, the Watcher over all acts, abiding in all things, the Witness, the Heart, the Absolute, attributeless and free.

Rig Veda

IF THE NUMBER OF SOULS

in and out of incarnation remains the same throughout the entire world period, how is it that there are so many more people on earth today than in former times, with the number still increasing?

This is the old population question restated from a reincarnationist's point of view, that the human population would soon multiply to the limit of its food supply. With the advance of civilization and culture, however, the increase diminishes, on account of the provision of other modes of enjoyment and the development of artistic and intellectual interests.

It is the poorest people who cause the population increase,

which has been a matter of anxiety in the United States for some time. It is being offset, however, by modern educational conveniences and the extension of cultural facilities to the deprived. On population increase in civilized countries, we have also to remember that a doubling of the length of life on account of sanitary and medical advancements would double the population without increasing the number of people, or souls. I have also been much impressed by the populousness of some ancient cities discovered by our archeologists. One must consider the fact that in older times it took at least a hundred of rurals to support ten of urbans. So, if our archeologists found somewhere a city which showed, let us say, for the sake of round figures a million population, there must have been something like nine million rural people to support it.

On the question of reincarnation, in which the same souls are regarded as coming to birth and again, the reincarnationists have several things to say. The different development of the human mind among the races indicates that human beings did not start their pilgrimage simultaneously. Some maintain that there is nothing to prevent new ones from beginning at what we may call the bottom of the ladder even now. It is believed that there are, and have been, some souls finishing in this school of life and passing on into some superior state of being, but at a given time they may be more coming in than going out, which would account for an increase of population. Others hold that as our present human race has advanced so far that even the bottom of the ladder is too far beyond primitive man, so newcomers or beginners are unlikely.

Another factor to take into consideration is the interval between lives. The *devachan* theory brought from Tibet to the West by Theosophists provides that the departed reproduce and enjoy their memories of earth life, and work them up into their permanent character. The process lasts some thousand or more years, when a desire brings them back to incarnation. The overall idea resulting from this outlook is that should there be some keen movement afoot here on earth, there would be a lot of souls pouring in, eager to take part in it; thereby temporarily increase the population. This would allow for great fluctuations of population, since the discarnate population would normally be so much more numerous than the incarnate population.

(From-Questions on Occultism by Ernest Wood-
-More on this topic on page 42)

THE ADEPT BECOMES

The fact is, that to the last and supreme initiation every chela- (and even some adepts)- is left to his own device and counsel. We have to fight our own battles, and the familiar adage- "the adept becomes, he is not made" is true to the letter.

Mahatma Letters- 309-310

Transformation

by Mary Anderson

Transformation is taking place constantly in the world around us - in nature, in things made by man and in man himself. Is not transformation an expression of motion which, according to the Secret Doctrine, is one of the three aspects of the Absolute - motion, space and duration?

The word transformation is derived from the Latin *trans*, meaning 'beyond, over, across,' and *forma*, meaning 'a form'. So we might say that, etymologically, transformation has to do with going across or beyond a form or forms. There is movement across forms from one to another and on again from that. Thus it is forms that change, though visibly they may not change in their entirety or all at once unless a special factor, such as fire, is introduced from outside. Generally, that which changes constantly is not the whole form but its parts. In matter it is the molecules and the atoms that change. In organic, living bodies - those of animals and plants - new cells are constantly being acquired and old ones thrown off.

It is said that every seven years the cells of a human body are completely renewed so that it is not the same body as it was seven years before. In all matter - that of our bodies as well as inanimate objects - the atoms are constantly in motion and the subatomic particles of matter move so quickly that they fall under a completely different set of laws from that which applies to the matter that we see with our physical eyes. But in the matter we know, changes normally seem to take place slowly and we can identify them. We see a flower grow and bloom and fade. We see the body of an animal newly born into the outer world, maturing, becoming old, and after death, disintegrating. Can we

Nothing can hurt us, nothing can dismay us when once we truly realize that what changes is but the form - the form that is fleeting and temporary - and that life remains. 'Never the spirit [we could say "never the life"] was born; the spirit will cease to be never.'

say that the body of the adult or of the old man is the same as that of a baby? Is it the same as it was seven years ago? Yet we recognize the succession of forms as belonging to a unity, because enough of these forms remain to preserve the outer shape and, above all, because there is 'something' within 'which remains constant through all the changes. There is movement from form to form, but what is it that moves? Form is often said to be one of a pair of opposites, the other being life, and that while form changes, life remains.

Form only changes

This may all seem rather theoretical and difficult to grasp but it has a most practical side that can affect our whole life. Nothing can hurt us, nothing can dismay us when once we truly realize that what changes is but the form - the form that is fleeting and temporary - and that life remains. 'Never the spirit [we could say "never the life"] was born; the spirit will cease to be never.' Philosophically expressed, the individual lotus fades but the archetype, the Platonic idea of the lotus, is eternal, giving rise to other lotus forms. Theosophically expressed, the lotus fades but the perfume of its life returns to the group-soul to enrich the forms of coming generations of lotuses. The body of our mother, husband, wife, child, friend, dies but he or she remains a living being, taking other forms, as the butterfly leaves behind the dead form of the caterpillar that it was, 'I died as a mineral and became a plant; I died as plant and became an animal; I died as an animal and became a man. When did I become lesser by dying?

For death is a transformation - a going across or beyond a form. Conversely, transformation is death and it is a great and glorious thing when it occurs naturally, when the time is ripe, when the form is worn out. But who are we to judge when the time is ripe; who are we to judge when the form is worn out? The passing away of forms causes us suffering because we identify ourselves with those forms. We are told that life never exists without form, or form without life. Where there is a form there is life within it even if it is so subtle as to be invisible to us. Even in so-called dead matter elemental life is active. Since life and form, then, as so intimately connected, it is sometimes difficult to draw the line between them. As in the case of so many pairs of opposites we cannot say 'this is life' and 'that is form'. We can only say, 'life seems to predominate here' and 'there form seems to predominate.' What in one case seems to be the ensouling life is seen in

Later we realize that our feelings are also subject to constant transformation and it is our ideas that we now consider durable. At this certain stage we are very dogmatic. That too passes and we may achieve a certain flexibility in our thought until we at last realize that even thought is only a garment and that something deeper within represents for us eternal life.

another case to be the outer form. If something we thought was life disappears in transformation, might it not have been form all the time? Or might it not by a subtle change - a withdrawal from life - have become predominantly form?

The Oxford dictionary defines 'to transform' as 'to make (especially considerable) change in the form, outer appearance, character, disposition etc. of something'. Our character and disposition may also change, but do they not really belong in such a case to our form side rather than to our life side? A principle in a living being may change its function. It is said that at the moment of individualization the animal soul becomes a causal body. To quote Jinarajadasa in *First Principles of Theosophy*: 'At individualization all that has been the highest of the animal becomes now merely a vehicle for a direct descent of a fragment of divinity, the Monad...'

It is a paradox that although he is so attached to forms, man nevertheless longs for transformations and because he longs for them, he undergoes them. He would not undergo his greatest transformation, reincarnation, if he did not wish to, if he were not forced into reincarnation again and again by this thirst for life.

Thought and feeling subject to change

There is thus a subtle change in emphasis from the predominant role of life to a role as a form. As transformation takes place within us over many

incarnations and is repeated in the process of a child's development throughout our human evolution, we at first identify ourselves and our life with our physical bodies. It is some time before we realize that these bodies are forms which will pass. Then, when we see the body as a passing form it is our feelings which seem to us to be lasting. As adolescents we swear eternal friendship or eternal love. Later we realize that our feelings are also subject to constant transformation and it is our ideas that we now consider durable. At this certain stage we are very dogmatic. That too passes and we may achieve a certain flexibility in our thought until we at last realize that even thought is only a garment and that something deeper within represents for us eternal life.

The process may continue - what was felt to be an immortal soul is in its turn realized to be simply a temporary vehicle or form subject, as the others, to transformation. Even Buddhi is a vehicle of Atma, not in the sense of a body or form as we see them, but perhaps rather as a sort of gossamer veil - finer than the finest we can imagine. As a man evolves, the personality becomes more and more a direct expression of the Ego, that is a form truly reflecting the life within. Man is now conscious as the immortal Ego ensouling the personality as its form. It is said that, with time, even the Ego ceases to exist as such for, after all, it is merely the vehicle or outer form of the Monad. So in the end, it too is subject to transformation and seems to disappear. We may begin to wonder whether, from a certain point of view, the distinction between life and form is not an illusion - whether life and form are, after all, not two distinct things but rather two functions of the same divine thing.

But let us return to our present state - or our present plight - in relation to the objective world, where we are attached to material forms and suffer when they are transformed. As we have to some extent seen in relation to our own constitution, once we cease to identify ourselves with certain forms our whole attitude to them changes. At the same time our attitude to their transformation changes. This change is itself a transformation in us, a transformation in consciousness so far as consciousness is form, as far as it is hemmed in, modelled by form. Perhaps, indeed, it is a question rather of going beyond forms than of going across them. In other words, when we see the forms imprisoning our consciousness, our regrets and prejudices concerning them fall away and our consciousness is correspondingly free. An expansion in

consciousness takes place when we are no longer personally, and therefore painfully, attached to them.

Forms can give us infinite delight, perhaps because we sense the divine life in them. To quote one of the Upanishads: 'Not for the sake of the worlds are the worlds dear, but the worlds are dear for the sake of the Self.' Perhaps above all it is because we sense the Life within that we come to love the forms, to admire them and at the same time to love their transformations - that is, we are willing to let the forms pass away. 'He who binds to himself a joy does the winged life destroy, but he who kisses the joy as if it flies lives in eternity's sunrise.' The adaptability that life shows and the changing disguises of men and nature fascinate us, as well as the purposes they serve. The past takes on a different aspect; history becomes the infinitely varying expression of man struggling through various follies. We may observe man's continuous revolt against God, against nature, most of all against himself. It is a paradox that although he is so attached to forms, man nevertheless longs for transformations and because he longs for them, he undergoes them. He would not undergo his greatest transformation, reincarnation, if he did not wish to, if he were not forced into reincarnation again and again by this thirst for life.

[Man's] true greatness lies in being nothing, in eradicating himself by his good works spread on every side.' We might see this as an ultimate but a never-ending transformation.

In the course of evolution he realizes what is happening. Gradually he tends more and more to embrace the life rather than the forms and so he no longer suffers from their fickleness. He loves them as the ensouling life may be said to love them. The process is gradual but realization itself may come about in an instant. Such realization or transformation, expansion in consciousness, has been described in the literature of mysticism. Krishnamurti tells us that, 'The sound of a bell ringing, a stone falling, a simple daily event can be the spark that brings the Zen monk to realization.' He points out again and again the joy, the intense sense of living, that there is in being aware and merely observing things and their constant transformations. This is indeed the dance of Siva, forever stamping on the old forms which have served their purpose while at the same time new beauty is

created.

Transformation is evolution. Living itself is a continuous transformation and we are in the midst of it - we are part of it and are one of it. Transformation into what? We cannot really know at present. It is futile to enquire. We cannot really know the future for we ourselves will be different; we will have been transformed when we meet it. In any case there is no cause for fear of the unknown. It is simply experience - transformation within and without. Our path may lead us to a readiness - even a need - to renounce not only the forms we have loved, but even what we have felt to be our own life or self. Sri Ram tells us, '[Man's] true greatness lies in being nothing, in eradicating himself by his good works spread on every side.' We might see this as an ultimate but a never-ending transformation.

The Theosophist 1979

BEGIN THE MORNING

by saying to thyself, I shall meet with the busy, the ungrateful, arrogant, deceitful, envious, unsocial. All these things happen to them by reason of their ignorance of what is good and evil. But I who have seen the nature of the good that is beautiful and of the bad that is ugly, and the nature of him who does wrong, that it is akin to me, not (only) of the same blood or seed, but that it participates in (the same) intelligence for no one can fix on me what is ugly, nor can I be angry with my kinsman, nor hate him. For we are made for co-operation, like feet, like hands, like eyelids, like the rows of the upper and lower teeth. To act against one another then is contrary to nature; and it is acting against one another to be vexed and to turn away.

Marcus Aurelius

I have laboured for more than a quarter of a century night and day, to keep my place within the ranks of that invisible but ever busy army which labours and prepares for a task which can bring no reward but the consciousness we are doing our duty to humanity; and meeting you on my way I have tried to do not fear - not to enroll you, for that would be impossible, but to simply draw your attention, excite your curiosity if not your better feelings to the one and only truth

K.H.

Plotinus, the great European philosopher said- that a spiritual journey is

“ A flight of the alone to the Alone.”

Theosophy and Science

by Richard W. Brooks

The March 1999 issue of *Theosophy in New Zealand* contained a most interesting article on "Theosophy, Science and Esoteric Science" by Tong Wong. He rightly pointed out that many Theosophists, who enthusiastically quote various contemporary scientists, neglect to mention that H.P. Blavatsky urged us to have "nought to do" with purely materialistic sciences which "repudiate anything like research into the mysteries of being". (1) Present cosmologies, for example, based on "the big bang hypothesis" are purely materialistic, therefore ought to have much less interest for Theosophists than they seem to. And I, personally, have always been a bit sceptical that present Quantum Theory, for example, really supports the theosophical point of view as some Theosophists claim.

In physics, one can control variables in an experiment much more easily than one can when dealing with living systems, especially complex psychological ones like human beings.

But Wong also quotes Noble laureate Sir Peter Medawar as suggesting that scientists don't really have any opinion as to exactly what the scientific method is. Obviously, HPB and her Adept teachers felt that it was possible to do scientific research into states of being which are non-physical. And that must mean that they had, at least implicitly if not explicitly, some idea of what constitutes a scientific method of research. Indeed later Theosophists, such as I.K. Taimni, himself a scientist, felt that yoga embodied a scientific method, since he titled his translation of and commentary on Patanjali's Yoga Sutras, *The Science of Yoga*. I believe this becomes intelligible when one explores what most scientists and philosophers of science have identified

as the essential characteristics of the scientific method—although it seems to me most of those scientists and philosophers have not drawn all of the possible inferences from their analyses.

First of all, one must recognize that not all scientific explorations use exactly the same methodology. It is common, though quite inappropriate, to look to

Science is done in public. It is objective, not subjective. One publishes one's results where they can be critically evaluated by others. It is this criterion which eventually corrected the invalid inference about the dinosaurs

physics as the archetypal science. Since it, as its name clearly indicates, investigates the physical world, its methodology is not necessarily appropriate when one is investigating biological, psychological, or human social phenomena. This difference in methods is clearly assumed, for example, by anthropologists, though often overlooked by bio-chemists and behaviourist psychologists. In physics, one can control variables in an experiment much more easily than one can when dealing with living systems, especially complex psychological ones like human beings. Nevertheless, by generalizing the methodology of physics somewhat, one can identify certain common features of all scientific inquiry.

Most important of all is objectivity in scientific exploration. Although scientists, as ordinary human beings, are frequently blinded by personal bias, their method assumes that they shouldn't be. Sometimes such bias causes incorrect perception of facts for decades, such as naming prehistoric creatures "dinosaurs" (literally "terrible lizards") and then drawing the incorrect inference, as did early paleontologists, that dinosaurs must all have crawled close to the ground on their bellies like modern lizards instead of at least some of them walking upright on two hind legs (like the notorious Tyrannosaurus Rex or the fleet footed Deinonicus) or on four feet (like Stegosaurus or Triceratops). This criterion of objectivity is usually stated as intersubjective verifiability, that is to say, that what one scientist has observed must be capable of similar observation by any other scientist. Science is done in public. It is objective, not subjective. One publishes one's results where they can be critically evaluated by others. It is this criterion which eventually corrected the invalid inference about the dinosaurs. But it is also this criterion, especially, which has led scientists to reject claims by clairvoyants, yogis, etc, as irrelevant to scientific inquiry

let me mention some of the other characteristics of the scientific method. Related to intersubjective verifiability is the requirement that all claims about the world must be testable, that is to say that some method must be specified to distinguish what would count for or against such claims.

since, from the standpoint of contemporary science, they are completely subjective, therefore not verifiable. For this reason, most scientists are hostile toward parapsychology, yoga, and theosophy - although there are a few notable exceptions, of course. It is this interpretation of scientific method that I would like to challenge.

But before I do, let me mention some of the other characteristics of the scientific method. Related to intersubjective verifiability is the requirement that all claims

But purely subjective observations (e.g. descriptions of the human aura) are said not to be capable of any of these three types of quantification, therefore are not scientific. Again, this is unreasonable to make as an essential criterion. Anthropological observations are often not quantifiable, yet can be objective insights into human societies.

about the world must be testable, that is to say that some method must be specified to distinguish what would count for or against such claims. As the American philosopher-psychologist William James put it, "A difference to *be* a difference must *make* a difference." If one cannot specify what would count against a claim, that claim is not empirical, is not about the world. It is this criterion which scientists usually use to deride religious claims, based merely on "faith." But what counts as a test? There is considerable difference of opinion about this between materialist scientists and what might be called esoteric scientists. For the one, it is some kind of laboratory experiment or field observation designed to prove or disprove a pre-specified hypothesis; after-the-fact or *post hoc* claims are disallowed. In esoteric science, more or less the same is true of the understanding of subtler forces of nature, but derived not from some sort of laboratory experiment, but rather from "personal experience and from actual observation", as the Master K.H. puts it in one of his letters to A.O. Hume.(2)

Also related to intersubjective verifiability is repeatability. Experiments must be repeatable. What a scientist finds in a laboratory in Oakland, California must be capable of replication in Auckland, New Zealand. This is sometimes stated as "repeatability on demand," which is used to deride psychical research, since most of its findings are not capable of that kind of repeatability. But that is really an unwarranted requirement, since most experiments with living systems cannot be replicated with exactly the same results, and when one is dealing with areas of human psychology like creative or psychic endeavours one realizes that it is unreasonable to

expect that they can be evoked just any time and anywhere on demand. Furthermore, when investigating social systems, repeatability is often quite out of the question, whereas objectivity and intersubjective verifiability are still possible.

Another important criterion of scientific method related to objectivity is quantifiability. If results cannot be stated in terms of numbers, it may not be clear whether any particular experiment actually replicates another. Of course, there are different types and scales of measurement. A simple type is counting individuals (e.g. those who say they are going to vote for some political party or other) or individual events and then summarizing the results statistically. Another is a comparative scale, such as Moh's scale of hardness based on whether or not one substance scratches another or the Richter scale for earthquakes; such scales are transitive (one can say a 5.0 earthquake is more powerful than a 4.0 earthquake) but are not additive. The ideal scale in which adding one individual measurement to another gives a correct total result (e.g. a distance of twenty kilometers from town A to town B plus a distance of thirty kilometers from town B to town C). But purely subjective observations (e.g. descriptions of the human aura) are said not to be capable of any of these three types of quantification, therefore are not scientific. Again, this is unreasonable to make as an essential criterion. Anthropological observations are often not quantifiable, yet can be objective insights into human societies.

More essential to scientific results is their generalizability. Laws of nature (e.g. gravity or the speed of light) discovered to apply to terrestrial phenomena will also apply galactically and inter-galactically. It is assumed that we live in a *cosmos* (a world of lawful regularities, not a chaos or a world susceptible to miraculous interventions) and a *universe* (not pluriverse, in which laws of nature might differ from one galaxy to another). While this cannot be proven, the fact that scientists can understand the behaviour of stellar phenomena strongly supports this assumption. It is also an assumption made by theosophists. Whether psychological and social generalizations about human beings will apply to intelligent beings on other worlds is, of course, not known at present and may never be. Nor, from a practical point of view, need

Among such states capable of objective observation are lucid dreaming, yogic or vipassana or Zen meditation, and clairvoyance. Most self-professed psychics are apparently not interested in objective observation. But some - Patanjali, the Mahatmas, HPB, Besant, Leadbeater, Hodson, Phoebe Bendit, or Dora Kunz, for example clearly were (or are)

we worry whether it does or not. But claims about human beings in one part of the earth must at least apply to human beings in other parts, including claims about changes in their behaviour as a result of communication, industrialization, etc.

Related to generalizability is predictability. A claimed "law" of nature which explains only one specific event but cannot foretell what will occur when the event happens again is not a law of nature at all. Laws of nature help us predict the future as well as control future events. Drawing inferences about the nature of the atom, for example, enabled one scientist to predict the existence of antimatter, which seemed completely counterintuitive at the time, but eventually led to the discovery of the positron. Science is a process of continual discovery. A claim that has no implications for future research is of little or no interest scientifically.

This, in turn, has led to what the American philosopher Willard Van Orman Quine calls "The Web of Nature." Scientists assume that nature is a coherent system, that the laws of nature are all interrelated. In fact, the idea of a "crucial test" of a theory is really something of a misnomer, since all such tests assume the truth of other theories and laws needed to perform the so-called "crucial test". Furthermore, the scientific method assumes laws of nature will be consistent with one another. If someone can show a contradiction between one law or theory and another, it must mean that at least one of them is wrong.

Now, objectivity concerning one's observations, intersubjective verifiability, repeatability, generalizability, predictability, consistency, and coherence are all aspects of the scientific method which are accepted by Theosophists. It is just that our interpretation of "intersubjective" is quite different from that of most contemporary scientists. Scientists, who claim to be strict empiricists, assume that empiricism applies only to the senses or their extensions in various mechanical devices (such as thermometers, spectrometers, electron microscopes, geiger counters, etc.). But where are those senses located? In the physical body, of course. And they function only in the normal waking state. In other words, contemporary empiricism begs the question of materialism. No wonder their exploration is limited to the physical world! No wonder that the methodology of physics is the archetype of the scientific method!

What exactly is meant by "subjective"? If it is defined in terms of the physical waking state of consciousness, it begs questions, as just noted. Is there any inherent reason why the methods of science could not be used in what are sometimes called *altered states of consciousness* (ASCs)?

Could they not be intersubjective? If two clairvoyants claim to observe the same phenomena and describe it alike, why is that not "intersubjective verifiability"? Just because most

scientists are not clairvoyant and cannot participate in this kind of intersubjectivity, that is no reason to reject it as a type of verification between two subjects. Most lay persons, observing a scientific experiment, would not be able to observe what the scientist does simply because they have no idea how to interpret what they are seeing or even how to *look* at the experiment. So intersubjective verifiability itself has certain limitations even in "normal" science. Clearly many ASCs are not susceptible to the needed objectivity (hypnosis, dream, or drug-induced hallucinations, for example). But that doesn't mean that *none* of them are. Among such states capable of objective observation are lucid dreaming, yogic or vipassana or Zen meditation, and clairvoyance. Most self-professed psychics are apparently not interested in objective observation. But some - Patanjali, the Mahatmas, HPB, Besant, Leadbeater, Hodson, Phoebe Bendit, or Dora Kunz, for example clearly were (or are). Why couldn't ASCs be investigated by persons in the appropriate altered states of consciousness? There is no obvious reason why they couldn't. If so, science could be done in those ASCs. And it seems to me that is exactly what is meant by esoteric (or occult) science.

That does *not* mean that we must accept observations made by such people uncritically. We must assume the same attitude toward them that scientists assume toward the observations of other scientists. Annie Besant admonished us to do just that in her talk "The Theosophical Student in the Face of Revelation, Inspiration, and Observation" (reprinted in *The Changing World*). In doing so, we participate in such scientific inquiry as esoteric scientists. Perhaps some day orthodox scientists will recognize the validity of that sort of science. But at least for now, Theosophists may do so without embarrassment or apology.

Theosophy in New Zealand 1999

Dr. Richard. Brooks - retired professor of philosophy and long time member of the TS in America, recently lectured in New Zealand.

References: (1) H.P. Blavatsky, *The Secret Doctrine*, 1, 589, [11, 314 Adyar Ed.] (2) Mahatma Letters No. 11 [p.64], Chron. Ed. Vol.65 [p.168]

* empirical - based on experiment and observation - editor.

LIVING IN THE ETERNAL

" Nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal can aid you."

From: *Light on the Path*

This must mean that nothing that is manifested on any of the planes can aid us in our spiritual life.

WALK ALONE

If they answer not to thy call, walk alone;
If they are afraid and cower mutely facing the wall,
Open thy mind and speak out alone.

If they turn away and desert you when crossing the wilderness,
Trample the thorns under thy tread,
And along the blood-lined track travel alone.

If they do not hold up the light when the night is troubled with storm,
With the thunder-flame of pain ignite thine own heart,
And let it burn alone.

RABINDRANATH TAGORE

EXPANSION AND FECUNDATION

In cosmogony and the work of nature the positive and the negative or the active and passive forces correspond to the male and female principles. . . . The active is attracted by the passive principle and the Great Nag, the serpent emblem of the eternity, attracts its tail to its mouth forming thereby a cirde (cycles in eternity) in that incessant pursuit of the negative by the positive. . . . The one and chief attribute of the universal spiritual principle - the unconscious but ever active life-giver - is to expand and shed; that of the universal material principle to gather in and fecundate. Unconscious and non-existing when separated, they become consciousness and life when brought together. Hence again - Brahma, from the root "brih", the Sanskrit for "to expand, grow or to fructify"; Brahma being but the vivifying expansive force of nature in its eternal evolution.

MAHATMA M.

FRAGMENTS OF THE DIVINE

There is a natural melody, an obscure fount in every human heart. It may be hidden over and utterly concealed and silenced - but it is there. At the very base of your nature you will find faith, hope and love. He that chooses evil refuses to look within himself, shuts his ears to the melody of his heart, as he blinds his eyes to the light of his soul. He does this because he finds it easier to live in desires.

But underneath all life is the strong current that cannot be checked; the great waters are there in reality. Find them, and you will perceive that none, not the most wretched of creatures, but is a part of it, however he blind himself to the fact and build up for himself a phantasmal outer form of horror. In that sense it is that I say to you - All those beings amongst

whom you struggle on are fragments of the Divine. And so deceptive is the illusion in which you first detect the sweet voice in the hearts of others. But know that it is certainly within yourself. Look for it there, and once having heard it you will more readily recognize it around you.

LIGHT ON THE PATH

(Continued from page 35)

If there was an increase of but a few million, I could accept your answer. Some thirty to forty million lost their lives in Hitler's Germany and World War II, and there are advanced souls waiting for incarnation. But in U.S.A. alone, there has been an increase of almost the above figures in the last few years. At this rate, it seems to me that only another "sinking of Atlantis" or catastrophe will lower the population. Your answer does not explain the amount of increase.

The point is, I take it, that notwithstanding my remarks in the preceding answer (on page 35) on the populousness of ancient nations, there still appears to be too much increase of people in, say, the last hundred years to justify the idea that all these people had previous incarnations, at least on earth. In all other respects, I presume, the superiority of the reincarnation theory over all other ideas about human survival of bodily death is agreed to, on ethical and scientific grounds.

A possible answer to whence souls come is the theory of Monads [H.P. Blavatsky, *Collected Writings of 1883*]. It is held that the Monads, immortal sparks of life, are busy doing something and gaining experience in the human kingdom, some in the animal kingdom, and so on down. A monad which has finished its researches in the animal kingdom would continue its researches by entering the human kingdom. It is carefully explained that this does not mean that an animal evolves into a man, but it means that a monad which has been busy in the animal kingdom now transfers to the human kingdom. For this a new soul is born, so that there can be an increase in the number of souls- *atma-buddhi-manas*. It simply did not exist before. So there can be an evolutionary increase of human beings, and yet- it is emphasized- no one of them has ever been an animal.

The process accounts for a great increase of the population, during earlier civilizations, but now civilization has gone so far that there is no room at the bottom. In other words, advanced humanity has so universalized its culture that there can be no more primitive or even very selfish men.

I have mentioned before, and still maintain, that overpopulation is not to be feared. There is still plenty of room on the earth for increase. I would insist that there is

a natural solution, in the fact that the growth of intelligent and artistic interests- advancement of civilization- is accompanied by a reduction of interest in sexuality as an amusement. The yogis say that their higher interest draws off a great deal of the energy into creative activity, which would otherwise demand a more material outlet.

Why did you say that men usually show the worst side of themselves to the world? It seems a peculiar idea.

We are here in the world not to show off what we have, but to develop what we have not. The operation of the law of karma as presenting us with the effects of our past acts is regarded as assisting the same process.

People have three faults or deficiencies- laziness, selfishness and thoughtlessness. The defects or deficiencies often spoil the effect of men's merits, and produce harm, instead of good to others and to themselves. The general rule is that the greater the ability in one of the three lines, the greater the harm produced by the deficiency. Karma situations call for the exercise of our deficiencies, and therefore, as learners in the world, we are developing our deficiencies, rather than displaying and enjoying our strengths. This is somewhat as a child at school may be a dunce in the spelling class, but very good at arithmetic.

Ernest Wood-

SORROW

It is only in knowing one-self completely that sorrow ends. Do you know yourself at a glance, or hope to after a long analysis? Through analysis you cannot know yourself. You can only know yourself without accumulation, in relationship, from moment to moment. This means that one must be aware, without any choice, of what is actually taking place. It means to see oneself as one is, without the opposite, the ideal, without the knowledge of what one has been. If you look at yourself with the eyes of resentment or rancour then what you see is coloured by the past. The shedding of the past all the time when you see yourself is the freedom from the past. Sorrow ends only when there is the light of understanding, and this light is not lit by one experience or by one flash of understanding; this understanding is lighting itself all the time. Nobody can give it to you- no book, trick, teacher or saviour. The understanding of yourself is the ending of sorrow.

J.Krishnamurti

HEAVEN TO EARTH

In that mysterious journeying from time to eternity, where the soul moves on to ever higher planes of its own being, there must be many transformations of the psyche. Something I think goes with it from this world to that other. "The gods feed upon men." Something comes back with it from Heaven to Earth. "The gods nourish us."

GEORGE WILLIAM RUSSELL

PAIN AND JOY

The most important lesson that man can learn from his life is not that there is pain in this world, but that it depends upon him to turn it into good account, that it is possible for him to transmute it into joy. That lesson has not been lost altogether to us, and there is no man living who would willingly be deprived of his right to suffer pain, for that is his right to be a man. . . . Man's freedom is never in being saved troubles, but it is the freedom to take trouble for his own good, to make the trouble an element in his joy

It can be made so only when we realize that our individual self is not the highest meaning of our being, that in us we have the world-man who is immortal, who is not afraid of death or sufferings, and who looks upon pain as only the other side of joy. He who has realized this knows that it is pain which is our true wealth as imperfect beings, and has made us great and worthy to take our seat with the perfect. He knows that we are not beggars; that it is the hard coin which must be paid for everything valuable in this life, for our power, our wisdom, our love; that in pain is symbolized the infinite possibility of perfection, the eternal unfolding of joy; and the man who loses all pleasure in accepting pain sinks down and down to the lowest depth of penury and degradation. It is only when we invoke the aid of pain for our self-gratification that she becomes evil and takes her vengeance for the insult done to her by hurling us into misery. For she is the vestal virgin consecrated to the service of the immortal perfection, and when she takes her true place before the altar of the infinite she casts off her dark veil and bares her face to the beholder as a revelation of supreme joy.

RABINDRANATH TAGORE

KEY IN HAND

Every instant I give to the heart a different desire,
Every moment I lay upon the heart a different brand.
At every dawn I have a new employment.
'Tis wonderful that the spirit is in prison,
And that the key of the prison is in its hand!

JALALUDDIN RUMI

DOUBT NOT

Indulge not in apprehensions of what evil might happen if things should not go as your worldly wisdom thinks they ought; doubt not, for this complexion of doubt unnerves and pushes back one's progress. To have cheerful confidence and hope is quite another thing from giving way to the fool's blind optimism: the wise man never fights misfortune in advance.

MAHATMA K. H.

Time and the Troubled Mind

by Hugh Shearman

Sometimes it is well to proceed from the particular to the general. Consider, then, a particular troubled state of mind that afflicts many people. At a time when they want to get to sleep, the mind becomes immensely active. It presents them with endless images. It brings up old and evil memories. It dwells on anxieties. It invents conversations. It goes over the events of the day.

What is the sufferer to do if he wants to get to sleep on a particular occasion or if he wants to avoid the recurrence of this distressing condition of mind? There are, of course, other factors as well as the mind. Physical conditions are very important. The would-be sleeper must be physically comfortable, neither too hot nor too cold, nor suffering from the effects of eating or drinking too close to sleeping time. But if these factors have been eliminated so far as possible, what is he to do about his mind?

Various suggestions for quieting the mind have been proposed, some of them traditional and widely known. One method is to give one's attention to counting imaginary sheep going through a gate. The idea is to give the mind a simple task to perform - just enough to preclude attention to other and less tranquil pursuits. But normally the mind is sufficiently ingenious to

At a time when they want to get to sleep, the mind becomes immensely active. It presents them with endless images. It brings up old and evil memories. It dwells on anxieties. It invents conversations. It goes over the events of the day.

There is also a simple 'yoga' procedure that some people find efficacious. Imagine a ring of soft, barely perceptible light surrounding the feet. As one breathes in, it moves up to the knees, and down again as one breathes out. After a while, it may be allowed to pass the knees and move in a similar fashion between knees and hip joints, always moving up and further up the body,

protest at the fatuity of this task and, before twenty sheep have been counted, it is rushing agitatedly in several other directions.

There is also a simple 'yoga' procedure that some people find efficacious. Imagine a ring of soft, barely perceptible light

surrounding the feet. As one breathes in, it moves up to the knees, and down again as one breathes out. After a while, it may be allowed to pass the knees and move in a similar fashion between knees and hip joints, always moving up and further up the body, the mind giving a gentle attention to its movement. In the end it will have passed right up the body and beyond it, so that one's attention is moving out to it through the little trap-door at the top of the head and the breathing has probably become the slow and shallow respiration of sleep. By that time one is quite likely actually to be asleep.

But if the mind revolts and such devices do not work, what is one to say to that mind?

What the agitated mind must be told is, quite simply, 'There is no past. There is no future.' It may well be convenient to combine this assertion with the slow rhythm of breathing; but it must be a firm assertion and not just a repetition of words. If the message can be firmly conveyed, the agitated mind will stop keeping the sleeper awake. This approach can sometimes put a person to sleep, not in minutes, but within seconds.

Why does this message so often prove successful in quieting the mind of the sleeper? And has it not a significance for all troubled conditions of mind?

Animals' field of attention

Mind is universal. All nature is full of examples of mind or creative intelligence at work. In the various living organisms as much of this mind manifests itself in an individual form as the circumstances of the organism

are likely to require. Most animals do not have to think. Instead they deal with their individual circumstances by instinctive reactions which are rooted in a pattern appropriate to their species. That pattern shows considerable intelligence but not individualized intelligence.

Among the objects which have his attention are images which embody memories of the past and anticipations of the future so that, unlike the wild creatures or even domestic animals, he will 'look before and after... (and) pine for what is not'.

In humanity, mind is individualized. Humans are, to some extent, able to think. This is accomplished through their capacity to give attention to two or more things at the same time, including memories and mental images. This in turn makes possible such processes as comparison, analysis and synthesis, the establishing of generalized conclusions and the initiation of conceptual thinking.

An intelligent domestic animal can pursue a train of thought quite a long way, memory of past experiences supplying the connecting links. One can observe a cat or dog patiently watching a succession of events which he believes are going to work to his advantage. Some of these trains of thought that animals follow are much longer than we expect, involving many successive links. But though he may have a train of thought, the animal does not have a field of thought. He does not command a complex of associated images from which he can derive generalized conclusions and concepts. The animal is virtually incapable of giving attention to two or more things at the same time. If he is scratching his ear and wants to pay attention to what his human patron or some other animal is doing, he is likely to stop scratching his ear, the paw perhaps poised in mid-air, forgotten because a new object of attention has been interposed.

Mental attention in the animal is like a spotlight picking out one object at a time. He can learn to move it to another object and another, so that he can follow a train of associated images. Otherwise he surrenders himself, with what we often see as remarkable grace and dignity, simply to the authority of instinct and the limits of circumstances. His life is wonderfully free from

internal conflict, and such mind as he has is largely untroubled.

Mental attention in the human is more like a floodlight, picking out a number of objects simultaneously. And since man has some emotive relationship to most of these objects, the effect is often confusing for him. Among the objects which have his attention are images which embody memories of the past and anticipations of the future so that, unlike the wild creatures or even domestic animals, he will 'look before and after... (and) pine for what is not'.

The purpose of the human stage in evolution is to establish the basis of an experiencing and self-conscious individuality - a personal selfhood. The first stage in doing this is to identify self with the physical organism and with the automatic reactions and memories associated with it. Intent on this task, mind in the human busies itself from early childhood with evaluating every experience, every relationship and circumstance, according to the criterion of whether it favours and extends the personal self or whether it threatens and diminishes it, whether it is 'pro-me' or 'anti-me'.

The system of values which constitute our human world are all based on this principle of evaluation and are profoundly dualistic. Our feelings and personalities are mobilised in the service of the values we have built up. These systems can be very sophisticated and are not necessarily narrowly selfish. Intelligence shows us that our interests are very much bound up with those of other personal selves; and the individual in his state of competitive separateness comes to know that mere narrowly selfish aggression is not necessarily the most successful way of ensuring the security and extension of his selfhood.

In its operations, this troubled mind has two, and only two, fields of activity - the past and the future. From the past it builds up its memory bank of accumulated evaluations, its impressions of what is pro-me and anti-me, what may threaten its selfhood and what may extend it.

Nevertheless, a time has to come when disillusionment sets in. The individual begins to know that enough has been done to establish his individuality. He begins to

be weary of the emptiness of the competitive values and the mutual exploitation which permeate the world which mind creates when it is fixated to this task of perpetually judging everything as pro-me or anti-me. He sees that something inherently unclean runs not only through the more combatively exploitative aspects of life but also through such apparently idealistic pursuits as religion. His world begins to collapse for him because the suspicion has occurred to him that the self he has been developing and protecting is not, after all, the real Self, and that the real Self reveals itself in him only when these subtly competitive pursuits have been abandoned.

Field of past and future

Yet even when glimpses of this truth come to the individual from time to time, sometimes opening a chasm at his feet, the bit of mind that he has appropriated as his own has been trained for aeons in this compulsive practice of assessing everything he encounters by the criterion of whether it is pro-me or anti-me, giving rise to perpetual alternations of approval and disapproval, hope and fear, and to an anxious clinging to a vast accumulation of images intended to protect, to inspire or to attack. In spite of his occasional insights, his mind keeps on functioning as 'the slayer of the Real'.

In its operations, this troubled mind has two, and only two, fields of activity - the past and the future. From the past it builds up its memory bank of accumulated evaluations, its impressions of what is pro-me and anti-me, what may threaten its selfhood and what may extend it. And from these it devises its various policies, prudential techniques and strategies for securing what it hopes for in the future or, of course, avoiding what it fears. Only when these two fields of activity - the past and the future - are vacated can the troubled mind be still and be used by a true and real selfhood.

All this is not to say that a liberated individual, a Master of life in whom mind is no longer fixated to the service of an unreal selfhood, does not recollect his yesterdays or make appropriate arrangements for tomorrow; but he has abandoned that psychological past and future which, in the rest of us, provides the playground for the compulsive and disturbing activities of the fixated mind. In terms of clocks or calendars, the past and future still exist for him but he is no longer using them with an impure and unrealistic motive.

At this point, one may ask if all this is not itself

crooked thinking; for is not this description of the processes of the mind simply itself a device of the mind? And how can the mind still the mind?

The mind, of course, cannot still the mind, for the mind is impelled by a motivation that is not its own. But if we have reached a stage of enquiring into the unhappiness and agitation that proceed from the mind's existing condition, it may well be that we have, stirring within us, certain new motivations.

This problem was once propounded to Sri Ramana Maharshi. He was asked how it could be valid to use the mind to deal in any way with the problems of the mind. He replied that a stick is used to stir up a fire in which weeds are being burned and, in the end, the stick itself is also consumed. One might add that the stick thus used is being held and directed by somebody greater and more perceptive than itself.

So here is something to experiment with. When we are unhappy about the troubled mind, we often get into a state of much distress and discouragement through our unavailing efforts to empty or still it. We try to

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suppress or control this thought or that thought or replace one image by another and so on. It is like trying to control the waves of the sea. They are too many for us and too confusing. But are there not really only these two factors that agitate us - the past and the future?

If these are to some extent negated, a further question arises, 'Whose past and whose future?' Perhaps this leads to a further moment of insight when truth can declare in us, 'There is no such self.'

There is no technique for causing the dewdrop to 'slip into the Shining sea', nor is that event a prize to be personally possessed or personally desired. But it is at least possible to look more perceptively than we do at the problems and conflicts in which 'poor humanity' is

involved. Whatever else we may find ourselves to be, we certainly are that humanity.

The Theosophist 1979

Behold, the mellow light that floods the Eastern sky.
In signs of praise both heaven and earth unite.
And from the fourfold manifested powers a chant of love
arise, both from the flaming fire and flowing water, and
from sweet-smelling earth and rushing wind.

H.P. Blavatsky -The Voice of the Silence

SPIRITUAL FREEDOM

From the beginningless time until now,
I have fallen into the realms of misery.
Again and again I have been bom
Into a body of flesh and blood.
And again and again I have used it for
Meaningless work . . .

I wander lost through the dark realms of ignorance;
Will you not guide me from darkness into day?
I stagger helplessly in the winds of confusion;
Will you not hold me in the palm of compassion?...

Lead me to spiritual freedom now.
Arrest and destroy all my fears;
Remove all adverse conditions from my life. . . .

Increase and further my life and work
And grant me spiritual insight now
Into the vision that transcends conception. . . .

This prayer I offer with concentrated mind,
And not in words empty of feeling.
Send your blessings to me. . . .
Help me to perfect my contemplation.
And help me to realize my nature,
Impermanence, love and compassion,
Devotion, enthusiasm, renunciation,
The supreme view of voidness, the profound point;
Protect my practice and my life.

NAGARJUNA

WHAT CAN THE INDIVIDUAL DO TO HELP THE WORLD SITUATION.

Very little, I think. Now and then a "man of destiny"
appears, such as Napoleon, but the role is very illusory; as
such a one is a small, even if conspicuous, cog in a large
machine. There is, it seems, no organization, but a mass
movement, a rolling over- like a cement-mixing truck on the
road- in which there is at present more chaos than cosmos.

And yet what is in that mass is important- a diamond here
and there, some bits of iron, some sand and clay.

The individual, it seems, can do his best for society by in the
first place being true to himself, seeing to his own *talents* ,
that they do not rust, that they increase. It is better to be
prepared for opportunity than to seek opportunity. No one
can govern the opportunity, and those who seek to do so
lose some real talents, even if only by time wasted in other
directions, so that when they *succeed* they usually taint the
success and leave us with another mess to be cleared up.
Be yourself, your best self, always- except when allowing
recreation or relaxation materially or emotionally- and your
responses to society will contain your contribution. Do not
try to govern or guide the responses of others. My little
story of the stone and the lamps seems apposite. I threw a
stone and broke a lamp. Who broke the lamp?

"I, because I threw the stone."

But "No," said the stone, "I hit the lamp and broke it."

"No, if I had not thrown you, the lamp would not have been
broken."

"But, if you had thrown a ping-pong ball, it would not have
broken the lamp, so I broke the lamp. I acted according to
my own nature, both in flying in the air in those
circumstances and in breaking that lamp."

"You are both wrong," interposed the lamp. "I broke
myself, because I was made of glass."

All were right and wrong, for none gave credit to the sun
and the beams of light, etc.

Ernest Wood

MEDITATION IS NEVER PRAYER.

Prayer, supplication, is born of self-pity. You pray when you
are in difficulty, when there is sorrow; but when there is
happiness, joy, there is no supplication. This self-pity, so
deeply embedded in man, is the root of separation. That
which is separate, or thinks itself separate, ever seeking
identification with something which is not separate, brings
only more division and pain. Out of this confusion, one
cries to heaven, or to one's husband, or to some deity of the
mind. This cry may find an answer, but the answer is the
echo of self-pity, in its separation.

The repetition of words, of prayers, is self-hypnotic, self-
enclosing and destructive. The isolation of thought is
always within the field of the known, and the answer to
prayer is the response of the known.

Meditation is far from this. In that field, thought cannot
enter; there is no separation, and so no identity. Meditation
is in the open; secrecy has no place in it. Everything is
exposed, clear; then the beauty of love is.

J.Krishna murti

BOOKSHELF

Unconditional Bliss. Finding Happiness in the Face of Hardship.

by Howard Raphael Cushnir
Quest Books, Theosophical Publishing House
Self-Help/Psychology \$15.95 U.S

Take a moment to check in with yourself. Are you stressed...angry...lonely...anxious...sad? No matter how difficult life may be, you can still live in a state of radiant bliss, says Howard Raphael Cushnir - even if you're alone, sick, failed, and broke. Pie-in-the-sky? This down-to-earth book shows us how.

Based on universal spiritual principles, the message is profound, but the method couldn't be more practical. All it takes is a simple two-step process called LIVING THE QUESTIONS, demonstrated here with compelling, real-life examples.

This book is not about getting what you want. It's about allowing yourself to Feel the way you want by embracing life one precious moment at a time ... starting right now!

Both clear and practical, honest and wise, this book will appeal to readers of all persuasions.

When personal tragedy struck, Howard Cushnir already knew the Zen practice of staying in the moment. But he wasn't prepared for the gift of grace he received. One day, all but lost, he was suddenly suffused with a complete sense of well-being - not a passing experience, but one available from then on. Paying close attention to the changes in his own inner states, Howard soon realized that feeling blissful is a choice we can always make, regardless of our circumstances. His message is profound, but his method couldn't be more practical. All we do is ask ourselves two simple questions.

Howard Raphael Cushnir is an award-winning writer and film-maker.

When Elephants Weep

The Emotional Lives of Animals

by Jeffrey Masson & Susan McCarthy
Theosophical Publishing House, Adyar &
Vintage U.K. Random House. 6.99 U.K.

A masterpiece... the most comprehensive and compelling argument for animal sensibility. For more than 100 years, scientists have denied that animals experience emotions, yet this remarkable and ground-breaking book proves what animal-lovers have known to be true : wolves, tigers, giraffes, elephants and many other creatures exhibit all kinds of feelings.. hope, fear, shame, love, compassion. From Ola, the irritable whale, to Toto, the chimpanzee who nursed his owner back to health, this book collects together for the first time a vast range of case histories which show the extraordinary complexity of the animal world, and the tumult of emotions that govern it.

A most revealing book and worthy of the readers time - the material researched through many scientists, animal trainers and others with invaluable knowledge and expertise. Charles Darwin wrote " The Indian Elephant is said sometimes to weep". The authors make the point that animals cry, at least they vocalise pain or distress and perhaps call for help. Author Charles Chadwick in his recent book wrote "If I learned anything from my time among the elephants, it is the extent to which we are kin. The warmth of their families makes me feel warm. Their capacity for delight gives me joy. Their ability to learn and understand things is a continuing revelation for me. If a person can't see these qualities when looking at elephants, it can only be because he or she doesn't want to".

When Elephants Weep is divided into eleven highly interesting and enlightening chapters, *In Defence of Emotions, Unfeeling Brutes, Fear, Hope and the Terror of Dreams, Rage, Dominance and Cruelty in Peace and War, Family, Friends and Lovers, Grief, Sadness and the Bones of Elephants, A Capacity for Happiness, Compassion, Rescue*

and the Altruism Debate, Shame, Blushing and Hidden Secrets, Beauty, the Bears and the Setting Sun, Maternal Cannibalism Justice and the Inexpressible.

In conclusion the authors clarify their thoughts "It is clear that animals form lasting friendships, are frightened of being hunted, have a horror of dismemberment, wish they were back in the safety of their den, despair for their mates, look out for and protect their children whom they loved. Though animals do not write autobiographies, it is possible to write their biographies. They are individuals, and members of groups, with elaborate histories that take place in a concrete world and involve a large number of complex emotional states. They *feel* throughout their lives, just as we do."

Authors Jeffrey Masson has a Ph.D in Sanskrit from Harvard University and Susan McCarthy graduated from Reed College and from the University of California (Berkeley)

Suggested books for the Library of every Theosophist:
Adyar: The international Headquarters of the Theosophical Society

Introduction by Radha Burnier,
Theosophical Publishing House, Adyar
1999 , 36 pages, \$10.95 pb
and

Adyar: Historical Notes and Features up to 1934

2nd ed by Mary K. Neff, Henry S. Olcott, Annie Besant, Ernest Wood, J. Krishnamurti, George S. Arundale.
Foreword by C. Jinarajadasa.
Theosophical Publishing House, Adyar
1999, 54 pages, \$1.95
1st ed 1934 as A Guide to Adyar.

These two guidebooks present an introduction to the international centre or "Home of the Theosophical Society" - one a new work on Adyar today and the other a new edition of an older work on the Adyar of yesteryear. Together, they give a comprehensive overview of the campus that has been the headquarters of the Theosophical Society since 1882.

The first, the new work, is lavishly illustrated with colour photographs, an average of one per page. It gives an insightful, colourful, and extensive view of present-day Adyar. It covers the history, the grounds, the shrines, the Garden of Remembrance, the international offices, the Theosophical Publishing House, the Vasanta Press, the School of Wisdom, the

Adyar Library, the museum and archives, the guest houses, the Olcott Memorial School and other welfare activities, the Theosophical Order of Service, and international conventions. The book gives an informative and handsomely appealing tour of Adyar, its physical plant, educational activities, administrative operations, charitable services, and spiritual events. From it one gains a real sense of what Adyar is and means.

The second, newly reedited older work, covers the history of Adyar more extensively, particularly in two articles by one of our most knowledgeable historians, Mary. K. Neff, tracing the history of the place under the Society's first two presidents: Henry. S. Olcott, who was responsible for the initial development of Adyar, and Annie Besant, who enlarged the campus and expanded its operations. The other authors listed above give glimpses of Adyar from their intimate persona; perspectives.

These two books are the works to be read by anyone who wants to know what Adyar is like now and was like in the past. They should be in the library of every Theosophist because they give, not just a tourist-guide description, but an empathetic visit to the "spiritual heart" of the Theosophical Society.

The Quest July-August 2000
by John Algeo, editor of Quest Magazine

Be true, sincere and faithful. Work for the cause and our blessings will ever be upon you. Doubt and forge your sacred promises and- in the darkness of guilt and sorrow will ye repent.

K.H.

But if you remain true to and stand faithfully by the Theosophical Society you may count upon our aid, and so may all others to the full extent that they shall deserve it.

K.H.

To those whose eyes see only the unreal, the universe is a stage where life enters, with death at its heels in search of life. But when one perceives what is to be as the ages pass, the mystery which underlies the interaction of life and form reveals its truth.

C.Jinarajadasa

A Persian Rosary

by Mizra Ahmed Sohrab

Love and serve humanity.

Praise every soul.

If you cannot praise him, let him pass out of your life.

Dare, dare and then - dare more.

Be original. Be inventive. Do not imitate. Be yourself.

Know yourself.

Stand on your own ground.

Do not lean on the borrowed staffs of others.

Think your own thoughts.

There is no saint without a past.

There is no sinner without a future.

See God and good in every face. All the perfections and virtues of the Deity are hidden in you. Reveal them. The Saviour is also in you. Let His Grace emancipate you.

Be cheerful. Be courteous. Be a dynamo of irresistible happiness. Assist everyone.

Let your life be like unto a rose; though silent it speaks in the language of fragrance.

You are a trinity of body, mind and soul. The food of the soul is **Divine Love**

Therefore feed your soul on **Divine Love** - so that the body and the mind be invigorated.

Be deaf and dumb concerning the faults of others.

Do not listen to gossip.

Silence is the tale-bearer with lofty conversation.

Never argue with any soul concerning his religious beliefs.

Religion is Love and Fellowship and not theological dogmas and creeds.

When you have **Love and Sympathy** in your heart for your fellowmen, you have the highest type of religion no matter by what name you may call yourself. Rest assured that the emancipation of the world is through the **Nameless God of Love**, and in the **Nameless Religion of Love**.

Religion is a personal relationship between man and his Maker. Do not organize it; neither try to reduce it into so many 'statements'. Organization in whatsoever form is the death-knell of religion. Let no one dictate to you what you should, and what you should not believe and do in your spiritual life. The ultimate authority is the Authority of the Spirit within you and not the authority of man, dead or alive.

The Unerring Witness is standing in the centre of your being, powerful, mighty and supreme! His is the final

testimony. His is the court of Last Appeal. God's love is in you and for you. Share it with others through association. Do not court separation from creatures but unite with them in love. To know yourself through your fellowmen is to know God.

Have courage. Realize your divine origin. You are the ray of the sun of Immortal Bliss.

You and the Father are **One**. The deathless, radiant Self is in you.

In religion there is no compulsion. The path to spiritual unfoldment is not by restriction and constraint, not by anathema and excommunication, but by constant progress from world to world, from star to star, from constellation to constellation, forever and without end! Overcome malice, envy, personal spite and prejudice, and you are the master of Destiny. Be gentle. Be lenient. Be forgiving. Be generous. Be merciful. Be wakeful. Be thoughtful. Be frank. Be positive. Soar in the atmosphere of freedom. Walk in the Chosen Path and be forever blest.

The Theosophist 1978

TRUTH

When we used the word "truth", we mean knowledge of the universe in all its embodiments, visible and invisible. Truth is not the result of discoveries by the seekers of truth; truth is, because the universe is.

Life will never be easy for one who has within him the standard truth. For he cannot follow any tradition created by others, nor can he subscribe to their beliefs and standards which go athwart his own standard.

We must be truthful, because truth is an ideal, and the more true we are to the facts and natural laws of life, outer and inner, the more true we are to ourselves.

If we will only realize that not only the five senses and the mind are the avenues of perception, but also the aspirations, the imagination, our refined loves and our spirit of sacrifice, then truth will pour into our natures from many avenues now barred to us.

What the senses report, what the mind perceives, what the heart conceives and the intuition knows, one or the other or all these are for men avenues to truth, according to their temperament.

C.Jinarajadasa

THE NUMBER SEVEN

If the Egyptian dogma of the *metempsychosis* or the transmigration of soul taught that there were *seven* states of purification and progressive perfection, it is also true that the Buddhists took from the Aryans of India, not from Egypt, their idea of *seven* stages of progressive development of the disembodied soul, allegorized by the *seven* stories and umbrellas, gradually diminishing towards the top on their pagodas.

In the mysterious worship of Mithra there were “*seven* gates”, *seven* altars, *seven* mysteries. The priests of many Oriental nations were subdivided into *seven* degrees; *seven* steps led to the altars and in the temples burnt candles in *seven*-branched candlesticks. Several of the Masonic Lodges have to this day *seven* and *fourteen* steps.

The *seven* planetary spheres served as a model for state divisions and organizations. China was divided into *seven* provinces; ancient Persia into *seven* satrapies. According to the Arabian legend *seven* angels cool the sun with ice and snow, lest it should burn the earth to cinders; and *seven thousand* angels wind up and set the sun in motion every morning. The two oldest rivers of the East- the Ganges and the Nile- had each *seven* mouths. The East had in antiquity *seven* principal rivers (The Nile, the Tigris, the Euphrates, the Oxus, the Jaxartes, the Arax, and the Indus); *seven* famous treasures; *seven* cities full of gold; *seven* marvels of the world, etc.. Equally did the number *seven* play a prominent part in the architecture of temples and palaces. The famous pagoda of Churingham is surrounded by *seven* square walls, painted in *seven* different colours, and in the middle of each wall is a *seven*-storied pyramid; just as in the antediluvian days the temple of Borsippa, now the Birs-Minrud, had *seven* stages, symbolical of the *seven* concentric circles of the *seven* spheres, each built of tiles and metals to correspond with the colour of the ruling planet of the sphere typified.

These are all “remnants of paganism” we are told- traces “of the superstitions of old, which, like the owls and bats in a dark subterranean [cave], flew away to return no more before the glorious light of Christianity”- a statement but too easy of refutation. If the author of the article “Cultural-historical Essay” has collected hundreds of instances to show that not only the Christians of old but even the modern

Christians have preserved the number *seven*, and as sacredly as it ever was before, there might be found in reality *thousands*. To begin with the astronomical and religious calculation of old of the pagan Romans, who divided the week into *seven* days, and held the *seventh* day as the most sacred, the *Sol* or *Sun*-day of Jupiter, and to which all the Christian nations- especially the Protestants- make *puja* to this day. If perchance, we are answered that it is not from the pagan Romans but from the monotheistic Jews that we have it, then why is not the Saturday or the real “Sabbath” kept instead of the Sunday, or *Sol's* day?

If in the *Ramayana* *seven* yards are mentioned in the residences of the Indian kings; and *seven* gates generally led to the famous temples and cities of old, then why should the Frieslanders have in the tenth century of the Christian era strictly adhered to the number *seven* in dividing their provinces, and insisted upon paying *seven* “pfennings” of contribution? The Holy Roman and Christian Empire had *seven* *Kurfursts* or Electors. The Hungarians emigrated under the leadership of *seven* dukes and founded *seven* towns, now called *Semigradye* (Transylvania). If pagan Rome was built on the *seven* Hills, Constantinople had *seven* names- Byzantium, Antonia, New Rome, the town of Constantine, The Separator of the World's Parts, The Treasure of Islamd, Stamboul- and was also called the city of *seven* Hills, and the city of *seven* towers as an adjunct to others. With the Mussulmans “it was besieged *seven* times and taken after *seven* weeks by the *seventh* of the Osman Sultans.” In the ideas of the Eastern peoples, the *seven* planetary spheres are represented by the *seven* rings worn by the women on *seven* parts of the body- the head, the neck, the hands, the feet, in the ears, in the nose, around the waist- and these *seven* rings or circles are presented to this time by the Eastern suitors to their brides; the beauty of the woman consisting in the Persian songs of *seven* charms.

The *seven* planets ever remaining at an equal distance from each other, and rotating in the same path, hence, the idea suggested by this motion, of the eternal harmony of the universe. In this connection the number *seven* became especially sacred with them, and ever preserved its importance with the astrologers. The Pythagoreans considered the figure *seven* as the image and model of the divine order and harmony in nature. It was the number containing twice the sacred number *three* of the “*triad*”, to which the “*one*” or the divine *monad* was added: $3 + 1 + 3$. As the harmony of nature sounds on the key-board of space, between the

seven planets, so the harmony of audible sound takes place on a smaller plan within the musical scale of the ever-recurring *seven* tones. Hence, *seven* pipes in the syrinx of the god Pan (or Nature, their gradually diminishing proportion of shape representing the distance between the planets and between the latter and the earth- and, the *seven* stringed lyre of Apollo. Consisting of a union between the number *three* (the symbol of the divine triad with all and every people, Christian as well as pagans) and of *four* (the symbol of the cosmic forces or elements), the number *seven* points out symbolically to the union of the Deity with the universe; this Pythagorean idea was applied by the Christians- especially during the Middle Ages- who largely used the number *seven* in the symbolism of their sacred architecture. So, for instance, the famous Cathedral of Cologne and the Dominican Church at Regensburg display this number in the smallest architectural details.

No less an importance has this mystical number in the world of intellect, and philosophy. Greece had *seven* sages, the Christian Middle Ages *seven* free arts (grammar, rhetoric, dialectics, arithmetic, geometry, music, astronomy). The (Mohammedan) Sheik-ul-Islam calls in for very important meeting *seven* "ulemas". In the Middle Ages an oath had to be taken before *seven* witnesses, and the one to whom it was administered was sprinkled *seven* times with blood. The processions around the temples went *seven* times, and the devotees had to kneel *seven* times before uttering a vow. The Mohammedan pilgrims turn around Kaaba *seven* times, at their arrival. The sacred vessels were made of gold and silver purified *seven* times. The localities of the old German tribunals were designated by *seven* trees, under which were placed *seven* "Schoffers" (judges) who required *seven* witnesses. The criminal was threatened with a *seven*-fold punishment, and a *seven*-fold reward was promised to the virtuous. Everyone knows the great importance placed in the West on the *seventh* son of a *seventh* son. All the mythic personages are generally endowed with *seven* sons. In Germany, the king and now the emperor cannot refuse to stand as god-father to a *seventh* son, if he be even a beggar. In the East in making up for a quarrel or signing a treaty of peace, the rulers exchange either *seven* or forty nine (7×7) presents.

To attempt to cite all the things included in this mystical number would require a library. We will close by quoting but a few more from the region of the demoniacal. According to authorities in those matters- the Christian dergy of old- a contract with the devil had

to contain *seven* paragraphs, was concluded for *seven* years and signed by the contractor *seven* times; all the magical drinks prepared with the help of the enemy of man consisted of *seven* herbs; that lottery ticket wins, which is drawn out by a *seven* year old child. Legendary wars lasted *seven* years, *seven* months and *seven* days; and the combatant heroes number *seven*, *seventy*, *seven hundred*, *seven thousand*, and *seventy thousand*. The princesses in the fairy tales remained *seven* years under a spell, and the boots of the famous cat- the Marquis de Carbas- were *seven-leagued*. The ancients divided the human frame into *seven* parts; the head, the chest, the stomach, two hands and two feet; and man's life was divided into *seven* periods. A baby begins teething in the *seventh* month; a child begins to sit after fourteen months (2×7); begins to walk after *twenty-one* months (3×7); to speak after *twenty-eight* months (4×7); leaves off sucking after *thirty-five* (5×7); at *fourteen* years (2×7) he begins to finally form himself; at *twenty-one* (3×7) he ceases growing. The average height of a man, before mankind degenerated, was *seven* feet; hence the old Western laws ordering the garden walls to be *seven* feet high. The education of the boys began with the Spartans and the old Persians at the age of *seven*. And in the Christian religions- with the Roman Catholics and the Greeks- the child is not held responsible for any crime till he is *seven*, and it is the proper age for him to go to confession.

If the Hindus will think of their Manu and recall what the old Sastras contain, beyond doubt they will find the origin of all this symbolism. Nowhere did the number *seven* play so prominent a part as with the old Aryas in India. We have but to think of the *seven* sages- the *Sapta-Rishis*; the *Saptas-Lokas*- the *seven* worlds; the *Sapta-Puras*-the *seven* holy cities; the *Sapta-Dvipas*-the *seven* holy islands; the *Sapta-Samudras*- the *seven* holy seas; the *Sapta-Parvatas*- the *seven* holy mountains; the *Sapta-Arnyyas*- the *seven* deserts; the *Sapta-Vrikshas*- the *seven* sacred trees; and so on, to see the probability of the hypothesis. The Aryas *never* borrowed anything, nor did the Brahmans, who were too proud and exclusive for that. Whence, then, the mystery and sacredness of the number *seven*.

From *Collected writings of H.P.B.- Vol. II- Page 408*

Life is more than permutation in the DNA molecule as the Fifth Symnphony is more than the vibrating air.

Karl Meninger from his book- *The Vital Balance*