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Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy resides in the *Buddhi*; latent—when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of "Manas" and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthly: and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development.

—MAHATMA K. H.

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- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



*There Is No Religion Higher than Truth*

BOMBAY, 17th July, 1940.

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# AUM

# THE THEOSOPHICAL MOVEMENT

BOMBAY, 17th July 1940.

VOL. X. No. 9

## STUDIES IN THE VOICE OF THE SILENCE

### I.—THE WANDERING HEART

The downfall of every civilization is caused by the weak morals of those who live in and by it. False knowledge or misuse of knowledge generally accompanies weakened morals. An unbalanced relation between knowledge and ethics brings about a critical stage which, if not promptly attended to, results in death. Historical examples—the Roman Empire for one—will occur to any reader. War plays a part in the destruction and the reconstruction of civilizations. From the days of the *Mahabharata* down to our own times we come upon the phenomenon of unbalance between mental capacity and moral responsibility, competition leading to war and wars, then destruction. The destruction of the entire Kshatriya caste took place on Kurukshetra—an event which has a lesson for us all who are witnessing the sinking of European civilization.

Only a few in every century perceive the necessity of maintaining in their own lives the balance between knowledge and love, between head and heart. The great majority show an unbalance—feelings alone without light of Wisdom predominate in one portion of the majority, while in the other head-learning without soul-wisdom, without compassion and philanthropy and sacrifice, works havoc. Religious feeling without knowledge is a curse which develops fanaticism, hatred and war; knowledge devoid of a spiritual basis soon develops into false knowledge which begets arrogance, enmity and war. Only a few, a small minority in any century, are Esotericists—not enquirers nominally interested in the Occult but real students learning to practise and to promulgate the grand doctrines of the Science of Life. Their task is to produce that balance between knowledge and ethics in their own constitution without which there can be neither the gaining of enlightenment nor the practice of altruism for the good of all.

For these few H. P. B. produced the book called *The Voice of the Silence*, dedicating it to them. In the Preface to that priceless little volume she writes that she offers three Fragments and that more could not be given “to a world too selfish and too much attached to objects of sense to be in any way prepared to receive such exalted ethics in the right spirit”.

Those only who are serious and sincere about moulding their own minds will make use of the book. As H. P. B. writes :

Unless a man perseveres seriously in the pursuit of self-knowledge, he will never lend a willing ear to advice of this nature.

Esoteric Philosophy has always taught the art of all-round development—a healthy mind in a healthy body; but also, it has always taught that the course of unfoldment is from within without, and that therefore mind and not body should be the starting point, and that motive and not method should receive primary consideration. Not that body and method were neglected, but ever and always mind and motive were made the starting point. This is the burden of the *Gita*, of the doctrines of the Buddha, of the teachings of Jesus.

Those who have made friends with *The Voice of the Silence* have noted that it too gives primary importance to the training of the mind, with the right motive. In these four articles we shall consider the place of the motive and the activity of the mind as taught in the three Fragments, each of which should be considered as an independent unit. While there is, of course, an intimate interdependence between them, we should not consider the third Fragment to be in line of succession to the second,

nor the latter as a continuation of the teaching of the first. Each emphasises a particular aspect of the Truth, of the Way and the Path; each has its own message. One is not superior to the other any more than blue as a primary colour is superior to yellow or inferior to red.

Like all Occult treatises *The Voice of the Silence* is written in a cipher and yields more than one meaning, for there are more than one key to be used in deciphering a profound cipher. The neophyte at his stage, the adept at his, use the teachings, for growth as for service—for growth through service. H. P. B. has made “a judicious selection” for “the few real mystics” of the era to which she came, who recognized her and its worth. For students of the modern generation the book has the same message and offers the same benefits; for them too the formulation of the motive and the training of the mind form the first step.

A phrase of H. P. B.'s might well be used as a touchstone to determine the nature of our motive for assaying the task of gaining self-knowledge and attempting self-improvement. In *The Key to Theosophy*, commenting upon ascetic practices H. P. B. speaks of “what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow”: what we think greatly depends on what we feel, and we can determine the character of our feelings by noticing the desires which arise from roots so firmly embedded in the soil of the personality. “What desires he encourages in his mind”—what desires he “allows to take root”, what desires he allows “to grow”—this will reveal the motive he harbours. Very often our motives are hidden from us and on the score of motive many fail ere they begin. The Master K. H. once wrote :—

The first and chief consideration in determining us to accept or reject your offer lies in the inner motive which propels you to seek our instructions, and in a certain sense—our guidance.

We have to learn to distinguish between inner or real and outer or superficial motive. Again, the same Master points out that “our Eastern ideas about ‘motives’, and ‘truthfulness’, and ‘honesty’ differ considerably from your ideas in the West”. In India, most of the “educated” have Western minds—to be more precise, Eurasian minds—and they suffer from the same limitations as Western-born men and women. The Eastern idea of motive is a profound one, and in ascertaining our motive

we must take time and have to be careful, judicious, alert and attentive.

While it is true that motive is everything, we must never overlook the clear teaching of history that “good motive without knowledge makes sorry work sometimes”. Mr. Crosbie continues :—

All down the ages there is a record of good motive, but power and zeal misused, for want of knowledge. Theosophy is the path of knowledge. It was given out in order, among other things that good motive and wisdom might go hand in hand.

On the plane of motive the student's attention is drawn from the beginning to the ideals of the higher life. Not entanglement in the world of matter through ambition and the like, but a withdrawal and a consequent complete emancipation from the universe of Illusion—*Maya* and its Play—*Lila*. The student has to choose between sense-life and soul-life, and when he is sufficiently confirmed in his higher desire to live as a soul, subduing the senses, he is presented with another, the grandest ideal humanity has ever known—Renunciation. Soul-culture leads the practitioner to the idea of Liberation, a state so much desired by the afflicted—by hearts laden with sorrow, by heads full of confusion. Having seen the cause of disease, having drunk the potion of cure, who would want to continue hospital life? Having perceived the degradation of a prostitute's life, who would want to live in a house of prostitution? Having recognized the world as a vast lunatic asylum who would want to dwell therein, and not run away from it? Even a little knowledge of Theosophy shows to the thoughtful and earnest student that this world is like unto a hospital, full of the ailing and the scrofulous; that men and women in their millions prostitute their minds and their hearts; that the world is full of moonstruck neurotics who rush about hither and thither fancying themselves sane and sound. The Theosophical student registers that to be of this world is to seek disease, to prostitute powers, to become mad; “Let me have none of these”, he says. Thus for more than one life the student fixes his mind on Liberation and his motive in leading the higher life is to free himself from “the world, the flesh, and the devil”. *The Voice of the Silence* recognizes the place of the Path of Liberation—the conquest of Nirvana.

For many centuries the ideal of Liberation has inspired generations of mystics, and here in India especially the desire for Moksha and to reach

Nirvana has become the supreme, nay, the only goal of spiritual striving. The great Buddha taught the Path of Renunciation and exemplified the teaching in his own life. Says H. P. B. :—

Esoteric teachings claim that he renounced Nirvâna and gave up the Dharmakâya vesture to remain a "Buddha of Compassion" within the reach of the miseries of this world.

With the passing away of His pure Teachings from the land of His birth, the concept of Moksha prevailed in India as the sole ideal, submerging that of Renunciation. Nowhere is the Teaching of the Path of Renunciation so clearly formulated, nowhere are its functions and objectives so profoundly contrasted with those of the other Path, as in *The Voice of the Silence*. One of the missions of H. P. B.'s incarnation was not only to point to this forgotten truth, but further, to arouse in as many hearts as possible the aspiration to tread the Path of Renunciation. Therefore among the only three Fragments she gave to the public world is that of "The Two Paths" and among "the few" must arise those who will undertake the culture of the heart necessary for the treading of that path. The attractions inherent in the ideal of renunciation are so powerful and potent as well as patent that most among "the few" hastily say to themselves, "I will tread the Path of Renunciation." They overlook that special preparation is needed for that task and that between the great service of the Renouncers and the desire, however ardent, of the aspirant to love and to help his fellows there is a difference not only of degree but of kind—of quality. To acquire the wisdom necessary for that Path takes time and especial effort ; and this is possible through Chelaship, not as it is understood in the religious and mystical world, but as it is understood in Occultism and Esoteric Philosophy. A special kind of training and development is necessary to walk the Way of Renunciation : it is the renouncing not only of the world of matter but also of the world of spirit ; not of life in form only but also of life eternal. It is freedom from the bondage of passion which every Emancipated Soul enjoys but further it is acceptance of the Bondage of Compassion which the mukta does not accept.

The training of the Probationer includes the unfoldment of the right motive which the ideal of the Path of Renunciation presents. Chelaship implies the treading of that Path and the displacement of other motives—including that of Liberation—by the One Motive, the real inner motive, of which all outer motives should be but expressions and emanations. The choice comes at the end, but that

choice is the culmination of innumerable choices made by the soul—from the stage of the Probationer to that of the Adept.

If we encourage in our mind the desire to renounce, if we nourish it that it may take root and grow, we will be getting the necessary training for acquiring the Right Motive. That training is not in mere resolve and verbal repetition of the famous Pledge of Kwan-Yin, but a remembrance of it during the performance of daily duties. The Great Renouncer does not rush to help here, there and everywhere, but "ever protects and watches over Humanity within Karmic limits". This implies knowledge, especially of the Law of Cycles and "the ultimate divisions of time". That is why H. P. B. says that "it is easy to become a Theosophist... But it is quite another matter to put oneself upon the path which leads to the knowledge of what is good to do, as to the right discrimination of good from evil." (Students will do well to reflect upon the differentiation made by H. P. B.—*Raja-Yoga*, p. 17 ; it is not easy to become a Theosophist, only comparatively less difficult ; the path of the Esotericist "leads a man to that power through which he can do the good he desires, often without even apparently lifting a finger".)

The cultivation of Right Motive takes more than one life : the control of the wandering mind is a necessity universally recognized but how many think of the wandering heart ? When the heart has been steadied concentration of mind becomes easy, for an objective has been found. The mind gathers itself together and makes the objective its centre ; but without a goal or an objective the mind can never gain one-pointedness. Many and varied are men's objectives in life, and the student of Theosophy is no exception to the rule. If he determines his objective to be neither the bliss of Nirvana nor the developing of siddhis, low or high, nor achieving success in this or that sphere, but letting everything go, to tread the Path of Renunciation, disciplining himself for the life of *spiritual* service of Orphan Humanity, then he has found the correct objective, the Right Motive essential for the life of Chelaship. Once an aspirant resolves to follow the Right Motive, it, whether he remembers it or not, will affect his life and force him to work for humanity in one way or another. Directly he attempts to gain spiritual benefit selfishly instead of trying to help his brothers, he will feel the inner call to work, which cannot be evaded. For the Great Choice, his time will come ; but its coming will be hastened as he remains faithful to the great Choice of his present incarnation—to endeavour to make Theosophy a Living Power in his Life.

## TWO SELVES IN MAN AND HIS GOD

Two birds, fast bound companions, perch on the same tree ; one eats sweet fruits but the other looks on [It is the Tree of Life] and the person who eats the fruits of experience becomes deluded and grieves for his impotence. But when he beholds the other sitting in contentment, the great Lord, he becomes free from sorrow.—*Mundaka Upanishad*.

[There is] the Unborn Female of three hues—white, red, black—who produces many creatures of the three colours. With her is the Unborn Male enjoying his bliss. Another unborn male leaves her after having had his delight.—*Svetasvatara Upanishad*.

Between man and the animal... there is the impassable abyss of Mentality and Self-consciousness. What is human mind in its higher aspect, whence comes it, if it is not a portion of the essence of a higher Being : one from a higher and divine plane ? Can man—a god in the animal form—be the product of Material Nature by evolution alone, even as is the animal, which differs from man in external shape, but by no means in the materials of its physical fabric, and is informed by the same, though undeveloped, Monad—seeing that the intellectual potentialities of the two differ as the Sun does from the Glow-worm ? And what is it that creates such difference unless man is an animal *plus a living god* within his physical shell ? Let us pause and ask ourselves seriously the question, regardless of the vagaries and sophisms of both the materialistic and the psychological modern sciences.—*The Secret Doctrine*, II. 81.

Of all the multitudinous forms of Life in the Universe so full of marvel and mystery, man is the most puzzling. The penetrator of heaven and earth stands bewildered before one riddle—himself. Century after century, all is changing, everything is progressing ; one thing only changes not—*race nature*. With individuals it is different. Individual depths of brutality and callousness have produced a crop of soul-less men ; individual heights of aspiration and effort have transformed many a sinner into a saint. Higher than angel may man lift his lot, and sinks he lower than the worm or gnat.

What is the nature of man—divine or demoniac ? What is the line of his heredity—spiritual and angelic or material and beastly ? Religion points to the former—and is on the side of the Angels. Science asserts the latter and traces man's origin to the kingdom of the beast. Theosophy, which is a *verified* not a speculative philosophy, teaches a doctrine which present day religions have forgotten and modern science has not yet discovered. Says *The Secret Doctrine* :—

No Occultist would deny that man—no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal—is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations ; but he puts the case differently.

It is not against zoological and anthropological discoveries, based on the fossils of man and animal that every mystic and believer in a divine soul inwardly revolts, but only against the uncalled-for conclusions built on preconceived theories and made to fit in with certain prejudices.

The inner man, the Self-conscious Thinker, is not a beast in human body but a fallen God imprisoned in a form. In this corporeal envelope there

are animal-like tendencies—which come in direct conflict with the expressions of the imprisoned entity. And so the human and the animal strive for supremacy in every breast. As man progresses the animal weakens ; this progress is a series of awakenings, and at one stage of his growth man is impelled to question the meaning and purpose of life. It is such a stirring of the living God in the physical shell that impelled Elizabeth Barrett Browning to ask and to ponder :—

We sow the glebe, we reap the corn,  
We build the house where we may rest,  
And then, at moments, suddenly,  
We look up to the great wide sky,  
Inquiring wherefore we were born...  
For earnest or for jest ?

The senses folding thick and dark  
About the stifed soul within,  
We guess diviner things beyond,  
And yearn to them with yearning fond ;  
We strike out blindly to a mark  
Believed in, but not seen.

Sensing the two selves in man is a fairly common experience ; acquisition of knowledge about their origin, relationship and destiny, somewhat rare. Poets and mystics feel the presence of something divine in themselves, and of the demoniac which obscures and diminishes that feeling. The philosophers reason about the nature of the inner self, about the genesis of the lower and animal self in man, but neither vague feeling nor personal reasoning has brought surety of knowledge to either class.

Mystical poets take one step more—overpowered by the lower they repent and appeal as does Archibald Lampman or derive strength from the confidence as does Edmond Holmes.

The God within my soul hath slept,  
 And I have shamed the nobler rule,  
 O Master, I have whined and crept ;  
 O Spirit, I have played the fool.  
 Like him of old upon whose head  
 His follies hung in dark arrears,  
 I groan and travail in my bed,  
 And water it with bitter tears.

That is regret and repentance, and here is confidence of Edmond Holmes, who in his sonnet "La Vie Profonde" recognises the existence of these two selves, the "surface self" and the "true Self" :—

Hemmed in by petty thoughts and petty things,  
 Intent on toys and trifles all my years,  
 Pleased by life's gauds, pained by its pricks and stings,  
 Swayed by ignoble hopes, ignoble fears ;  
 Threading life's tangled maze without life's clue  
 Busy with means, yet heedless of their ends,  
 Lost to all sense of what is real and true,  
 Blind to the goal to which all Nature tends :—  
 Such is my surface self ; but deep beneath,  
 A mighty actor on a world-wide stage,  
 Crowned with all knowledge, lord of life and death,  
 Sure of my aim, sure of my heritage,—  
 I—the true self—live on, in self's despite,  
 That 'life profound' whose darkness is God's light.

Neither of the experiences is altogether fruitless. In numerous ways the appeal to or remembrance of the divine in man brings about an awakening, and in the process of time a desire to seek the truth arises ; for example, in Lampman the regret is followed by the ardent turning of the Soul towards the Divine.

O Master Spirit of the world,  
 Grant me to know, to seek, to find,  
 In some small measure though it be,  
 Emerging from the waste and blind,  
 The clearer self, the grander me.

Mere aspiration, however, is not enough ; but once the aspiration is born, by a straight path or by devious turnings, the man perceives the position described in Theosophical philosophy.

It is the identification of the human soul with external sensations and impressions that is the creator of the dire heresy of separateness, the root cause of all evil and imperfection. The first step in the spiritual life is the recognition by the Perceiver that he is not any nor all of his perceptions. This detachment from the impermanent and the unreal must proceed *pari passu* with attachment to the Permanent and the Real—the two go together ; one cannot be accomplished without the other. But attachment to the Real in no sense implies theological "worship". The way of theology—Western or Eastern—and the Path of Theosophy are diametrically opposed ; they can never meet. The adherents of the former petition and propitiate an anthropomorphic God—the followers of the latter seek their Higher Self through action based on the recognition of the Oneness of Life, for the Self of each is the Self of all. "There dwelleth in the

heart of every creature, O Arjuna, the Master, *Ishwara*" teaches Krishna in the *Bhagavad-Gita*.

Many, many are the men and women in every country who, while professing a creed, are yet above it, for they have broken through the prison-house of dogma into the illimitable expanse of free-thought. To such unrecognised Theosophists H. P. B. refers when she states :—

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.

It is this "inspiration" which enables the progressing Soul to take the position of Emily Brontë in the following stanzas, in which there is neither evasion nor propitiation of the Higher, but a courageous affirmation that God is "within my breast" and outer creeds are vain :—

No coward soul is mine,  
 No trembler in the world's storm-troubled sphere :  
 I see Heaven's glories shine,  
 And faith shines equal, arming me from fear.

O God within my breast,  
 Almighty, ever-present Deity  
 Life—that in me has rest,  
 As I—undying Life—have power in Thee.

Vain are the thousand creeds  
 That move men's hearts ; unutterably vain,  
 Worthless as withered weeds,  
 Or idlest froth amid the boundless main,

To waken doubt in one  
 Holding so fast by thine infinity ;  
 So surely anchor'd on  
 The steadfast rock of immortality.

The upward march of the soul is a series of stages towards an ever-growing perfectibility. But every change for the better, every progressive awakening, is preceded by proportionate suffering.

The "original thinker" with "an inspiration of his own" comes to recognize that he must develop the will to achieve, the wisdom to plan ; while he finds will ready at hand he is without knowledge, and in search of more definite knowledge he meets with the wisdom of the Eastern Sages, which is to be found in modern Theosophy. He finds that man regards himself as an isolated being, apart from Great Nature, in which he lives and labours. Theosophy teaches that man is no special creation, but the finished product of natural evolution, and that Living Nature is composed of Spirit and Matter. These two are not independent realities, but interdependent aspects of that which is neither Spirit nor Matter but verily the Root and Container of these. Man is That—ensphered as Spirit and enveloped in Matter. Therefore Man is triune and is referred to in the *Gita* :—

There are two kinds of beings in the world, the one divisible, the other indivisible; the divisible is all things and the creatures, the indivisible is called Kûtastha, or he who standeth on high unaffected. But there is another spirit designated as the Supreme Spirit—Paramâtma—which permeates and sustains the three worlds.

Atma-Buddhi, the Higher Self, corresponds to Paramâtma; Manas, the Inner Ego, corresponds to Kûtastha, the indivisible; and even when it emanates a ray which is the basis of the ephemeral personality it is not Manas who separates itself from its ray, but the latter under the influence of tanhaic elementals fancies itself as separate and sometimes tears itself from the parent Manas. These tanhaic elementals form the divisible man. The Higher Self, Atma-Buddhi, is one with Paramâtma; when Manas succeeds in inducing in its ray first the feeling and then the knowledge of its indivisible nature whereby that ray influences and controls the tanhaic elemental lives, Purshottama, Uttama Purusha, the Superior Man, is born.

The second great idea, one of practical importance, related to the tanhaic elementals of the personality, is this: One of the main differences between the infant science of the West and the age-old psychology of the East is that while the former refers solely to mental states, the latter classifies the *moral* states, treating the mental states as mere effects produced by moral conditions. From this it is only a step to deduce that human desires form the balance principle from which the ways go up or down; that it is the basis of action, the cause of rebirth, the mover of the will. The *Brihadaranyaka Upanishad* states (IV, iv, 5-6):—

Forsooth, of desires is a person made. As is his desire, such is his resolve; as is his resolve, such the actions he performs; as are his actions (Karma) such he verily becomes.

Where one's mind is attached  
There goes the Self through action.  
Obtaining the end of his actions  
Whatever they be, of his world,  
He returns from that other world  
To this world of action.

The force of Kama—passion and personal desire—can through transmutation be resolved into its primordial element Kama-Deva, Compassion—an all-embracing desire for universal good and love for all that lives and feels, needs help and kindness. Kama is the link connecting the soul to the three Gunas of Prakriti. The quality of Tamas represents the selfishness of ignorance, folly, idleness, delusion. Rajas manifests as self-assertion and inordinate desire for possessions of any and every kind. Even Satwa is but exalted selfishness when

it is expressed as love of knowledge, of goodness and pleasantness for one's own sake, or the doing of righteous acts for the reward which follows them. All these three qualities bind the imperishable soul to the body. The Upanishad continues that he who would be the Knower of Atman must first obtain freedom from *personal* desires.

Desires lodge in the heart.  
When all such are set free,  
Thus the mortal becomes immortal  
Thus Brahman is attained.

That Atman is to be obtained by meditation on truth, by acquiring Wisdom, by practising Brahmacharya, *i.e.*, Chastity of thought and feeling, of word and deed. Ardent practitioners doing away with their imperfections behold within their bodies the Light of Atman. The English echo of this teaching is enshrined in "A Meditation" by Paul Hookman:—

The Self is Peace; that Self am I.  
The Self is Strength; that Self am I.  
What needs this trembling strife  
With phantom threats of Form and Time and Space?  
Could once my Life  
Be shorn of their illusion, and efface  
From its clear heaven that stormful imagery,  
My Self were seen  
An Essence free, unchanging, strong, serene.

Why is an emanation of the "Self" of Peace and Strength, a ray of the "Atman consisting of Light" imprisoned in Matter, and enveloped by the Maya of Form and Time and Space? Because the Spiritual must *acquire Divinity*—the Immortal obtain *conscious Immortality*. There can be no manifestation of individual consciousness except in and through a vehicle of Matter. Only by comparison of the finite with the infinite can man learn to discern the Real from the false, the ever-fleeting from the Ever-lasting. Says H. P. B.:—

Light would be incomprehensible without darkness to make it manifest by contrast—good would be no longer good without evil to show the priceless nature of the boon; and so personal virtue could claim no merit unless it had passed through the furnace of temptation.

The stumbling block on the path of the aspirant is not matter but his *attachment* to matter—not the universe of Form and Time and Space, but his *attitude towards* it—not the fact of experiencing sensations and impressions, but the failure to *evaluate* that which is experienced. What is needed is a calm indifference for but a just appreciation of everything that constitutes the objective transitory world in its relation with and to the invisible regions. When we begin acting from within instead of ever following impulses from without, we begin to realise that the suffering which is ours is not only what we deserve, but what we

need, as an opportunity for gaining strength and knowledge. "A Meditation" ends with the realisation that every death pang of the personality is a growing-pain of the soul—a step towards freedom from the whirling wheel of compulsory rebirth.

To know no suffering can beset  
Our lives, that is not due,  
That is not forged by our own act and will ;  
Calmly to view  
Whate'er betide of seeming good or ill  
The worst we can conceive but pays some debt,  
Or breaks some seal,  
To free us from the bondage of the Wheel.

While material forms are evanescent, matter itself as an aspect of the One Principle is eternal and contains the potentiality of Divinity. As the Christos within radiates more and more of its light upon the human tabernacle, its animal tendencies die—its angelic powers fructify. John Byrom recognises this befriending of the Self by the Self :

This is the greatest Trial ; 'tis the Fight  
Which Christ, with His internal Love and Light,  
Maintains within man's Nature, to dispel  
God's anger, Satan, Sin, and Death, and Hell ;  
The human Self, or Serpent, to devour,  
And raise an Angel from it by His Pow'r.

The Unmanifested is with difficulty attained by corporeal beings. "To meditate on the Higher Self is difficult. Seek then the Bridge—the Masters" advised Mr. Judge. That is the way. The image of the Master is the magnet that will draw out the Divine Lord from the Lotus of the Heart. That image is the product of Ideas obtained from the Wisdom of the Wise. Modern civilization centres its attention on physical plane action ; ancient Aryavarta stressed the importance of thought and feeling as the maker of man and the builder of his destiny. *The Mundaka Upanishad* teaches :

Whatever world a man of purified nature clearly conceives in his mind, that world he wins ; whatever desires he desires for himself, those desires he obtains. Therefore he who is desirous of common welfare should praise the Knower of Atman.

An interesting account of a prophetic dream appears in *The Life Story of H. R. H. Princess Louise, Duchess of Argyll*, by Mr. David Duff. Her husband, the Marquis of Lorne, while yachting in the Hebrides in June 1878 dreamt that he was with Lord Beaconsfield (Disraeli) and that he was smiling at him and asking him if he would accept one of the great Viceroyalties. After his return to London a few weeks later Lord Lorne was invited to call on Disraeli.

They talked for a while about "Dizzy's" health, about Osborne, and about the weather, and Lord Lorne congratulated the statesman on his achievements at the Congress of the Powers at Berlin in June. Then there was a silence, and Lord Lorne waited for the words he

knew must come. "Dizzy" stood up and began talking quickly. One of "our great Viceroyalties" was vacant, and he wished Lord Lorne to take it.

He did, and became Governor-General of Canada.

The vaunted Western culture is on trial for its life by the famous ancient method of ordeal by fire. Only such stainless purity as Sita's could pass unscathed through that ordeal ! All that is sham, tawdry, meretricious, all cant and all hypocrisy are threatened with destruction in this flame.

It is nearly two thousand years since the Christian Teacher described in His Sermon on the Mount how the house that was built upon the sand fell when "the rain descended, and the floods came, and the winds blew, and beat upon that house...and great was the fall of it". Mr. Malcolm Muggeridge in *Time and Tide* for 20th April stresses the inevitability of the collapse of any human society which is not founded on reality.

On falsity nothing can be built but pretence ; in falsity there is no strength whatever arms and wealth may be at its disposal.

And what was the falsity of the Western civilization when the storm broke !

Never before had so much knowledge been made available, never had ignorance been so abysmal ; never before had thought been so scientific, never had superstition been so crude and easily believed ; never before had been heard so many and so warm protestations of devotion to freedom, prosperity, progress, all good things, never had men been so enslaved and deceived. In spite of new civilization...wonders duly performed, people's voice duly heard, with relentless inevitability, like a sleep-walker approaching a chasm down which he must fall, we have moved nearer and nearer towards, now at last have almost reached, an unexpected goal—destruction, all energies spent on destroying, all purpose directed to that end.

It had to be. When the foundation is gone, the house must fall. Perhaps ingeniously prop it up for some months, some years even ; perhaps walk airily under its doomed roof loudly insisting that it is as secure as ever it was. Sooner or later it must fall. The foundation of any human society which lasts...must be reality.

Contact has been lost with reality. Men have fancied that they could live by bread alone, but the impossibility of doing so is being forced upon them in pain and suffering which they cannot evade. If only the lesson is learned this terrible ordeal will not have been in vain. As Mr. H. G. Wells once wrote :—

Failure is not failure nor waste wasted if it sweeps away illusion and lights the road to a plan.

## “THE GATES OF GOLD”

[This article was first printed in *The Path*, Vol. III, for May 1888, p. 71, where it appeared over the signature of MOULVIE, one of the pen-names of Mr. Judge.—Eds.]

“When the strong man has crossed the threshold he speaks no more to those at the other (this) side. And even the words he utters when he is outside are so full of mystery, so veiled and profound, that only those who follow in his steps can see the light within them.”

—*Through the Gates of Gold*, p. 19.

He fails to speak *when* he has crossed, because, if he did, they would neither hear nor understand him. All the language he can use when on this side is language based upon experience gained outside the Gates, and when he uses that language, it calls up in the minds of his hearers only the ideas corresponding to the plane they are on and experience they have undergone; for if he speaks of that kind of idea and experience which he has found on the other side, his hearers do not know what is beneath his words, and therefore his utterances seem profound. They are not veiled and profound because he wishes to be a mystic whose words no one can expound, but solely because of the necessities of the case. He is willing and anxious to tell all who wish to know, but cannot convey what he desires, and he is sometimes accused of being unnecessarily vague and misleading.

But there *are* some who pretend to have passed through these Gates and who utter mere nothings, mere juggles of words that cannot be understood because there is nothing behind them rooted in experience. Then the question arises, “How are we to distinguish between these two?”

There are two ways.

1. By having an immense erudition, a profound knowledge of the various and numberless utterances of those known Masters throughout the ages whose words are full of power. But this is obviously an immense and difficult task, one which involves years devoted to reading and a rarely-found retentiveness of memory. So it cannot be the one most useful to us. It is the path of mere book-knowledge.

2. The other mode is by testing those utterances by our intuition. There is scarcely any one who has not got an internal voice—a silent monitor—who, so to say, strikes within us the bell that corresponds to truth, just as a piano’s wires each report the vibrations peculiar to it, but not due to striking the wire itself. It is just as if we had within us a series of wires whose vibrations are all true, but which will not be vibrated except by those words and propositions which are in themselves true. So that false and pretending individual who speaks in veiled language only mere nothing-

ness will never vibrate within us those wires which correspond to truth. But when one who has been to and through those Gates speaks ordinary words really veiling grand ideas, then all the invisible wires within immediately vibrate in unison. The inner monitor has struck them, and we feel that he has said what is true, and whether we understand him or not we feel the power of the vibration and the value of the words we have heard.

Many persons are inclined to doubt the existence in themselves of this intuition, who in fact possess it. It is a common heritage of man, and only needs unselfish effort to develop it. Many selfish men have it in their selfish lives; many a great financier and manager has it and exercises it. This is merely its lowest use and expression.

By constantly referring mentally all propositions to it and thus giving it an opportunity for growth, it will grow and speak soon with no uncertain tones. This is what is meant in old Hindu books by the expression, “a knowledge of the real meaning of sacred books”. It ought to be cultivated because it is one of the first steps in knowing ourselves and understanding others.

In this civilization especially we are inclined to look outside instead of inside ourselves. Nearly all our progress is material and thus superficial. Spirit is neglected or forgotten, while that which is not spirit is enshrined as such. The intuitions of the little child are stifled until at last they are almost lost, leaving the many at the mercy of judgments based upon exterior reason. How, then, can one who has been near the Golden Gates—much more he who passed through them—be other than silent in surroundings where the golden refulgence is unknown or denied? Obligated to use the words of his fellow travellers, he gives them a meaning unknown to them, or detaches them from their accustomed relation. Hence he is sometimes vague, often misleading, seldom properly understood. But not lost are any of these words, for they sound through the ages, and in future eras they will turn themselves into sentences of gold in the hearts of disciples yet to come.

MOULVIE

## MASTERS AND THEIR COMPANIONS

H. P. Blavatsky was the first and only person in the nineteenth century who spoke of the existence of Living Mahatmas, Perfect Men of Wisdom who, possessing the knowledge of the Law of Karma and Cycles, worked with it to help the race of men to a nobler standard of living. She also spoke, first to her own intimate circle of friends and admirers and then to the general public, that those Masters had shouldered the grave responsibility of teaching Their sacred and secret Science to such persons as would pledge themselves to a life of correct performance of duty, of personal sacrifices, of study of Their Wisdom-Religion, its Esoteric Philosophy and its Occult Science so that they might serve their fellow-souls.

Since 1877, when her first book *Isis Unveiled* was published, scores of claimants have arisen who, using her Teachings without acknowledgment, have posed as being the agents of Masters; some have had the hardihood to proclaim themselves Masters. In the Society founded by her also claimants arose, who in pushing themselves forward made short work of her Teachings. The credulous and gullible portion of the public have fallen prey to these claimants—some of whom abused or ignored H. P. B. and her Theosophy, while others exploited her name and position to feather their own psychic nests. During the last fifty years much abuse and many absurdities have gathered round the grand ideal of Living Mahatmas of the Snowy Range. Earnest students of genuine Theosophy have gone astray, more than once in the history of the Theosophical Movement, because they allowed themselves to be misled by claims made, by fanciful notions put forward in serious-looking publications and the like. Again, living at a time when evil is rampant, when might has been triumphing over right, when masses of humanity have been suffering abject poverty, both material and spiritual, some of the kind-hearted among these students have asked, "Why do not the Masters come out to help, to restore order in this chaos of false knowledge and selfish actions?" For such and all other types of sincere minds and kindly hearts we reprint to-day seven contributions borrowed from the old magazines—H. P. B.'s *Theosophist* and Mr. Judge's *Path*.

The first of these sets forth the proposition that these Masters can never be selfish, because of Their nature and Their attainment. The reader will not find any difficulty in concluding that Men of such attainment cannot but be universal beings—with no other religion than that of Brotherhood,

with no other creed than that of Compassion for all mortals, with no other nationality than that of humanity, with the whole world as Their Native Land. Orthodox Hindus, and even other Indians who ought to have known better, have thought and said that Mahatmas could arise only in India or at the most in Asia. Such a notion can never be held by any student of H. P. B.'s Theosophy. Innumerable are the references, long and short, which can be presented to dispel any such sectarian view. We give only two, however, which show, from a particular important angle of vision, that also in the Occident proficient Adepts of Occultism have existed. These two extracts with short comments by H. P. B. are from her *Theosophist*.

Next, for those among aspirants who are waiting for help, guidance and instruction to come from the Masters, we reprint an extract from a private letter which is a pithy statement of what the would-be chela's attitude should be. Then follows an article entitled "Chelas" which deserves more than a casual reading. On the same subject H. P. B. once wrote:—

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last\* pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the *inner man* who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

Masters are universal, not only in space but also in time. If They do not belong to any

\* See "Practical Occultism" in *Raja-Yoga* by H. P. B., p. 17 *et seq.*—EDS.

particular territory on earth, They also do not operate only at certain periods. Some have not quite understood H. P. B.'s reference to Their retirement from the public activity of the last quarter of the last century. All questions and problems which arise to-day have arisen in the past and soon after H. P. B.'s passing a similar question arose. In two articles Mr. Judge has answered in his usual logical, lucid and convincing way this question. If any student-server of the modern generation asks "Are we deserted?" or "Are Masters to be contacted in this twentieth century?" let him ponder over the contents of the sixth and seventh reprints in this collection.

### CAN THE MAHATMAS BE SELFISH?

[This article first appeared in *The Theosophist*, Vol. V, p. 266, for August 1884.—EDS.]

In various writings on occult subjects, it has been stated that *unselfishness* is a *sine qua non* for success in occultism. Or a more correct form of putting it, would be that the development of an unselfish feeling is in itself the primary training which brings with it "knowledge which is power" as a necessary accessory. It is not, therefore, "knowledge", as ordinarily understood, that the occultist works for, but it comes to him as a matter of course, in consequence of his having removed the veil which screens true knowledge from his view. The basis of knowledge exists everywhere, since the phenomenal world furnishes or rather abounds with facts, the causes of which have to be discovered. We see only the *effects* in the *phenomenal* world, for each cause in that world is itself the *effect* of some other cause, and so on; and, therefore, true knowledge consists in getting at the root of all phenomena, and thus arriving at a correct understanding of the *primal* cause, the "rootless root", which is not an effect in its turn. To perceive anything correctly, one can use only those senses or instruments which correspond to the nature of that object. Hence, to comprehend the noumenal, a noumenal sense is a prerequisite; while the transient phenomena can be perceived by senses corresponding to the nature of those phenomena. Occult Philosophy teaches us that the seventh principle is the only eternal Reality, while the rest, belonging as they do to the "world of forms" which are non-permanent, are illusive in the sense that they are transient. To these is limited the phenomenal world which can be taken cognisance of by the senses corresponding to the nature of those six principles. It will thus be clear that it is only the *seventh* sense, which pertains to the *noumenal* world, that can comprehend the Abstract

Reality underlying all phenomena. As this seventh principle is all-pervading, it exists potentially in all of us; and he, who would arrive at true knowledge, has to develop that sense in him, or rather he must remove those evils which obscure its manifestation. All sense of *personality* is limited only to these lower six principles, for the former relates only to the "world of forms". Consequently, true "knowledge" can be obtained only by tearing away all the curtains of *Maya* raised by a sense of *personality* before the *impersonal Atma*. It is only in that *personality* that is centred selfishness, or rather the latter creates the former and *vice versa*, since they mutually act and react upon each other. For, selfishness is that feeling which seeks after the aggrandisement of one's own egotistic personality to the exclusion of others. If, therefore, selfishness limits one to narrow personalities, absolute knowledge is impossible so long as selfishness is not got rid of. So long, however, as we are in this world of phenomena, we cannot be *entirely* rid of a sense of personality, however exalted that feeling may be in the sense that no feeling of *personal* aggrandisement or ambition remains. We are, by our constitution and state of evolution, placed in the "World of Relativity", but as we find that *impersonality* and non-duality is the ultimate end of cosmic evolution, we have to endeavour to work along with Nature, and not place ourselves in opposition to its inherent impulse which must ultimately assert itself. To oppose it, must necessitate suffering, since a weaker force, in its egotism, tries to array itself against the *universal* law. All that the occultist does, is to *hasten* this process, by allowing his Will to act in unison with the Cosmic Will or the Demiurgic Mind, which can be done by successfully checking the vain attempt of *personality* to assert itself in opposition to the former. And since the MAHATMA is but an advanced occultist, who has so far controlled his lower "self" as to hold it more or less in complete subjection to the Cosmic impulse, it is in the nature of things impossible for him to act in any other but an unselfish manner. No sooner does he allow the "personal self" to assert itself, than he ceases to be a MAHATMA. Those, therefore, who being still entangled in the web of the delusive sense of personality charge the MAHATMAS with "selfishness" in withholding "knowledge"—do not consider what they are talking about. The Law of Cosmic evolution is ever operating to achieve its purpose of ultimate unity and to carry the phenomenal into the *noumenal* plane, and the MAHATMAS, being *en rapport* with it, are assisting that purpose. They therefore know best what knowledge is best for mankind at a particular stage of its evolution, and none else is competent to judge of that matter, since

they alone have got to the *basic knowledge* which can determine the right course and exercise proper discrimination. And for us who are yet struggling in the mire of the illusive senses to dictate what knowledge MAHATMAS shall impart to us and how they shall act, is like a street-boy presuming to teach science to Prof. Huxley or politics to Mr. Gladstone. For, it will be evident that, as soon as the least feeling of *selfishness* tries to assert itself, the vision of the spiritual sense, which is the only perception of the MAHATMA, becomes clouded and he loses the "power" which *abstract* "knowledge" alone can confer. Hence, the vigilant watch of the "Will" we have constantly to exercise to prevent our lower nature from coming up to the surface, which it does in our present undeveloped state; and thus extreme activity and not passivity is the essential condition with which the student has to commence. First his activity is directed to check the opposing influence of the "lower self"; and, when that is conquered, his untrammelled Will centred in his higher (real) "self", continues to work most efficaciously and actively in unison with the cosmic ideation in the "Divine Mind".

### THE HERMETIC BRETHERN\*

[This article first appeared in *The Theosophist*, Vol. III, p. 139, for March 1882.—EDS.]

... We of the secret knowledge do wrap ourselves in mystery, to avoid the abjuration and importunity of those who conceive that we cannot be philosophers unless we put our knowledge to some worldly use. There is scarcely one who thinks about us who does not believe that our Society has no existence; because, as he truly declares, he never met any of us. We do not come, as he assuredly expects, to that conspicuous stage, upon which like himself, as he desires the gaze of the vulgar, every fool may enter, winning wonder if the man's appetite be that empty way; and when he has obtained it, crying out, "Lo, this is also vanity!"

"Dr. Edmond Dickenson", says Mr. Hargreave Jennings (*Rosicrucians* pp. 34-35), physician

\* Extracted from *The Rosicrucians* by Hargreave Jennings. (John Camden Hotten, Piccadilly, W. London.) These pages, as the author tells us, "occur in a letter published by some anonymous members of the Rose-Croix, and are adduced in a translation from the Latin by one of the most famous men of the order, who addressed from the University of Oxford about the period of Oliver Cromwell; to which University the great English Rosicrucian, Robertus De Fluctibus (Robert Flood) also belonged in the time of James the First and Charles the First."

to King Charles the Second, a professed seeker of the hermetic knowledge, produced a book entitled *De Quinta Essentia Philosophorum* which was printed at Oxford in 1686 and a second time in 1705. . . . In correspondence with a French adept, the latter explains the reasons why the Brothers of the Rosy Cross concealed themselves. As to the universal medicine, *Elixir Vitæ*, or potable form of the preternatural *menstruum*, he positively asserts that it is in the hands of the 'Illuminated', but that, by the time they discover it, they have ceased to desire its uses, being far above them, and as to life for centuries, being wistful for other things, they decline availing themselves of it. He adds that the adepts are obliged to conceal themselves for the sake of safety, because they would be abandoned in the consolations of the intercourse of this world (if they were not, indeed, exposed to worse risks), supposing that their gifts were proven to the conviction of the bystanders as more than human; when they would become simply abhorrent. Thus, there are excellent reasons for their conduct: they proceed with the utmost caution, and instead of making a display of their powers, as vainglory is the least distinguishing characteristic of these great men, they studiously evade the idea that they have any extraordinary or separate knowledge. They live simply as mere spectators in the world, and they desire to make no disciples, converts, nor confidants. They submit to the obligations of life, and to relationships—\* enjoying the fellowship of none, admiring none, following none, but themselves. They obey all codes, are excellent citizens, and only preserve silence in regard to their own private beliefs, giving the world the benefit of their acquirements up to a certain point; seeking only sympathy at some angles of their multiform character, but shutting out curiosity when they do not wish its imperative eyes. . . . This is the reason that the Rosicrucians pass through the world mostly unnoticed, and that people generally disbelieve that there are such persons; or believe that, if there are, their pretensions are an imposition. It is easy to disregard things which we do not understand. . . ."

We came across the above, the other day, in the course of reading, and copy it to show that the difficulty which our sceptical public feels in crediting the existence of the *trans-Himalayan* recluses is no new thing. The jeering pleasantry of Archdeacon Baly, who told the Church Missionary Convention that "Theosophy was a new religion based on juggling tricks" is but the echo of the sneers of

\* Not at all in every instance: it depends upon the degree of their advancement, their earthly ties snapping one after the other as their new spiritual ones are formed.—ED.

the generations in which Thomas Vaughan, Robert Flood, Count St. Germain, Theophrastus Paracelsus and other "Hermetic" philosophers lived and studied. Our Theosophical Society pays the penalty of its reaffirmation of the Truth of Hermetic Science, not merely in receiving the world's ridicule, but also in having it try to ignore a deal of honest work of the practical sort, which we have done, and are doing.

### A LETTER FROM LOUIS CLAUDE DE SAINT MARTIN

[An extract reprinted from *The Theosophist*, Vol. VI, p. 159, April 1885.—EDS.]

At the end of the last century, Claude de Saint Martin (The unknown philosopher) wrote the following lines, which sound like a prediction of what is now on the way towards fulfilment.

"Perhaps the time is not distant, when Europeans will look eagerly at things which they now treat with distrust or contempt. Their scientific edifice is not so firmly established, that it will not have some revolutions to undergo. They are now beginning to recognise in organic bodies what they call *elective* attraction—an expression which will carry them a long way, notwithstanding the pains they take not to call the truth by its right name.

"The literary wealth of Asia will come to their aid. When they see the treasures which Indian literature begins to open; when they have studied the Mahabharata—a collection of sixteen epic poems, containing one hundred thousand stanzas on the mythology, religion, morals and history of the Indians, etc., they will be struck with the similarity between the opinions of the East and those of the West on the most important subjects.

"In this way some will seek correspondences of languages in alphabets, inscriptions and other monuments; others may discover the grounds of all the fabulous theogonies of the Egyptians, Greeks and Romans, and others again will find remarkable coincidences with the dogmas published within the last centuries in Europe by different spiritualists, who will never be suspected of deriving their ideas from India.

"But while waiting to know more of this theosophic wealth of India, from which I expect more light myself, I must admonish my fellow-men that

it is not in these books more than in any others, to take them beyond speculative philosophy. The radical development of our intimate essence alone can lead us into active spirituality."

### WHEN TO EXPECT SPIRITUAL HELP

[Extract from a private letter in *The Theosophist*, Vol. V, p. 299, September 1884.—EDS.]

"\* \* \* For all men one rule holds good—live the purest and most unselfish life you possibly can—cultivate alike your mind and heart—detach your mind as far as possible from worldly pleasures, worldly desires, worldly objects, and set your heart as undividedly as your strength permits on doing good to all living things. If you thus reach, or have in past lives by similar exertions, reached, a certain stage of spiritual awakenment, you will find others more advanced from whom you will receive encouragement and some little help (though in the main each soul has to work out its own road); if you meet none such, then you know that you have not reached the stage at which such encouragement is desirable, and you have only to persevere in the right path, quite sure that in the inexorable sequence of cause and effect that dominates the universe, you will, if not in this, at least in the next life, reach the gateway that leads to the higher life. The way may seem long and weary—but never despair; it leads to the everlasting condition, and to these sooner or later according to your own exertions and deserts *you* will attain—as all men—not utterly destroyed on the way, and these are few (the time of trial comes later)—do likewise attain.

"Of what I have said before, let me try to give you an illustration. I am very fond of flowers—to those who have worked in certain lines, their beauty and fragrance have higher meanings. I receive a parcel of amaryllis bulbs, destined later to produce some of the loveliest and most gorgeous blooms known, but when received they look like a set of dry, brown, scaled coarse onions, not worthy of a second look. Knowing, however, their innate capacities, I place them carefully in a dry earth in pots and leave them to themselves. I do not water them, for the vital principle in them is still dormant, and were I to try water out of season, to endeavour to stimulate them into premature growth, they would rot—so I leave them to themselves—and weeks and weeks and sometimes months and months pass thus and no change, no progress, is discernible, though all the while in their inner tissues, action and reaction are preparing the way for higher deve-

lopment. But one day, in one of them, I discern a tiny green point, pushing its way between the brown scaly skins that cover the sides of the bulb, and then I know that the period of rest is over, and that of activity is commencing, and that I may *now* begin to water without danger, very sparingly at first, but, as the flower stem rises and the great buds begin to show out, with generous hands.

“So it is with the soul; its inner actions and reactions must have triumphed over its dormancy, and its spiritual aspirations must have pushed their way out of the dry earth of material associations into the clear air of spirituality before the watchers over the progress of their less advanced brethren, can dare to water them, however sparingly, with the water of life. \* \* \* ”

P. G. N.

## CHELAS

[This article first appeared in *The Theosophist*, Vol. VI, p. 1, for October 1884.—Eds.]

Notwithstanding the many articles which have appeared in this magazine upon the above subject, much misunderstanding and many false views seem still to prevail.

What are Chelas, and what are their powers? Have they faults, and in what particular are they different from people who are not Chelas? Is every word uttered by a Chela to be taken as gospel truth?

These questions arise because many persons have entertained very absurd views for a time about Chelas, and when it was found that those views should be changed, the reaction has been in several cases quite violent.

The word “Chela” simply means *a disciple*; but it has become crystallized in the literature of Theosophy and has, in different minds, as many different definitions as the word “God” itself. Some persons have gone so far as to say that when a man is a Chela he is at once put on a plane when each word that he may unfortunately utter is taken down as *ex cathedra*, and he is not allowed the poor privilege of talking like an ordinary person. If it be found out that any such utterance was on his own account and responsibility, he is charged with having misled his hearers.

Now this wrong idea must be corrected once for all. There are Chelas and Chelas, just as there are MAHATMAS and MAHATMAS. There are MAHATMAS in fact who are themselves the Chelas of those who are higher yet. But no one, for an

instant, would confound a Chela who has just begun his troublous journey with that great Chela who is a MAHATMA.

In fact the Chela is an unfortunate man who has entered upon “a path not manifest”, and Krishna says that “that is the most difficult path”.

Instead of being the constant mouthpiece of his Guru, he finds himself left more alone in the world than those who are not Chelas, and his path is surrounded by dangers which would appal many an aspirant, were they depicted in natural colours, so that instead of accepting his Guru and passing an entrance examination with a view to becoming Bachelor of the Art of Occultism under his master’s constant and friendly guidance, he really forces his way into a guarded enclosure, and has from that moment to fight and conquer—or die. Instead of accepting he has to be worthy of acceptance. Nor must he offer himself. One of the Mahatmas has, within the year, written—“Never thrust yourself upon us for Chelaship; wait until it descends upon you.”

And having been accepted as a Chela, it is not true that he is merely the instrument of his Guru. He speaks as ordinary men then as before, and it is only when the master sends by means of the Chela’s Magnetism an actual written letter, that the lookers-on can say that through him a communication came.

It may happen with them, as it does with any author occasionally, that they evolve either true or beautiful utterances, but it must not be therefore concluded that during that utterance the Guru was speaking through the Chela. If there was the germ of a good thought in the mind, the Guru’s influence, like the gentle rain upon the seed, may have caused it to spring into sudden life and abnormally blossom, but that is not the master’s voice. The cases in fact are rare in which the masters speak through a Chela.

The powers of Chelas vary with their progress; and every one should know that if a Chela has any “powers”, he is not permitted to use them save in rare and exceptional cases, and never may he boast of their possession. So it must follow that those who are only beginners have no more or greater power than an ordinary man. Indeed the goal set before the Chela is not the acquisition of psychological power; his chief task is to divest himself of that overmastering sense of personality which is the thick veil that hides from sight our immortal part—the real man. So long as he allows this feeling to remain, just so long will he be fixed at the very door of Occultism, unable to proceed further.

Sentimentality then, is not the equipment for a Chela. His work is hard, his road stony, the end far away. With sentimentality merely he will not advance at all. Is he waiting for the master to bid him show his courage by precipitating himself from a precipice, or by braving the cold Himalayan steeps? False hope; they will not call him thus. And so, as he is not to clothe himself in sentiment, the public must not, when they wish to consider him, throw a false veil of sentimentality over all his actions and words.

Let us therefore, henceforth, see a little more discrimination used in looking at Chelas.

### ARE WE DESERTED?

[This article first appeared in *The Path*, Vol. VI, p. 141, for August 1891.—EDS.]

Following on the departure of H. P. B. from the scene of action, some weak voices in the Society have asked, "Have the Adepts deserted us?" This question has also come from those who are not weak in character, but who certainly do not understand very clearly what the Adepts are or how They work. And in the use of the term "Adept" are included also "Mahatma", "Brothers", "Masters".

That these beings exist we have no manner of doubt, since for those who have studied in the right way plenty of proof has been offered; for others the proofs exist within themselves. The former class has had tangible evidence in the way of letters and appearances of the Adepts before their eyes; the latter long ago concluded that the Masters are necessities of evolution. Those who received proof palpable were those whose Karma and past work entitled them to it; the others, having in previous lives gone through the experience and the argument, now quickly decided that, inasmuch as there are grades of intelligence and wisdom and power below ourselves so there must beyond us be still other grades, all leading up, *ex necessitate rei*, to the Adept or Master of whatever degree.

Now in the Society's ranks there have always been three mental positions held in respect to the question whether or not the Adepts—once admitted as existing—have anything in particular to do with the Theosophical Society. These are, *first*, that they have; *second*, that they have not; *third*, sometimes doubt about it, at others surety that they have,—in fact, wavering.

Those who think that the T. S. Movement is merely a natural development of thought cannot be affected by the present discussion; the first and

third classes are interested in the matter. To those it should at once occur that in the West the idea of the existence of the Adepts and of Their connection with our movement was first brought forward in this century and in our Society by H. P. Blavatsky, who, consistently throughout her career, has declared that the Adepts—whom she was pleased to call her Masters—directed her to engage in this work and have always helped and directed her throughout. That They should so direct her and then desert the Society she founded merely because her body came to its dissolution seems so illogical as to be unthinkable. Many persons have affirmed to the reception of messages in writing from the same Masters, in which They said that some of Their efforts were for the benefit of the T. S. Among these persons we may mention Mr. A. P. Sinnett, who has never abandoned that position, and who to-day possesses a great number of such letters. Why should the unseen founders withdraw Their help when the work of the Society has but just begun to have its due effect upon the age? There seems to be no reasonable reply.

Once that we admit the existence of the Adepts and that They have adopted the T. S. as one of Their agents in this century for disseminating the truth about man and nature, we are bound to suppose that ordinary common-sense rules would govern as to the continuance of help or its withdrawal. Now one of the most obvious conclusions is that the Society should not be deserted until it had accomplished its mission or had utterly failed. Sixteen years of steady work show an enormous effect produced upon the thought of America, Europe and Asia, but that portion of the work has been in the line of fighting against odds and breaking down of opposition, with a beginning in this sixteenth year of an interest in the doctrines brought to the attention of the West by the efforts of our members. From that we must, as reasonable and foresighted beings, deduce the necessity for continuance of assistance. It is plain that our work of clear promulgation and wise building-up is still before us. Why then should the Adepts desert us? Still no reasonable reply can be found.

But considering what we know of the motives and methods held and pursued by the Adepts we cannot for a moment suppose our real founders and constant helpers could yet leave us to fight alone. In letters and messages from Them we read that Their motive is to help the moral—and hence external—progress of humanity, and Their methods to work from *behind the scenes* by means of agents suited for the work. Those letters and messages also say that the agency is not restricted to one person, but that all sincere lovers of truth are used

to that end, whether they know of it or not. The departure of H. P. B. does not remove the other sincere lovers of truth from the scene, nor does it prevent the Adepts from sending messages if needed. Such messages have been received before H. P. B.'s departure by persons in no way connected with her, and have since that sad event also come to encourage those who are entitled to such encouragement. The contents of these are not for the public, nor indeed for anyone save those to whom they have come.

Yet even if no such messages had been received, there is ample evidence, for those who are not blind, of the help of the Masters. For, as They said long ago that the work would be helped, so it has been; no other reason can be given for the increase of the work in America, since the personal effort put forth by the members will not account for the spreading of the movement. And now let it stand as a prophecy made in the messages spoken of, that in the kingdom of Great Britain and in Europe there will in five years be seen a similar spreading of Theosophy. Let no one of us, then, be in any way cast down. As the Masters exist, so They help us; and as we deserve, so will They repay.

W. Q. J.

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#### WILL MASTERS' HELP BE WITHDRAWN IN 1898 UNTIL 1975?

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The theory is widely known among the members of the Society that at the close of each century a spiritual movement is made in the world by the Mahâtâmâs, which begins with the last twenty-five years of the century and does not in that form begin again after the close of twenty-five years until the last quarter of the following period. But this has been exaggerated and much misunderstood. Some, indeed many, go so far as to conclude that then in the course of the next few years the Mahâtâmâs will entirely recede from all work in the world and leave us all to our fate. One person went so far as to argue that it meant the coming of the sixth race in '98, and hence asked how it could be, or what matter it would be, as the sixth race would have sufficient knowledge of itself. But the major part seem to think that no help will be given after that time. I think this is incorrect, and will try to explain it as it was explained to me by the promulgator of the theory, H. P. B.

The Masters are governed by the law of action and reaction, and are wise enough always not to do that which might result in undoing all their prior work. The law of reaction applies as much to the mind of man as to physical things and forces. By going too far at any time with the throwing-out of great force in the mental plane, the consequence would be that a reaction of superstition and evil of all sort would undo everything. Superstition rules yet in the world, and the world is not confined for the Masters to the Western peoples. In the West, following the historical cycles, a great and definite effort is made among the people—for instance, as the Theosophical Society—so as to aid the psychical and spiritual development of man. Among other reasons for not keeping up the display of much force is that if it went too far many unprepared persons whose moral senses are not rightly governed would take up with all our theories and follow them out along the lines of pure selfishness for business and other purposes.

For that reason, among others, H. P. B. began to slacken her phenomena some time before her departure, although to my own certain knowledge she was able to do them to the last, and did do many of them, and some of the most wonderful sort, up to the last. But publicly it was not so. Some have taken on themselves to say that the reason for this alteration was because she came to the conclusion it was a mistake to do them, but I do not believe this at all. It was a part of a well-understood campaign and order.

At the end of the twenty-five years the Masters will not send out in such a wide and sweeping volume the force they send during the twenty-five years. But that does not mean they will withdraw. They will leave the ideas to germinate in the minds of the people at large, but never will they take away from those who deserve it the help that is due and given to all. However, many will have gone on further by that time than others, and to those who have thus gone on from altruism and unselfish devotion to the good of the race continual help and guiding will be given. Many, however, in and out of the T. S. will continue so selfish and personal that they will have to content themselves with what they will get from others and from the general development. H. P. B. was quite definite on this. It agrees with history. During all the centuries there have been many persons who have had direct and valuable help from Masters, and to suppose that at the end of our first twenty-five years all of that will be finished is an absurdity in itself.

W. Q. J.

## Æ AND THEOSOPHY

The meaning of the expression "the living power of Theosophy" unfolds but gradually as the effort is made to study, to apply and to promulgate Theosophy. It is inspiring to see that living power at work in any individual. It was obvious, for example, to all who knew the source of the inspiration of the late George William Russell who was world famous not only as the poet Æ but also for his great practical services to the co-operative movement in Ireland. A tribute to his memory appeared in our issue of August 1935, while the editorial and the leading article in *The Aryan Path* for December of that year, devoted to Æ and his relation to Theosophy from his young manhood until his death, will repay the student's re-perusal. His glowing obituary tribute to Mr. Judge, quoted in that article, is especially noteworthy. The editorial in question was reproduced in part in THE THEOSOPHICAL MOVEMENT for December 1935.

Fresh light is thrown on Æ's early contact with Theosophy in the extracts from his letters to a friend who shared his interests, which are appearing serially in the quarterly *Dublin Magazine*. Even the earliest of these letters leave it in no doubt that in finding the latest restatement of Theosophy he was renewing an acquaintance with knowledge which had been his in prior births.

Æ described himself as having been, when he came to Theosophy, a diffident and an inarticulate youth, but his tremendous earnestness should be a spur to the dilettante student. How many take the search for Truth as seriously as he did when he wrote :—

I can have no friends outside those who are in earnest about life, *in terrible earnest*, tho' I may have many who do not hold my own views.

How prepared was the soil and how quick his response to the Truths which, studied and applied, made him the cheerful, courageous personage of high ideals and distinguished achievements of his later years, is obvious from some of the following extracts from these letters :—

I wish you could make this your motto, it is mine. "There is no religion higher than Truth." If you consider this you will have no fear in advancing, no despair in leaving a creed which may have helped you. There is nothing I find better than this—trust in the universe—the truth must always be best—the truth-seeker gravitates towards the true. It is better to love truth in your heart than to have its form in your mind. But you should not judge of Theosophy from what you have heard me say. A mind so weak and full of faults may well misrepresent the deep sane utterances of ancient truth. You should make a deeper search on your own account. One should always be seeking.

There was a little truth in my first crude guess, which you know, about the nature of God. The results of my idea, which I find was the idea of the mystics of Europe, the Rosicrucians, and the Theosophists of Thibet were almost identical with their results.... I need not tell you that I believe in the grand doctrine of the transmigration of souls from man to man, and that our situation in the world is the result of our actions in a past existence, that every intellect commences the struggle where it left off before, that if I fill myself with poetry at present, in my next life I shall be a poet, that my mystical ideas are the outcome of my thoughts in my last existence. This is called the Law of Karma....

The Bhagavad and Upanishads contain such Godlike fullness of wisdom on all things that I feel the authors must have looked with calm remembrance back thro' a thousand passionate lives full of feverish strife for and with shadows, ere they could have written with such certainty of things which the soul feels to be sure....

The name of Arnold's translation of the Bhagavad-gita is "The Song Celestial".... A much better translation is that by W. Q. Judge.... giving better the subtle meaning of the original than Arnold's loose, though beautiful, metrical version.... I would rather have this one small book than the varied productions of centuries of European thought and imagination. It is the essence of human wisdom, and the human mind has not gone beyond it since....

"Deep in the heart of every creature dwells Iswara the Spirit" says the Bhagavad-Gîtâ ; this Spirit is all pure "ancient constant eternal" but in sending out its rays they become reflected everywhere as they reach the outer centre of consciousness. So its first pure emanation of universal Love getting narrowed in our thoughts becomes personal desire, its quality of Eternal Being becomes egotism or vanity, and so on ; all our vices are perverted virtues ; and the purpose of self analysis is this—to see where the ray became deflected which causes you to be angry, where gentleness becomes weakness and will passion ; having found out this spot of deflection a past thought, we should think again, think it over in the true way, and so that false beginning which perverted the pure stream perishes, and more and more God speaks to us and the fire of beauty is alight within us....

I believe also in the harmony of colour, sound and perfume ; that there is for every sound a colour and a fragrance ; that it would be possible to translate harmonies of colour into harmonies of sound.... All sensations and thoughts are the divided harmony of the great light of God and we can merge one into the other....

Any determined body of men and women who have given themselves up absolutely for a cause are sure of succeeding. I have no other object in life except this, to spread the science of life which Christ taught and Buddha.... These clergymen cannot understand that being good is not all that is wanted. We want wisdom, science, beauty, spirituality, aspiration, genius. All these and much more are necessary before we can enter the divine life... as conquerors by right, not as sinners by grace ; you may say we aim too high, higher than we can attain, but we know we have the power latent within, we mark our increase of strength as we follow the instructions of the wiser ones of the East.

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# The United Lodge of Theosophists

## DECLARATION

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

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

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

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

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

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

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

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

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