

सत्यान्नास्ति परो धर्मः।



There is no Religion Higher than Truth

THE THEOSOPHICAL MOVEMENT

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HUNGER

Children at play do not feel hungry and refuse to answer the call for food. Men absorbed in affairs forget the meal hour. The sick loathe the very sight of food. All these conditions are not normal. A healthy body feels hunger at the appointed hour, eats and relishes its food, and forgets about it while engaged in the performance of tasks.

What is true of the body is equally true of the mind. There are playful minds which never seek knowledge. There are minds so absorbed in their own avocations that they care not about the events of the world or about the woes and worries of mankind. There are sick minds in whom the very sight of a book produces nausea. If quite healthy bodies are rare, rarer still are normal healthy minds, whose development is regularly attended to. Failure in life, attributed to fate, is often due to neglect of mental training, which, for so many, stops with school or college. Such people would consider it lunacy, if, a body having come of age were to refuse to eat; they do not see that the mind also decays and dies without proper nourishment. A truly healthy mind desires and relishes mental food and makes up its menu with even a greater care than the gourmand. He studies regularly and methodically, and derives help from it in discharging his life-duties.

If the mind is neglected more than the body, the soul is even more neglected. It is uncared for because its very existence is denied or its nature misdefined. The world is full of child-souls, sick-souls, dying and dead souls.

What food is to the body that knowledge is to the mind, and Spirit to the human soul. When food is eaten and digested it becomes the body; when knowledge is obtained and assimilated it becomes the mind; when Spirit is contemplated upon and absorbed It becomes the soul—the Great Soul.

In Sanskrit Atma is both the universal self and the human self. These two are indissolubly linked. When the human soul by its own efforts becomes one with the impersonal Spirit, man becomes divine—Atma flowers into Mahatma. The two are not only linked; they have coalesced.

Human soul, Manas, is self-conscious; therefore it is the link between Spirit or consciousness and matter or Nature. Spirit can attain self-consciousness, consciousness can become aware of itself, in the human nature, in that kind of matter which builds the human form. Therefore the goal of evolutionary force is the human kingdom, and the goal of man Masterhood. Attainment of self-consciousness is the first step, the attainment of Universal Self-consciousness the last.

When manas, the human soul, the thinker, seeks knowledge about its own source, the Spirit, he seeks sattvic food. When a man seeks knowledge about the nature of his own mind, he seeks rajasic food. When a person seeks knowledge about his body and senses, their power and glory, he seeks tamasic food.

The student of Theosophy must seek sattvic food.

How?

He will have to pay the price—Sacrifice. He

Which is Vague, Theosophy or Science?

[The following article was first printed by Mr. Judge in *The Path*, for November, 1890. The pen-name was one of the several Mr. Judge used. The article is as true to-day as in 1890 and reveals the practicality of Theosophy, inasmuch as while science *has* changed, Theosophy remains the same.—EDS.]

It is commonly charged against the exponents of Theosophy that they deal in vague generalities only. A lecture is given or paper read by a Theosophist, and the profane hearer laughs, saying, "All this is metaphysical absurdity; these are mere abstractions; let us have something like that which science gives us, something we can grasp".

A great many persons imagine, knowing but little in reality about science, that it is sure, certain, and fixed in the vital premises which underlie the practical outcome seen in many branches of life's activity. Why is this so? An inquiry into the question discloses the fact that some, if not all, the basic postulates of science are the purest abstractions, and that many statements from which deductions of fact are drawn are themselves the merest hypotheses. We will also find that the commonest of people unconsciously use in every work-a-day acts the most abstract and indefinite premises without which they could do but little.

Take navigation of the ocean, by which we are able to send the largest ships carrying the richest of cargoes from shore to shore of any sea. These are guided in their course by men who know little or nothing of Theosophy and who would laugh at metaphysics. But in order to safely carry the ship from departure to destination, they have to use the lines of longitude and latitude, which, while seeming very real to them, have no existence whatever, except in theory. These lines must be used, and, if not, the ship will strike a rock or run upon the shore. Where are the parallels of longitude and latitude? They are imagined to be on the earth, but their only visible existence is upon the chart made by man, and their real existence is in the mind of the astronomer and those who understand the science of navigation.

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must learn to sacrifice in a triple way: (1) by mortifying his own sense-nature; (2) by purifying his own mind; (3) by serving human souls. This necessitates the sacrifice (1) in money which pampers sense-nature; (2) in time in which to improve his mind; and (3) in work of spreading soul-wisdom or Theosophy.

Money, time, work are the needs of the Great Cause. Those who give these pay the price and secure the power to sacrifice.

The sea captain may think they are on the chart, or he may not think of it at all. Where do they stop? Nowhere; they are said to extend indefinitely into space; yet these abstractions are used for present human commercial needs. Is this any less vague than Theosophy?

In the latter we have to guide the great human ship from shore to shore, and in that immense journey are obliged to refer to abstractions from which to start. Our spiritual parallels of latitude and longitude are abstractions, indeed, but no more so than those laid down upon the seaman's chart. The scientific materialist says: "What nonsense to speak of coming out of the Absolute!" We may reply, "What nonsense for the mariner to attempt to guide his ship by that which has no existence whatever, except in fancy; by that which is a pure abstraction!" Again he laughs at us for assuming that there is such a thing as the soul, "for," he says, "no man has ever seen it, and none ever can; it cannot be demonstrated". With perfect truth we can reply: "Where is the atom of science; who has ever seen it; where and when has its existence been demonstrated?" The "atom" of science is to-day as great a mystery as the "soul" of Theosophy. It is a pure hypothesis, undemonstrated and undemonstrable. It can neither be weighed, nor measured, nor found with a microscope; indeed, in the opinion of many Theosophists it is a far greater mystery than the soul, because some say they have seen that which may be soul; which looks like it; and no man has been, at any time, so fortunate or unfortunate as to have seen an atom.

Further, the scientific materialist says, "What do you know about the powers of the soul, which you say is the central sun of the human system?" And we answer that "it is no more indefinite for us than the sun is for astronomers who attempt to measure its heat and estimate its distance. As to the heat of the sun, not all are agreed that it has any heat whatever, for some learned men think that it is a source of an energy which creates heat when it reaches the earth's atmosphere only. Others, celebrated in the records of science, such as Newton, Fizeau, and many other well-known astronomers, disagree as to the quantity of heat thrown out by the sun, on the hypothesis that it has any heat, and that difference is so great as to reach 8,998,600 degrees. Thus as to the central sun of this system, there is the greatest vagueness in science and no agreement as to what may be the truth in this im-

portant matter. In Theosophy, however, on the other hand, although there is some vagueness with mere students as to the exact quantity of heat or light thrown out by the soul, those who have devoted more time to its study are able to give closer estimates than any which have been given by scientific men in respect to the sun of the solar system. Yet all these generalities of science are the very things that have led to the present wonderful material development of the nineteenth century.

But let us glance for a moment at the subject of evolution, which engages the thought of materialist and theosophist alike; let us see if theosophy is more vague than its opponents, or more insane, we might say, in ability to lay wild theories before intelligent men. The well-known Haeckel in his *Pedigree of Man*, says, in speaking of Darwin's teachings and lauding them: "Darwin puts in the place of a conscious creative force, building and arranging the organic bodies of animals and plants on a designed plan, a *series of natural forces working blindly*, or we say, *without aim, without design*. In place of an arbitrary act we have a necessary law of evolution. * * * A *mechanical origin of the earliest living form* was held as the necessary sequence of Darwin's teaching." Here we have blind, undesigning forces, beginning work without design, haphazard, all being jumbled together, but finally working out into a beautiful design visible in the smallest form we can see. There is not a single proof in present life, whether mineral, vegetable, or animal, that such a result from such a beginning could by any possibility eventuate. But these scientific men in those matters are safe in making hypotheses, because the time is far in the dark of history when these *blind*, undesigning acts were begun. Yet they ought to show some present instances of similar blindness producing harmonious designs. Now is this not a wild, fanciful, and almost insane statement of Haeckel's? Is it not ten times more absurd than theosophical teachings? We begin truly with Parabrahmam and Mulaprakriti and Hosts of Dhyan Chohans, but we allege design in everything, and our Parabrahmam is no more vague than motion or force, pets of science.

So I have found that a slight examination of this question reveals science as more vague than Theosophy is in anything. But some may say results are not indefinite. The same is said by us, the results to be reached by following the doctrines of theosophy, relating, as they do, to our real life, will be as definite, as visible, as important as any that science can point to.

EUSEBIO URBAN

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु चिन्तनसंशयाः ॥

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

Q. In *The Ocean of Theosophy*, on page 35, speaking of Prana, Mr. Judge says that its action upon the "lives" will explain active existence and physical death, and he then states that "it is life that kills". How?

Ans. These infinitesimal invisible "lives" referred to in *The Ocean* compose all bodies "of the mountain and the daisy, of man and the ant, of the elephant and the tree which shelters him from the sun". They can have one of two functions—to build or to destroy; *i. e.* each life in its turn can be life-giving and death-giving. What will determine the action of these "lives" in any given organism? The action of Prana or Life Energy upon them. It is a question of polarity between the energy animating the whole, and the myriad "lives" whose aggregate makes up that living form. This can best be understood by the phenomenon of sleep. Says H. P. B. in *Transactions*, p. 71:—

"As a man exhausted by one state of the life fluid seeks another; as, for example, when exhausted by the hot air he refreshes himself with cool water; so sleep is the shady nook in the sunlit valley of life. Sleep is a sign that waking life has become too strong for the physical organism, and that the force of the life current must be broken by changing the waking for the sleeping state. Ask a good clairvoyant to describe the aura of a person just refreshed by sleep and that of another just before going to sleep. The former will be seen bathed in rhythmical vibrations of life currents—golden, blue, and rosy; these are the electrical waves of Life. The latter is, as it were, in a mist of intense golden-orange hue, composed of atoms whirling with an almost incredible spasmodic rapidity, showing that the person begins to be too strongly saturated with Life; the life essence is too strong for his physical organs, and he must seek relief in the shadowy side of that essence, which side is the dream element, or physical sleep, one of the states of consciousness."

We will refer the student also to *The S. D.* Vol. I, pp. 262-3, and *Echoes from the Orient*, p. 11.

Correspondence

As a reader of your small but always vital and interesting THEOSOPHICAL MOVEMENT, and as a Theosophist of its school of thought, permit me some space. I desire to draw the attention of your readers to a new game some Adyar Theosophists have begun to play. Mr. Krishnamurti has repudiated his world-teachership and avatarahood, which his guardians and gurus tried to foist upon him; some of his erstwhile followers, now that he won't have any followers, call themselves his friends and admirers, and play the old game in a new form. Because the name and writings of H. P. Blavatsky are gaining recognition all over the world, they, who had well-nigh forgotten her, and who, I have good reasons to believe, know nothing of what she and her Masters actually taught, are attempting to couple her grand mission with what Mr. Krishnamurti is now trying to do, whatever that might be.

These followers of his are illogical and have not his courage to leave the Adyar T. S. Celebrating his 37th birthday some of them made speeches (see *Theosophy in India*, June and July 1932) in which an attempt was made to drag in H. P. B.'s name and it was suggested that Mr. Krishnamurti was continuing and would be finishing the work started by H. P. B. This might impress some, but to those, like myself, who are familiar at least to some extent with what H. P. B. taught, this is stupid wickedness at worst and stupid palaver at best. I have no fault to find with Mr. Krishnamurti who is free to teach out of his experiences like any one who says he has realized God (there is the example of Meher Baba); but why do his friends (Mr. Krishnamurti might well cry, "Save me from them, O My Beloved!") demolish what he is trying to erect? It seems that they must love themselves more than him, and are enamoured of Christhood and Maitraiyaship and Adyar more than of his "freedom"—without "masters," "organizations," and "crutches".

In the same issue of *Theosophy in India* (p. 132) we are given what Dr. Besant had to say on this occasion. She wired: "We send you our deepest love on your 37th birthday and are eagerly watching your work in the outer world. Besant".

Well might she watch his work, which has brought down her house of cards with one touch. Dr. Besant said: "I don't think we can do any thing much. We can try to co-operate with him so far as he wishes it. In some ways, there may be difficulties which we can clear out of his way; but we cannot do much. It is a strange business altogether."

Poor Dr. Besant! Why can't "we" do much? "We" were preparing for a quarter of a century; are "we" tired out? No, no; but because "*it is a strange business altogether*". It certainly is: 25 years of preparation—"lieutenants of the Lord" groomed and drilled, but now disbanded by "the Lord"; Liberal Catholic Church through which "the coming Christ" was to heal the sick world is told by "the Christ come"—"away with such a thing"; "Jagad-Guru, World-Teacher is coming, is coming; prepare ye for Him," then "He is come, He is come"; and now "ye" are told that he is no "World-Teacher" as Adyar proclaimed. In this Krishnamurti affair Dr. Besant has at last uttered a fact—"it is a strange business altogether".

All praise to Mr. Krishnamurti for his honest attitude and courageous action—however commonplace we might find his poems and philosophy. He wants to stand on his own, and I doubt if he will relish this new move of his old comrades, who are trying to foist on him now that the pseudo-theosophy of Adyar is done for, the message and mission of H. P. B., neither of which they seem to know much about.

Madras

P. V. S.

[We had seen *Theosophy in India* but preferred not to comment upon its contents; any observant person knows that Dr. Besant's prophecy has proved false. In her strenuous efforts in preparing the world and the vehicle of the world-teacher she but chased maya; this is not said in any spirit of belittlement; if from this failure she and her followers learn to abandon the path of psychism, and retracing their steps find the Path of Spirituality, built by H. P. B. not only they but the whole world would be benefited.—EDS.]

"Karma" will be the subject of study every Wednesday at the Bombay U. L. T. as under:—

July	20th.—Ocean of Theosophy —	pp. 88-93
	27th.— " " —	pp. 93-98
August	3rd.—1st Article U.L.T.Pamphlet.—	No. 6
	10th. { 1st " " —	No. 21
	{ 3rd " " —	No. 6
	17th.—2nd " " —	No. 6

THEOSOPHICAL ACTIVITIES

Night before last I was shown a bird's-eye view of the Theosophical Societies. I saw a few earnest reliable Theosophists in a death struggle with the world in general, with other—nominal and ambitious—Theosophists. The former are greater in numbers than you may think, and they prevailed, as you in America will prevail, if you only remain staunch to the Master's programme and true to yourselves. And last night I saw ** and now I feel strong—such as I am in my body—and ready to fight for Theosophy and the few true ones to my last breath. The defending forces have to be judiciously—so scanty they are—distributed over the globe, wherever Theosophy is struggling against the powers of darkness.

H. P. B. to W. Q. Judge, *Lucifer*, VIII, 291.

We greatly appreciate the true advice given in June *Theosophy* (Los Angeles) to us Theosophists of India and to our companions in Great Britain; referring to the political tension now prevailing it says:—

The present situation is and must be a test—perhaps a test of the severest kind—of the bonds between the Theosophists of Britain and those of India, suffering by immediate racial sympathy if not in person, all the trials of the World's most unhappy country save one. It is indeed a case for full realization and application of the clause 'without distinction of race, creed, sex, caste, or colour'. It is not too much to say that the whole future issue between India and Britain, for good or ill, may hang occultly but emphatically upon the Theosophic steadfastness of our brothers so outwardly divided by race and circumstance. What worth is brotherhood so long as nothing tests it?

The opening editorial in the July *Aryan Path* "The Need of our World" contains Mr. Judge's short article recommending that three ideas "be rescued again and again from oblivion". "Ends and Sayings" notes are on Magic.

Much has been heard, especially recently, about the appointment of Mrs. Tingley, by Mr. Judge, as his occult successor. Those who have been familiar with Mr. Judge's teachings, and especially those who have studied with judicial impartiality the whole proceedings of the ascent to power of Mrs. Tingley knew that such talk and claim were sheer fabrications. That claim was mainly sustained by a reference to Mr. Judge's Diary, which, it was said, contained Mr. Judge's appointment of Mrs. Tingley. That Diary has been in the possession of Mr. Neresheimer who has now issued a statement for private circulation in which he says that the said diary contains not a word about the appointment of Mrs. Tingley. The whole story has been carefully narrated at pp. 654–670 in *The Theosophical Movement, A History and a Survey* and this statement of Mr. Neresheimer but brings additional reasons to disregard the "succession" story. We agree with Mr. Smythe who writes on

the subject in the May *Canadian Theosophist* that Mr. Neresheimer should "publish in full his account of this affair". But what is more important is that he should publish the photographic facsimile of the entire diary. Mr. Judge's own words, signs and marks will remove, as nothing else will, the black spots his misguided followers put upon his fair name.

In the *Theosophist* (Adyar) for June, its acting editor criticises the leader of the Point Loma society thus:—

It is somewhat strange that, while preaching fraternisation, he does not see that one action of his puts all fraternisation into jeopardy. That action is his public claim to represent the Masters who founded the T. S. through H.P.B. and Col. Olcott. Such a claim as he makes at the end of his statement on fraternisation brings to the front many a past and present dispute on which Theosophists will tend to be most unfraternal. Theosophists of all sections and camps can fraternise on the basis of Theosophy, that is, a body of Wisdom which they profess and which they are striving to apply to human needs. The moment occult claims are brought in, dividing lines inevitably appear between those who accept and those who reject.

We consider the above a significant statement deserving some comments:—

(1) Three and not two were the principal founders of the T. S. and with the names of H. P. B. and Col. Olcott that of W. Q. Judge should be used. H. P. B. addressed a public communication to Mr. Judge dated 3rd April 1888 which began "My Dearest Brother and Co-Founder of the T. S." (*Five Messages*, p. 3) In another public communication to the American Theosophists dated 15th April 1891 she referred to him as "my oldest friend and fellow-worker" (*Ibid.* p. 32). Space forbids further quotations.

(2) Why should the Adyar pot call the Point Loma kettle black? To refer to but one of the long list of orders and statements in which Masters' names and authority are exploited by the leaders of Adyar—at the very outset of this fraternization movement did not the two chief Adyar leaders consent to visit Point Loma because their "Maha Chohan" told them to fraternize? Did that "Maha Chohan" not know of the claims made and to be made by Dr. de Purucker? The Acting Editor living in a glass house at Adyar cannot afford to throw stones at another glass house at Point Loma. If the present Point Loma claims stand in the way of fraternization, the past Adyar claims which wrecked the original society also stand in the way of the Movement being unified.

(3) We are glad to see that Theosophy, a body of wisdom is regarded as a fit and real basis for fraternization. But what is this body of Wisdom? Is Adyar prepared to accept the definition of H. P. B. in *The Secret Doctrine*, I, 272-73?

Apropos of a paragraph in these columns commenting on the death of Mr. Mulliss of Canada in the March issue (p. 38) we hear that Mr. Mulliss was not quite justified in his remarks about *The Canadian Theosophist* in his letter to us; we are requested to do justice by correcting the view that in the first volume it published "only one quotation from H. P. B." Apparently Mr. Mulliss was going by the Index before him. We extract the following from the letter received:

Mr. Mulliss was absolutely entirely wrong in his assertion, and your obvious deduction that he was the cause of *The Canadian Theosophist* taking up the advocacy of the Blavatsky Theosophy is surprising. . . . *The Canadian Theosophist* was started for the express purpose of reviving the teaching of Mme. Blavatsky in Canada and the U.S.A.

Mr. Mulliss of course was not familiar with our work. . . . Mr. Mulliss apparently referred to the Index, in which we did not then adopt the method as at present of noting every page on which Mme. Blavatsky, or quotations from her works, appeared. If this were done in Volume I it would show as great a proportion as any of the other Volumes.

We gladly make room for this explanation; we never had any doubt as to the good work carried on in Canada for the spread of the true teachings of Theosophy under the guidance of Mr. A. E. S. Smythe, a student loyal to the memory of H. P. B. and Mr. Judge in his own way.

June issue of the London U. L. T. Bulletin announces the summer programme of the Lodge—a study class in Reincarnation and Karma from *The Ocean of Theosophy*. Two valuable reprints on "Impersonality" and "Personalities" are given.

The June San Francisco U. L. T. Periodical has this excellent short article entitled "Lodges of Theosophists".

A "lodge" is a place of shelter, of refuge, of habitation, of assembly, of discussion and council, of work for communal need and benefit. It may range from a hole in the ground, a cave natural or artificial, a mere hut, to a permanently adopted or adapted series of structures, with their natural environment, which together constitute the maximum of co-ordination for common aims and objects. Like a centre and its circumscribing boundary it implies unity, fraternity and the continuous flow of mutual activity from within outward and from without inward—a self-sustaining inter-relation of all the units and elements, animate and inanimate. A cell is such a lodge, as is a hive, a grove, a colony, a family, a community, a nation—Humanity, or any other Hierarchy in manifested Life. The basic nature, the basic need, the basic fulfilment of the individual, can only be reached and developed by means of a Lodge and lodges.

The idea of the Lodge is imperishably impacted in the very centre of every man's heart and mind, and so is found among outcasts and savages quite as universally as among the more highly civilized peoples. Voyagers in the South Seas have uniformly found it fundamental among the myriad islands where dwell the survivors of the lost Lemuria. Among the ancient mutations from the ruins on the shores of Titicaca, through to the Incas, the Mayas, the Mound

Builders, and amongst the red Indians, the Lodge principle of being has been paramount. Europe, through endless epochs, shows the same feudal stronghold of this fundamental conception. It holds among the Africans, in the jungle as on the parched sands where the degraded aborigines of Australia still maintain this tribal bond. In Asia, mother of races, the village ryot, the mergence of the individual in the family, the patriarchal system has survived throughout all eras. Even the terrible great cities of all time are but testimonies to the blind instinct of communal life.

Whence the Source of this instinct and intuition? The powerful and impregnable LODGE of the Masters of Wisdom. Whence the Theosophical Movement? Their active share "in the government of the natural order of things". Whence the United Lodge of Theosophists? "Loyalty to the great Founders of the Theosophical Movement."

The following is from a letter sent out to The United Lodges of Theosophists by our companions at Los Angeles, with a suggestion for using 22nd of June as U. L. T. day for the "revisioning of the objects of our alliance". After recounting the progress of our Work everywhere the letter says:—

To-day the same need exists to distinguish between genuine and spurious attempts at fraternity among Theosophical Societies as to discern between genuine and spurious Theosophy. There can be no true basis on "fraternization" between those, who not only add to and whittle away, but contradict the teachings of H. P. B., and those who recognize in her *Secret Doctrine* what she said that "it contains all that can be given out to the world in this century"; that "it will take centuries before much more is given out". But there should be, and ever has been, genuine *fraternity* felt and manifested by all Associates of the United Lodge of Theosophists toward all fellow-students of the Message of H. P. B., regardless of all minor considerations or affiliation. That this true brotherhood was a prime factor in the foundation of the United Lodge, its Declaration and history bear witness.

As new Lodges are formed and new Associates join the ranks, self-watchfulness on the part of Associates should not be abated. Positive active devotion to Theosophical study and work, the deliberate and conscious eschewing of the personal equation which all too often leads to partisanship, the maintaining of the same fraternity toward others that one would wish shown to himself, must result in a truer realization of the Self, a profounder conviction of universal brotherhood. More our human devotion is turned toward the Predecessors, more we shall become imbued with their single-minded loyalty. They no longer exist as persons, but by that very token, they are our safest and most inspiring Brothers and Companions. H. P. B.'s advice is true and applicable to-day as it was when given in her last Message to the American Theosophists:

"If every Fellow in the Society were content to be an impersonal force for good, careless of praise or blame so long as he subserved the purposes of the Brotherhood, the progress made would astonish the world and place the Ark of the T. S. out of danger"

"Be Theosophists, work for Theosophy! Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world"

Thus our great purpose is to work not for the United Lodge of Theosophists, but through it—on its true and unshakeable basis—for the world,

How to Reach Masters

IV.—THE GREATEST OF ALL WARS

All family feuds, all class struggles, all national wars, all religious crusades are but reflected ramifications of the eternal strife between the higher and the lower selves of man. For the student of Occultism, one of the earliest lessons to be acquired is a realization of the fact that battles in the outside world are but shadowy replica of those which are fought within ourselves. The meaning and import of wars, small and great, will ever be missed as long as this great truth is not perceived. International wars would not precipitate themselves if class struggles, creed hatreds, caste prejudices, did not exist in nations; competition between youth and age, man and woman, would not take place in a society if family relations of the right order and kind subsisted; and thus, we reach the individual who is at war with his neighbours and next of kin because his hands war against his head, or his mind against his heart, or his pride against his principles.

A struggle between our material and spiritual selves is constantly going on. Students of Theosophy learn of the nature of this struggle, and the thoughtful among them acquire the knowledge of the relative strength of the combatants and their respective sources of recruitment and recuperation while the battle lasts. We all know that the triumph of Spirit over Matter, of Wisdom over Nescience, of Love over Hate must ultimately be; but this theoretical understanding is of little avail while hatred is consuming love, is fanning the fire of lust in our own nature.

Not only is there a constant struggle going on within us, but even we are recommended to maintain it—till victory is won, till Wisdom-Light streams forth from our hearts, dispelling the darkness of ignorance, till Love radiates its justice and bliss from our minds, revealing the order in the midst of chaos. An enlightened heart, a compassionate head are the marks of the Spirit-Man, higher, greater and nobler than the good man of intelligent mind and sympathetic heart. It is necessary to make this distinction, between the good man and the spiritual man. As earnest appliers of Theosophic teachings we have left the life of actual vice behind us and we distinguish between it and the higher life. We are, however, apt to mistake the life of negative goodness for the life of the spirit. "It is not enough that you should set the example of a pure virtuous life and a tolerant spirit; this is but negative goodness—and for chelaship will never do," wrote a Master once. Other and higher than negative goodness is positive spirituality.

Our virtues and vices make us by turn good and bad. The equipoise whereby these are controlled and resolved into faculties of growth and service has to be attained if positive spirituality is to be manifested. Just as human love is higher than and superior to lust, and lust by constant feeding on itself cannot become love, so also Divine Spirituality is of a quality more profound and rare than is human goodness, which also, merely augmented, does not give birth to Spirit-Wisdom. The difference between good and bad is one of kind; the gulf between goodness and spirituality is not one of mere degree.

A clear intellectual perception of this fact is helpful. A soldier receives an added impetus for fighting if he theoretically understands the inherently vicious nature of his enemy; he fights with more heart if he assimilates that understanding. This assimilation is a wonderful asset, without which it is almost impossible to win the victory over our lower nature. The constancy and steadfastness so necessary to maintain the struggle, come to birth in our hearts. Understanding our philosophy by mind does not bring us the vitality that understanding by heart bestows. Assimilation of teachings is a phrase very commonly used; its psychological significance is not so generally sensed. Let us grasp by the power of the heart the vital difference between the good man and the spiritual one.

The struggle between the good and the spiritual in the outer world is represented in us by the conflict of duties. There are those who do Duty's "work and know it not," for in them the conflict of duties has not ever arisen. The good people of the world though devoid of ideas about soul growth and spiritual progress glimpse the verities of life better than the one in whose own universe a conflict of duties takes place. Only then arise the perplexing questions—"What am I?" "What are my relations to others?" A good mother will continue to be only good till circumstances compel her to consider the wisdom or unwisdom of her attitude to her own child, or the justice or injustice of her attitude to others' children. Conflict of duties opens a vista of the world of Spirit.

A proper balance struck and sustained between different and conflicting duties transforms our goodness into spirituality. The higher life consists in right adjustment of our different duties into a harmonized Dharma, whereby the property of our Ego becomes manifest. Everything and all beings have their respective properties, some aspects of which have become patent, other aspects of which are still in a condition of latency. As latent aspects of

our property manifest they often clash with those which have already found objective expression. Thus arises conflict of duties. Our Dharma—a great word on which meditation is necessary—is the means of our becoming. We are what we are because of our dharma; by the fulfilment of dharma we grow, we become different from what we are. Herein lies the basis of inner growth—the conflict between opposing and enduring forces.

Spirit forces endure. These are superior to forces of evil as well as goodness. The struggle against our lower nature is often construed as a struggle against vicious tendencies. It is not always recognized that we suffer from the defects of our qualities—a very hard type of obstacle to overcome, because as a rule we find and make excuses for it. Downright wrong-doing we condemn even in ourselves. If by Karmic propensity or for other reasons pertaining to the domain of the occult, evil precipitations take place in our every-day life we are able to recognize them as such. We have enough decency left in us to perceive that evil is evil, and wrong-doing is wrong. But there are precipitations of exaggerated virtues and malformed habits, and it is very difficult to see these exaggerations and malformations. Conflict of Theosophic duties arises in reference to these, and the only power that can save us from erring is heart understanding of our philosophy.

In our eagerness to learn the various phases of the philosophy we sometimes forget that there is a practical method of undertaking study itself. Of course we must possess adequate knowledge of our general principles and propositions; but that ought not to preclude our undertaking a close study of those specific Theosophical teachings which form answers to our intimate and personal problems. We have a personality which is learning the ways of the Impersonal; it has tendencies which we desire to demolish; it has modes of expression which we desire to change. An earnest man who wants to live the life should learn to choose from the vast body of our teachings those specific ones which will help and enable him in his struggles against his lower self. All our problems, be they of the Ego or of the personality, of the Self of Spirit or of the self of matter, have their solutions in our philosophy; the infinite complexities of mind and morals are treated therein, and discriminatingly we ought to search for those which are medicine for our particular ailments.

The maintenance of a constant struggle against our lower nature ought to be a scientific process; with many of us it is a matter of sentiment. A mere desire to keep the body in health does not make it

healthy, but a scientific understanding and application of bodily laws prove effective, and so it is with psychic and spiritual health. Special study from this personal standpoint clears the obstacles which conflicting duties create. Our lower nature is composed of lives of lower grade of evolution. Our higher nature organisms are built of intelligences of a more elevated type. Each is trying to manifest its respective property—dharma, and hence the eternal conflict.

The conflict of dharmas is an ethical problem. The science of ethics treats of the inter-relationship between differing units in the human Kingdom, as also between the different units in the human being. Understand this interdependence to be under law, and the initial step is taken; understand the workings of this law, and half the battle is won. Only by the Law of Her own being can Nature be subdued.

Our bodily and sensuous nature cries for its own life; our feelings crave their own self's expression; our minds suffer the very torments of Tantalus when we curb and control their natural thirsts. These constituents of our lower self have their own properties, and among them a war is waging, as may be seen in the dissatisfaction in full-blown personalities devoid of spirit-energization. When the Fire of the Highest Self with its Compassionate Reason, its Illuminating Intuition, its Creative Will-Power touches the lower, grave discontent is felt. When the study and practice of Theosophy makes the fight more fierce, let us not forget the propositions involved in the ethical problem of the Conflict of Duties.

The June New York U. L. T. Periodical answers four vital questions thus:—

What is the essence of Theosophy? The perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, the absence of every ill feeling or selfishness; charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features.

What does it seek to develop? Theosophy seeks to develop the human nature in man in addition to the animal, and at the sacrifice of the superfluous animality which modern life and materialistic teachings have developed to a degree which is abnormal for the human being at this stage of his progress.

What is Theosophy's most holy and important Mission? To unite firmly a body of men of all nations in brotherly love and bent on a pure altruistic work, not on a labour with selfish motives. This will be a wonder and a miracle truly, for the realization of which Humanity is vainly waiting for the last eighteen centuries and which every association has hitherto failed to accomplish.

What is the Declared object of the Theosophical Movement? To form the nucleus of a universal Brotherhood of humanity without distinction of race, creed, sex, caste or colour.