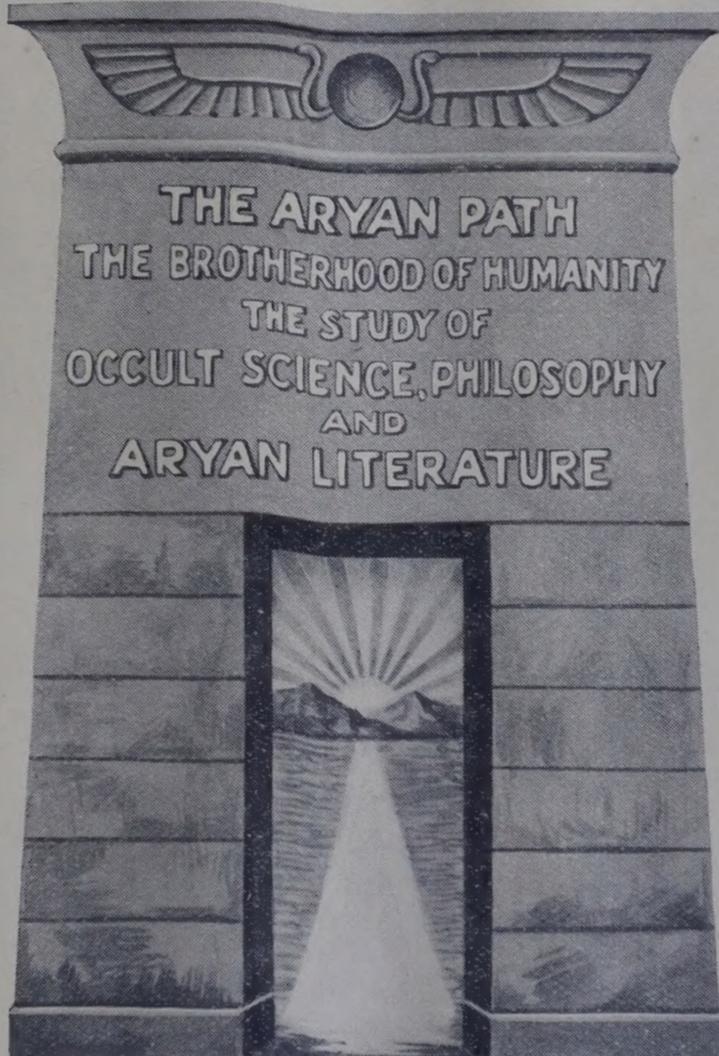




THE THEOSOPHICAL MOVEMENT

A MAGAZINE DEVOTED TO



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

Vol. VII No. 2

December 17, 1936

The term "Universal Brotherhood" is no idle phrase. Humanity in the mass has a paramount claim upon us. It is the only sure foundation for universal morality. If it be a dream, it is at least a noble one for mankind: and it is the aspiration of the *true adept*.—MASTER K. H.

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour ;
- (b) The study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study ; and
- (c) The investigation of the unexplained laws of nature and the psychical powers latent in man.

सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

BOMBAY, 17th December, 1936

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“OUR SPIRITUAL HOME”

[The United Lodge of Theosophists, Bombay, celebrated its seventh birthday on November 17th, 1936. A special meeting was held to mark this event as well as the sixty-first anniversary of the inauguration of the Theosophical Movement of our era by H. P. Blavatsky. Telegrams of greeting were sent by the London and Paris Lodges, and the following cable was received from our colleagues at Los Angeles :—“Many your anniversary and that of the Movement prove a benediction and an affirmation and a promise of the sacred ties that unite us all in devotion to the great First Object of the Masters.” The following is taken from a stenographic report of a talk given on the occasion.—EDS.]

Friends,

We have come to the last but one item of our programme ; after this short talk we would like you all to stay and meet friends and make friends. It is not necessary to say much on this occasion, for most of you are aware of the good work this Lodge is silently accomplishing. Our main task is the propagation of the Great Ideas of the ancient philosophy which came to our era in the last quarter of the last century through the channel of H. P. Blavatsky.

The Knowers of the Eternal, about whom we are going to speak next Sunday, and who are the Custodians of the Eternal Verities are Those whom H. P. B., and following her we ourselves, call Masters. They sent Their Messenger to record once again the old forgotten Truths and to establish contact with the world of thinking men. Thus these Masters are the real founders of the Theosophical Movement which began at the Dawn of Human Evolution, and which has manifested now in one form, now in another, age after age.

Sometimes people say that these Mahatmas of H. P. Blavatsky are just her fanciful invention. They do not pause to enquire the motive for such an invention. One of the tasks of this Lodge is to help men and women to walk the Path of the Higher Life by acquiring knowledge, and those of us who have studied the Teachings feel no doubt, and do not hesitate to say, that the Teachers exist. There is only one way which is real and genuine to find the Great Masters—by living the life

according to the Teachings recorded by H. P. B. But this Lodge is not keen to prove the reality of the existence of these Great Gurus and Adepts in Occultism. This Lodge tries to serve this city, this country, and humanity at large by putting into motion certain great ideas which change the mind of the Race, confident that those who learn and live will find out for themselves the truth of the statement—“From the Teachings to the Teachers.”

Seven years finished—a whole cycle in which we have accomplished a good deal. But it is not what is achieved, but what remains to be done which is of the greatest value and importance. The past is gone, the present is building the future. Let us attend to the present for that future. The main purpose of our work is to enlarge the nucleus of human Souls who have resolved to take their lives into their own hands, and are determined to direct those lives with courage and in calmness according to reason. To live rationally—this very many people desire, and even there are those who seek knowledge but are not persevering enough to apply and to practise. This Lodge is engaged in teaching people to live rationally ; not according to customs and beliefs, not according to likes and dislikes, but according to reason and knowledge.

We said that people have to learn courage and acquire calmness : Courage is necessary not only to face the ills of life but also to apply the remedy which reason and knowledge show.

People go down when evil, disease, poverty, attack them. They have not the courage to face life and they suffer misery and agony without learning the lessons. Why is this? Why have they not courage? Because courage belongs to the Soul; courage is an attribute of the Spirit and most men and women have not even enquired if there is a Soul, and what Spirit is. Next, people desire peace and happiness; but how many of them have defined to themselves what happiness is and whence emerges Peace? The *Gita* teaches that we should act with calmness ever present; but how many of us do that, and more—how many know what calmness is? To our new friends, to those of you who are not regular at our meetings, we say: "Come often, not to believe, but to enquire; on the other hand, not to condemn, but to learn." To learn what? Learn those truths and facts of life which will develop in you the courage to face your problems, and more—to solve those life problems. Secondly, coming here and taking advantage of the work done week by week you will unfold that stability of the Soul which manifests as calmness. Worries will not unnerve you; troubles of life will be found useful avenues to growth and progress. There are evils in you and evils without you; you know weaknesses in your own nature and perhaps, better still, you can see the weaknesses in other people; but you do not know how to remedy those evils, how to overcome those weaknesses. Not only will you find here adequate knowledge for this great and enterprising task, but also you will find in this Lodge kindred minds, like hearts, friends who are actually engaged in that great and noble endeavour.

We call this Lodge our Spiritual Home; for many of us there is so great a satisfaction of heart and of mind that not only do we find here all that the home gives, but also the recreation and refreshment which the club gives, the entertainment which a good theatre offers, the uplift which pure music brings, the inspiration which is nowhere to be found either in any temple or in any church. The Light of Knowledge and of Love, the Fire of Wisdom and of Compassion, nourish us here, give us strength, so that we feel that we have with us that fortune, *Sri*, that victory, *Vijaya*, that prosperity of the Soul and wealth of the Spirit, *Bhūti*, and that *Niti*, right and wise action, of which Sanjaya speaks in the very last verse of the *Gita*. Many of us in this Lodge feel, and we would like many more to experience, what Arjuna said in his final answer to his Guru, Krishna:—

By thy divine power, O thou who fallest not, my delusion is destroyed, I am collected once more; I am free from doubt, firm, and will act according to thy bidding, (xviii, 73.)

THE YEAR IS DEAD, LONG LIVE THE YEAR!

DECEMBER, 1888, AND JANUARY, 1889.

[It is appropriate to reprint this month the following article from *Lucifer*, Vol. III, p. 353. Many of its ideas are applicable to the conditions of to-day. Not only in the U. S. A. but also in India the Sacred Science is being exploited in an increasing measure.—Eds.] ..

Lucifer sends the best compliments of the season to his friends and subscribers, and wishes them a happy New Year and many returns of the same. In the January issue of 1888, *Lucifer* said: "Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now, will have added strength to fulfil them consistently." He now repeats what was said and adds: Let no one mistake the importance and potency of numbers—as symbols. Everything in the Universe was framed according to the eternal proportions and combinations of numbers. "God geometrizes," and numbers and numerals are the fundamental basis of all systems of mysticism, philosophy and religion. The respective festivals of the year and their dates were all fixed according to the Sun—the "father of all calendars" and of the Zodiac, or the Sun-god and the twelve great, but still minor gods; and they became subsequently sacred in the cycle of national and tribal religions.

A year ago, it was stated by the editors that 1888 was a dark combination of numbers: It has proved so since. Earthquakes and terrible volcanic eruptions, tidal waves and landslips, cyclones and fires, railway and maritime disasters followed each other in quick succession. Even in point of weather the whole of the past year was an insane year, an unhealthy and uncanny year, which shifted its seasons, played ducks and drakes with the calendar and laughed at the wiseacres who preside over the meteorological stations of the globe. Almost every nation was visited by some dire calamity. Prominent among other countries was Germany. It was in 1888 that the Empire reached, virtually, the 18th year of its unification. It was during the fatal combination of the four numbers 8 that it lost two of its Emperors, and planted the seeds of many dire Karmic results.

What has the year 1889 in store for nations, men and theosophy, and what for *Lucifer*? But it may be wiser to forbear looking into Futurity; still better to pray to the now ruling Hosts of *Numbers* on high, asking them to be lenient to us, poor terrene ciphers. Which shall we choose? With the Jews

and the Christian Kabalists, the number of their deity—the God of Abraham and Jacob—is 10, the number of perfection, the ONE in space, or the Sun, astronomically, and the ten Sephiroth, Kabalistically. But the Gods are many; and every December, according to the Japanese, is the month of the *arrival*, or *descent of the Gods*; therefore there must be a considerable number of deities lurking around us mortals in astral space. The 3rd of January, a day which was, before the time of Clovis, consecrated to the worship of *Isis*—the goddess-patroness of Paris who has now changed her name and become *St. Geneviève*, “she who generates life”—was also set apart as the day on which the deities of Olympus visited their worshippers. The third day of every month was sacred to *Pallas Athene*, the goddess of Wisdom; and January the 4th is the day of Mercury (*Hermes*, *Budha*), who is credited with adding brains to the heads of those who are civil to him. December and January are the two months most connected with gods and numbers. Which shall we choose?—we ask again. “This is the question.”

We are in the Winter Solstice, the period at which the Sun entering the sign of Capricornus has already, since December 21st, ceased to advance in the Southern Hemisphere, and cancer or crab-like begins to move back. It is at this particular time that, every year, he is born, and December 25th was the *day of the birth of the Sun* for those who inhabited the Northern Hemisphere. It is also on December the 25th, Christmas, the day with the Christians on which the “Saviour of the World” was born, that were born, ages before him, the Persian *Mithra*, the Egyptian *Osiris*, the Greek *Bacchus*, the Phœnician *Adonis*, the Phrygian *Athis*. And, while at Memphis the people were shown the image of the god *Day*, taken out of his cradle, the Romans marked December 25th in their calendar as the day *natalis solis invicti*.

Sad derision of human destiny. So many Saviours of the world born unto it, so much and so often propitiated, and yet the world is as miserable—nay, far more wretched now than ever before—as though none of these had ever been born!

January—the *Januarius* dedicated to Janus the God of Time, the ever revolving cycle, the double-faced God—has one face turned to the East, the other to the West; the *Past* and the *Future*! Shall we propitiate and pray to him? Why not? His statue had 12 altars at its feet, symbolising the twelve signs of the Zodiac, the twelve great gods, the twelve months of the solar

year and—the twelve Apostles of the Sun-Christ. *Dominus* was the title given to the Sun by the ancients; whence *dies domini*, *dies solis*, the “Sun-days.” *Puer nobis nascitur dominus dominorum*, sing the Roman Catholics on Christmas day. The statue of Janus-January carried engraved on his right hand the number 300, and on his left, 65, the number of the days in the Solar year; in one hand a sceptre, in the other a key, whence his name *Janitor*, the door-keeper of the Heavens, who opened the gates of the year at its beginning. Old Roman coins represent Janus *bifrons* on one side, and *a ship* on the other.

Have we not the right to see in him the prototype of Peter, the fisherman of the celestial ship, the Janitor of Paradise, to the gates of which he alone holds the keys? Janus presided over the four seasons. Peter presides over the four Evangelists. In Occultism the potency and significance of numbers and numerals lie in their right application and permutation. If we have to propitiate any mysterious number at all, we have most decidedly to address Janus-Peter, in his relation to the ONE—the Sun. Now what would be the best thing for *Lucifer* and his staff to ask from the latter for 1889? Our joint wishes are many, for our course as that of true love, does not run altogether smooth.

Thus addressing the bright luminary in perpetual *abscognito* beyond the eternal fogs of the great city, we might ask him for a little more light and warmth in the coming year than he gave us in the year 1888. We might entreat him at the same time to pour a little light into the no less befogged heads of those who insist on boycotting *Lucifer* under the extraordinary notion that he and Satan are one. Shine more on us, O, Helios Son of Hyperion! Those on whom thou beamest thy greatest radiance must be, as in the legend of Apollo, good and kind men. Alas, for us. The British isle will never be transformed, in this our cycle, into the isle of *Æa*, the habitat of Helios, as of the children of that god and the Oceanide *Perseis*. Is this the occult reason why our hearts become, with every year, colder and more indifferent to the woes of mankind, and that the very souls of the multitudes seem turning into icicles? We ask thee to shed thy radiance on these poor shivering souls.

Such is *Lucifer's*, our Light-bearer's fervently expressed desire. What may be that of the Theosophical Society in general and its working members in particular? We would suggest a supplication. Let us ask, Brethren, the Lord on High, the *One* and the *SOLE* (or *Sol*), that he should save us from

the impudent distortion of our theosophical teachings. That he should deliver us in 1889 from his pretended priests, the "Solar Adepts" as they dub themselves, and their sun-struck followers, as he delivered us once before; for verily "man is born unto trouble," and our patience is well-nigh exhausted!

But, "wrath killeth the foolish man"; and as we know that "envy slaveth the silly one," for years no attention was paid to our ever increasing parodists. They plagiarized from our books, set up sham schools of magic, waylaid seekers after truth by deceiving them with holy names, misused and desecrated the sacred science by using it to get money by various means such as selling as "magic mirrors" for £15, articles made by common cabinet makers for £1 at most. With them, as with all charlatans, fortune-tellers, and *self-styled* "Adepts," the sacred science of *Theosophia* had become when kabalistically read—Dollar-Sophia. To crown all, they ended by offering, in a most generous manner, to furnish all those "awakened" who were "disappointed in Theosophical Mahatmas," with the *genuine* article in the matter of adeptship. Unfortunately the said article was traced in its turn to a poor, irresponsible medium, and something worse; and so that branch of the brood finally disappeared. It vanished one fine morning into thin air leaving its disconsolate disciples thoroughly "awakened" this time, and fully alive to the sad fact, that if they had acquired less than no occult wisdom, their pockets, on the other hand, had been considerably relieved of their weight in pounds and shillings. After their Exodus came a short lull. But now the same is repeated elsewhere.

The long metaphysical articles *borrowed* from "Isis Unveiled," and the *Theosophist* ceased suddenly to appear in certain Scotch papers. But if they disappeared from Europe, they reappeared in America. In August 1887 the New York *Path* laid its hand heavily on "The Hidden Way Across the Threshold" printed in Boston, and proceeded to speedily squelch it, as "stolen goods." As that Journal expresses itself about this pretentious volume, *copied* not written by its authors—"whatever in it is new is not true, and whatever true, is not new; scattered through its 600 pages, are wholesale thefts from 'Paracelsus,' 'Isis Unveiled,' the *Path*, etc." This unceremonious appropriation of long paragraphs and entire pages "either verbatim or with unimportant changes,"—from various, mostly theosophical authors—a list of which is given in the *Path* (*Vide* August, 1887, p. 159-160), might be left to its fate, but for

the usual trick of our wretched imitators. In the words of the same editor, of the *Path*: "the claim is made that it (the book) is inspired by great adepts both living and dead, who have condescended to relent and give out these 600 pages, with certain restrictions *which prevent their going into any detail or explanation beyond those given by the unfortunate or unprogressed* (theosophical) *authors from whose writings they* (the adepts) *have either allowed or directed their humble disciple...to steal.*"

Before the appearance of modern Theosophical literature it was "Spirits" and "Controls" that were ever in the mouths of these folk; now the living "adepts" are served up with every sauce. It is ever and always Adepts here, Hierophants there. And this only since the revival of Theosophy and its spread in America in 1884, note well; after the great soap-bubble conspiracy between Madras and Cambridge against the Theosophical Society, had given a new impetus to the movement. Up to that year, Spiritualists, and professional mediums especially, with their "controls" and "guides," could hardly find words of vituperation strong enough to brand the "adepts" and deride their "supposed powers." But since the Herodic "slaughter of the Innocents," when the S.P.R. turned from the Theosophical to the Spiritualistic phenomena, most of the "dear departed" ones took to their heels. The angels from the "Summer Land" are going out of fashion just now, for Spiritualists begin to know better and to discriminate. But because the "adept" idea, or rather their philosophy, begins to gain ground, this is no reason why pretenders of every description should travesty in their ungrammatical productions the teachings, phraseology, and Sanskrit terms out of theosophical books; or why, again, they should turn round and make people believe that these were given them by other "Hierophants," in their opinion, far higher, nobler and grander than our teachers.

The great evil of the whole thing is, not that the truths of Theosophy are adopted by these blind teachers, for we should gladly welcome any spread, by whatever means, of ideals so powerful to wean the world from its dire materialism—but that they are so interwoven with mis-statements and absurdities that the wheat cannot be winnowed from the chaff, and ridicule, if not worse, is brought to bear upon a movement which is beginning to exercise an influence, incalculable in its promise of good, upon the tendency of modern thought. How shall men discern good from evil, when they find it in its close embrace? The very words, "Arhat," "Karma," "Maya," "Nirvana," must turn enquirers

from our threshold when they have been taught to associate them with such a teeming mass of ignorance and presumption. But a few years ago, all these Sanskrit terms were unknown to them, and even now they repeat them phonetically, parrot-like, and without any understanding. And yet they will cram them into their silly books and pamphlets, and fill these with denunciations against great men, the soles of whose feet they are unworthy to gaze upon!

Though false coin is the best proof of the existence of genuine gold, yet, the false deceives the unwary. Were the "pretensions" of the T. S. in this direction founded on mere hypothesis and sentimental gush, like the identification of many a materialized spirit, the theosophical "Mahatmas" and their society would have dissolved long ago like smoke in space under the desperate attacks of the holy alliance of Missionaries and *pseudo*-Scientists, helped by the half-hearted and misinformed public. That the Society has not only survived but become thrice stronger in numbers and power, is a good proof again of its own intrinsic merit. Moreover, it has gained also in wisdom; that practical, matter-of-fact wisdom which teaches, through the mouth of the great Christian "Mahatma," not to scatter pearls before swine, nor to attempt to put new wine into old bottles.

Therefore, let us, in our turn, recite a heartfelt conjuration (the ancient name for prayer), and invoke the help of the powers that be, to deliver us from the painful necessity of exposing these sorry "make-believes" in *Lucifer* once again. Let us ring the theosophical *Angelus* thrice for the convocation of our theosophical friends and readers. If we would draw on us the attention of *Sol* on High, we must repeat that which the ancients did and which was the origin of the R. C. *Angelus*. The first stroke of the bell announced the *coming of Day*; the appearance of Gabriel, the morning messenger with the early Christians, of *Lucifer*, the morning star, with their predecessors. The second bell, at noon, saluted the glory and exalted position of the *Sun*, King of Heavens; and the third bell announced the approach of *Night*, the Mother of Day the Virgin, Isis-Mary, or the Moon. Having accomplished the prescribed duty, we pour our complaint and say:—

Turn thy flaming eye, O SOL, thou, golden-haired God, on certain trans-atlantic mediums, who play at being thine Hierophants! Behold, they whose brain is not fit to drink of the cup of wisdom, but who, mounting the quack's platform, and offering for sale bottled-up wisdom, and the *homunculi* of Paracelsus, assure those of the gaping

mouths that it is the true Elixir of *Amrita*, the water of immortal life! Oh, bright Lord, is not thine eye upon those barefaced robbers and iconoclasts of the systems of the land whence thou risest? Hear their proud boasting: "We teach men the science to *make man*"(!). The lucrative trade of vendors of Japanese amulets and *Taro* cards, with indecent double bottoms, having been cut off in its full blossom in Europe, the Eastern Wisdom of the Ages is now abandoned. According to their declarations, China, Japan, Old India and even the Swedenborgian "Land of the Lost Word" have suddenly become barren; they yield no more their crop of true adepts; it is America, they say, the land of the Almighty Dollar, which has suddenly opened her bowels and given birth to full-blown Hierophants, who now beckon to the "Awakened." *Mirabile dictu!* But if so, why should thy self-styled priests, O great SUN, still offer as a bait a mysterious *Dwija*, a "twice born," who can only be the product of the land of Manu? And why should those pretended and bumptious servants of thine, oh Sûrya-Vikarhana, whose rich crop of national adepts, if "home-made," must rejoice as a natural rule in purely Anglo-Saxon and Celto-German names, still change their Irish patronymics for those of a country which, they say, is effete and sterile, and whose nations are "dying out"? Has another Hindu name and names been discovered in the Great Hub, as a peg and pegs whereon to hang the modest pretensions of the Solar Magi? Yea, they belie truth, O Lord, and they bend their tongues like quill pens for lies. But—"the false prophets shall become wind, for the word is *not* in them."

TO DARE, TO WILL, TO ACHIEVE AND KEEP SILENT is the motto of the true Occultist, from the first adept of our fifth Race down to the last Rosecroix. True Occultism, *i.e.*, genuine *Raj Yoga* powers, are not pompously boasted of, and advertised in "Dailies" and monthlies, like Beecham's pills or Pears' soap. "Woe unto them that are wise in their own eyes; for the wise man feareth *and keeps silent*, but the fool layeth open his folly."

Let us close by expressing a hope that our Theosophist brothers and sisters in America will pause and think before they risk going into a "Solar" fire. Above all, let them bear in mind that true occult knowledge can never be bought. He who has anything to teach, unless like Peter to Simon he says to him who offers him money for his knowledge—"Thy money perish with thee, because thou hast thought that the gift of (*our inner*) God may be purchased with money"—is either a black magician or an IMPOSTER. Such is the first lesson taught by *Lucifer* to his readers in 1889.

“THE VOICE OF THE WILL”

A STUDY IN “THE SECRET DOCTRINE”

The *immutably* Infinite and the *absolutely* Boundless can neither will, think, nor act. To do this it has to become finite, and it does so, by its ray penetrating into the mundane egg—infinite space—and emanating from it as a finite god. All this is left to the ray latent in the one. When the period arrives, the absolute will expands naturally the force within it, according to the Law of which it is the inner and ultimate Essence.—*The Secret Doctrine*, I. 354.

Eros [is] the Divine Will, or *Desire of manifesting itself through visible creation*.—*Ibid.*, II, 65.

The AH-HI (Dhyan Chohans) are the collective hosts of spiritual beings—the Angelic Hosts of Christianity, the Elohim and “Messengers” of the Jews—who are the vehicle for the manifestation of the divine or universal thought and will. They are the Intelligent Forces that give to and enact in Nature her “laws,” while themselves acting according to laws imposed upon them in a similar manner by still higher Powers; but they are not the “personifications” of the powers of Nature, as erroneously thought.—*Ibid.*, I, 38.

It is those who have deserted the Superior Spheres, the Gods of Will, who complete the Manu of illusion.—From “The Catechism” *Ibid.*, II, 57.

The two higher principles *can have no individuality on Earth*, cannot be *man*, unless there is (a) the Mind, the *Manas-Ego*, to cognize itself, and (b) the terrestrial *false* personality, or the body of egotistical desires and personal Will, to cement the whole, as if round a pivot (which it is, truly), to the physical form of man.—*Ibid.*, II, 241.

We see that every *external* motion, act, gesture, whether voluntary or mechanical, organic or mental, is produced and preceded by *internal* feeling or emotion, will or volition, and thought or mind. As no outward motion or change, when normal, in man’s external body can take place unless provoked by an inward impulse, given through one of the three functions named, so with the external or manifested Universe.—*Ibid.*, I, 274.

The closer the approach to one’s *Prototype*, “in Heaven,” the better for the mortal whose personality was chosen, by his own *personal* deity (the seventh principle), as its terrestrial abode. For, with every effort of will toward purification and unity with that “Self-god,” one of the lower rays breaks and the spiritual entity of man is drawn higher and ever higher to the ray that supersedes the first, until, from ray to ray, the inner man is drawn into the one and highest beam of the Parent-SUN.—*Ibid.*, I, 638-639.

This *thinking of oneself* as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomena. The words “whosoever shall say to this mountain be thou removed and cast into the sea, and *shall not doubt*... that thing will come to pass,” are no vain words. Only the word “faith” ought to be translated by WILL. Faith without Will is like a wind-mill without *wind*—barren of results.—*Ibid.*, II, 59 f.n.

Kriyasakti [is] that mysterious and divine power latent in the will of every man, and which, if not called to life, quickened and developed by Yogi-training, remains dormant in 999,999 men out of a million, and gets atrophied.—*Ibid.*, II, 173.

The source of every power of man, and of his being also, is great Nature. If out of earth-matter his body is built, if from Divine Mind his mind is derived, so, too, the human will is born of the Universal Will which H. P. B. defines as “the one and sole principle of abstract eternal Motion, or its ensouling essence.”

Man and the Universe from which he emerges are indissolubly linked. The illusory aspect of this emergence shows man to be a distinct and separate entity; the reality, however, is that he does not emerge *out* of the universe but is *in* it. Like a wave which rises and falls in the ocean, man, the mi-

crocosm, emanates from and retires again into the Ocean of Life; but all the time he is intimately connected with the Universe, which is the Macrocosm. Man is the small Universe; the Universe is called the Heavenly Man.

The Will-Power of every human being, like unto the Will in Nature, is septenary in its degrees of manifestation. As an eternal principle Will is neither spirit nor substance, but everlasting ideation. Emanating from the one eternal abstract and purely quiescent Will (Atma in Layam) it becomes Bud-dhi in its Alaya state, descends lower as Mahat (Manas) and runs down the ladder of degrees until

the divine Eros becomes, in its lower, animal manifestation, *erotic* desire.

Because of this sevenfold transformation it is difficult for the Theosophical student to put his finger on any aspect of his being and call it—Will. Obstnacy is mistaken for will; hard-headedness is called strong will; egotistical pride masquerades as will; and there are other errors.

When the student, following his aspirations, endeavours to practise esoteric doctrines, he fancies that a will-resolve is a simple expression of his good desires. Four short words, parenthetically inserted by H. P. B. in writing the Third Fundamental Proposition—“(checked by its karma)” —have a far-reaching significance. All our self-induced and self-devised efforts are checked by the Karma of the long past. Free Will and binding Fate function together like Spirit and Matter, two aspects of the One Reality.

During this month the following words of H. P. B. will be recalled, read, pondered over and acted upon by ardent aspirants :—

The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

A question is sometimes asked : Why should this period between two Western Christian festivals be so important? Certainly not because it is a period between two church festivals. The period from December 21st (the Winter Solstice) and March 21st (the Spring Equinox) is a seasonal one which, copying the pagan custom, the church authorities utilized. Christmas, as the birthday of Jesus, was decided upon after much discussion at as late a date as the fourth century, A.D.

The eternal enemy of man is his *ahankara*-egotism and it influences him adversely in pursuing his noble desire. Self-knowledge is necessary in formulating a resolve and remaining faithful to it. Application of Theosophical teaching in daily life means self-knowledge. Practice of Theosophy leads us astray when it is attempted without self-knowledge. This is a very important idea whose real implications need to be grasped.

In the quotations which open our study, the story of will is epitomized : The first three deal with the cosmic and metaphysical aspect of will; the next four with the human and psychological; the remaining two with the occult and practical. The student's task is to perceive the implications of

this epitome and to make the necessary applications to himself.

A spiritual resolve cannot be carried out without Spiritual Will. But what is Spiritual Will? If “Will is consciousness in action” then Spiritual Will is Spirit in action. The beating of the heart, the processes of digestion and the phenomenon of blushing are examples of physical will; another group of actions, which follow ordinary wants and desires, results from psychic or personal will. Any intelligent person knows that there is a fundamental difference in kind between the two types of actions. Similarly, actions born of Spiritual Will are as different from those born of psychic or personal will, as the latter are from the beating of the heart, or digestion, or blushing. But as these bodily processes are intimately connected with desires and wants, so, too, there is a relation between the psychic-personal will and the higher Spiritual Will. The link is the Voice of Conscience. Actions born of desires and wants are not directly connected with Conscience. In ordinary men and women Conscience functions as an after-thought, bringing repentance on the heels of the evil or foolish results of wicked and selfish desires. When not acting as an admonisher, Conscience functions as a warner—for the most part a negative warner, telling the person what not to do. Thus a conflict between the voice of desire and the Voice of Conscience takes place.

Spiritual Will can be developed by a direct appeal to Conscience, but the appeal must be made with forethought, *i.e.*, before the force of our wants and desires is allowed to impel us to action. Such a Promethean appeal to the inner Conscience soon reveals the necessity to aid its function by spiritual knowledge. The deeper and purer aspect of Conscience is the direct Voice of the Divinity within us. Therefore Mr. Judge states that “the desire to be guided, ruled and assisted by the Higher Self” is a prime requisite for the cultivation of Spiritual Will. The outcome of such a development is not to be judged by what are called good and virtuous deeds in the religious world. Spirit is free from good as well as from evil, and because it is free from both it is universal and impersonal. One expression of the Spiritual Will is to do that which, and to suffer and enjoy whatever, the Higher Self has in store for one by way of discipline and experience.

What resolve shall we make, and how shall we carry it out? Translate the question thus : What desire shall we arouse within us and by what mental faculty shall we realize it?

Let the student answer the question for himself with the help of the principles put forward above.

KARMIC PRECIPITATIONS

A NOTE

Each one who undertakes the climb to the world of the spirit has to face not only his *Prarabdha Karma*—that portion or aspect of Karma with which he is born, *i.e.*, the Karma for whose precipitation the field is ready. Because of his newly made resolve to break the limitations of Karma he cuts a canal through which some of the dammed-up Karma known as *Sanchita Karma* begins to flow and become *Prarabdha*. For the ordinary mortal *Vartaman* or *Agami Karma*—thoughts, feelings, words, deeds generated now and here day by day—are but the fruits on the tree of *Prarabdha*—bitter, sour, sweet. Verily men and women in their millions live by the dictates of fate—their own past Karma; somewhat rarely do they go counter to its compulsions or take full advantage of its beneficence.

Knowledge of his own constitution and of the lines of evolution stirs the human mind and, when the stirring is sufficiently strong, awakens it to a new vision of the universe. Then may follow the resolve to lead the life of the Spirit. This resolve is a veritable psychical and psychological conception from which, after a period of antenatal life, the resolver will emerge as one newly born.

At death a fusion of the three types of Karma occurs; similarly the resolve to lead the higher life results in a kind of fusion of those three types of Karma. Just as with birth the sifting process differentiates a man's Karma into the three compartments, so too at this psychical and psychological conception a fresh and rearranged differentiation of Karma takes place. This subjective process is not known to the aspirant, and when known its workings are very baffling. Herein lie the causes of still-born aspirants, of a large number of infant deaths among aspirants, and so on. In its objective form the process is known as the tests and trials of the probationer. That is why W. Q. Judge says (*Letters That Have Helped Me*, p. 24):—

Let no man be unaware that while there is a great joy in this belief there is also a great sorrow. Being true, being *the Law*, all the great forces are set in motion by the student... The rays of truth burn up the covers time has placed upon those seeds, and then the seeds begin to sprout and cause new struggles. Do not leave any earnest inquirer in ignorance of this. It has cost others many years and tears of blood to self-learn it.

KRISHNAMURTI AND ADYAR

Mr. J. Krishnamurti has once again found it necessary to disown the Adyar Theosophical Society in whose nursery he was brought up by Mr. C. W. Leadbeater under the ægis of Mrs. Besant over whom Mr. Leadbeater's influence was powerful and complete. On his landing at Bombay last month Mr. Krishnamurti repeated to the press what he said last September in Europe.

However, since in spite of my repeated answers, the question is constantly asked me regarding my attitude towards the present leaders of the Theosophical Society and their work, I will frankly say that there is no common ground on which we can meet. There can be co-operation only when there is an intelligent common objective, which at present does not exist, although many people are asserting that it does.....

This is not the first time that Mr. Krishnamurti has had occasion to speak, as he himself stated. He has disowned the Adyar Theosophical Society and its leaders several times even during the lifetime of Mrs. Besant. So far back as December 1931 we recorded one such disavowal. (See *The Theosophical Movement*, p. 13 for December 1931.) He returns to the charge thus once again because there are members of the Adyar Society who still claim that the "world-teacher" is with them. Mr. Krishnamurti's repronouncement ought to open their eyes to at least one fact: Mr. Leadbeater's clairvoyant predictions have proven false. Their falsity was exposed when Mr. Nityananda died; Mr. Leadbeater had predicted for him an important role "as the brother of the Lord when He comes," but Mr. Nityananda's illness and death his clairvoyance did not detect! We can name other incidents which prove beyond the shadow of a doubt that Mr. Leadbeater's clairvoyance was entirely undependable and grossly misleading, and to say that is to say the truth most mildly. The question is important: if Mr. Leadbeater's clairvoyance has proven false, are not those who still believe, hoping against hope, that somehow things will all come right wasting their time and heart-energy, which can be better utilized? There are hundreds of honest hearts in the Adyar Society; what they need is the courage to investigate and trace to their psychic roots the blundering actions of Mr. Leadbeater and Mrs. Besant.

"The Wise Ones heed not the sweet-tongued voices of illusion."

ON TSONG-KHA-PA

A peculiarly intimate tie connects Tsong-Kha-Pa, the Tibetan fourteenth century Avatar of Gautama the Buddha, with the recent stages of the Theosophical Movement. For he was not only a reformer of the Buddhism of his own day and country, but also the giver of a strong impulsion toward spreading the Wisdom-Religion throughout the world. He of course foresaw the "discovery" of America and the opening of this new-old continent to European colonization. And though he was no doubt interested in preserving the relics of the Wisdom that still existed in the West, his dominating purpose surely was to prepare that new world, with its incoming inhabitants drawn from Europe, to be the seed-ground for the formation of the future sixth sub-race.

To Tsong-Kha-Pa and his co-operators, Europe of the fourteenth century may have seemed rather unpromising, yet certainly less so than earlier when the Western mind was tightly closed and sealed by Holy Roman Empire and Holy Roman Church. The hand and glove action of these two stultifying forces had been already somewhat loosened by the renaissance of Greek and Latin learning, which itself was a result of Adept influence preceding his, and which during his life was rapidly transforming the European mind. In such vision as Tsong-Kha-Pa's, the time was indeed ripe for action, for ploughing and seed-sowing. Hence his uplifting and clarifying of Oriental Adept groups was a marshalling of the needed workers for the West as well as the East. It was to be a means of bringing about in future a close reciprocity between the two world divisions; and it was an impulse toward the restoration in distant ages of the primitive spiritual grandeur of India. Hence also his establishment of a cycle of special impartations of Wisdom in the last quarter of every century was but another step in the Plan.

This cyclic unfolding in the West of the true Philosophy is easily traceable, and reached a climactic peak in the Theosophical Movement of the nineteenth and twentieth centuries, with its inestimable value to the world at large. Without Tsong-Kha-Pa's use in the fourteenth century of the rising tide of thought in Europe, that present-day movement might have been indefinitely postponed. The bare statement of this fact indicates the quality of the gratitude every thoughtful Theosophist should be paying to the great fourteenth century Avatar.

Tibet, though regarded by Western peoples as very backward, is on deeper study seen to be a

kind of sacred land. In an article called "Lamas and Druses" printed by H. P. Blavatsky in *The Theosophist* for June, 1881, are given hints of interest. The article shows strong likenesses between the Druses in Syria and the Lamas in Tibet. Etymologically, it states, the name Tibet has another form—Ti-Boutta. It is partly a Chinese name, Ti meaning god; and Boutta being derived from Buddha or Buddhi, Wisdom. Druses declare that around the plateau of the Pamirs the cradle of the true race must be located, but (they add) the cradle of *initiated* humanity only; of those who have for the first time tasted of the fruit of knowledge, and these are in Tibet, Mongolia, Tartary, China and India. Of these countries Tibet especially has remained uninfluenced by the outside world. Again, according to that same article, "the name in Hebrew for sanctuary is Te-bah and Ti-boutta and Tebet, also cradle of the human race; Thebeth meaning 'a box'—the 'ark' of Noah and the floating cradle of Moses."

From these hints it cannot be far-fetched to conclude that Tibet at the time of its naming, was a land of Wisdom-gods or high Initiates; nor is it just fanciful to surmise that "ancient and honourable China," and also the other countries named, contributed some of their spiritually evolved Beings to the people of that sacred and in part almost secret land.

In the Theosophical books Tsong-Kha-Pa is mentioned as a reincarnation of Gautama the Buddha; and as such his function as Great Teacher of Humanity is clearly seen. Accordingly, that Wisdom-land of Tibet—and the Eastern section where the Old Teaching existed and still exists in pure form—became a proper earthly dwelling place for this Exponent of Wisdom. In the region bearing the musical names of Amdo, Koko-nor, a woman brought forth a son and dedicated him to the service of the Wisdom-Teachings. His response to that dedication proved the nature of the Being to whom she had given a physical instrument. He turned that instrument to the highest possible services of his fellows and their younger brothers.

As with years he became increasingly conscious of his mission to promulgate and extend the Buddhistic lore of the great Gautama, Tsong-Kha-Pa looked abroad over that one-time land of Wisdom-gods and found that by the prevalence of "opposites" the godlike in the population was paired off and well-nigh overwhelmed by the ungodlike. Pure Buddhism (the very essence of his nature) which had been in Gautama's day the "exhaustless, secret, eternal doctrine"—was desecrated;

the "mighty art was lost." False priests and lamas had multiplied till a drastic cleaning was needed. Into his powerful hands Tsong-Kha-Pa lifted the winnowing flail and the cleansing fan. Through his efforts as husbandman and warrior came a revolution that expelled from his outraged land many thousands of the disgraceful monks who had turned their ancestral religion into a prayer-wheel and a "marketable commodity."* And to strengthen those who were allowed to remain, he founded the Gelukpas, "Yellow Caps, the highest and most spiritual Buddhist sect in Tibet"; and founded also "the mystic Brotherhood connected with its chiefs."

Only a few bits concerning Tsong-Kha-Pa occur in the Theosophical books,—a story of the blooming of a marvellous blue lotus at the time of his birth; stories of the revivifying effect of his hair on the famous Kum Bum Tree. Thought-arousing as these stories are, one's best use of them may be as a delicate accompaniment to a deeper search into the Avatar's spiritual inheritance, or better said, *ancestry*.

The claim of an immaculate conception concerns rather the exoteric life of this or any other Great Being, and hence may be considered relatively unimportant. More truly enlightening is the coming to recognise the real inner nature of such a Being as the container and vehicle of what has been before. Even in a mere attempt to trace the utterly super-physical relations involved, the unsensuous identities and differentiations, it is well to recall the actual meaning of certain words,—Son, Logos, Buddha.

"Son" in the upper ranges of thought is equivalent to emanation; often it means the resultant or outcome of Will and Yoga; it must be freed from any associated ideas of physicalness.

As to Logos,—the First Logos is "the Supreme Buddha." It is the "bright ray" which "the One unknown...identical with Parabrahm...emits...from its darkness." (*S. D.* I, 571) The first Logos contains, in potency, all that emanates from it. "It is a centre of energy" which "starts into existence." That "concealed Wisdom of...the One Supreme" is called Avalokiteshwara,—this word meaning "the on-looking Lord." The Chinese term for Avalokiteshwara, is Kwan-

shi-yin; "literally interpreted, the words mean 'the Lord that is seen,' and in one sense, 'the divine SELF perceived by Self' (the human)—the Atman...perceived by... Buddhi, the sixth principle or divine Soul in man." (*Ibid.*, I, 471)

The First Logos, too exalted, "cannot manifest, but sends into the world of manifestation his... 'diamond heart,'... the second *logos*." (*Ibid.*, I, 571) This too is named Avalokiteshwara, for "there are two Avalokiteshwaras in Esotericism; the first [unmanifested Logos] and the second [manifested] Logos." This first manifestation (second Logos), being (also) the synthesis or the aggregate of Universal Wisdom... contains in himself the Seven Creative Hosts." (*Ibid.*, I, 72) It "is the synthetic aggregation of all the planetary Spirits, Dhyani Chohans." (*Ibid.*, I, 471) Or, in other phrasing, from the second Logos "emanate the seven...Dhyani Buddhas." (So far, "five only have...manifested," the last "two are to come in the sixth and seventh Root-races." (*Ibid.*, I, 108) *Logos* therefore means a Collectivity of Forces, Beings, Intelligences, together with Their Wisdom and powers.

Yet since "such centres of energy [as these Logoi] are almost innumerable in the bosom of Parabrahman," (*Ibid.*, I, 428) and since Oriental custom permits to disciples the use of names of their occult superiors, it may not be strange that the name Avalokiteswara (though made sacred by being attached to those exalted first and second Logoi) is also applied otherwise—not strange that the name has "passed through several transformations." "Popular fancy claims for Avalokiteswara many incarnations on earth...but in esoteric philosophy Avaloki, the 'on-looker,' is the Higher Self," whereas "the Higher Ego or Manas" is what incarnates, linking itself and the lower principles with the two upper. "When *Buddhi* absorbs our EGOTISM (destroys it)...Avalokiteshwara [the Higher Self,] becomes manifested to us." (*Ibid.*, I, XIX.)

In these subtly metaphysical relations lies a possibility of exoteric confusion. Avalokiteswara as Atman may be not clearly conceived as *focalized* in the individual Buddhi-Manasic reincarnating Ego, but may be partly anthropomorphized by "popular fancy" into a personalization. Yet through the teachings of Theosophy one learns to see in Avalokiteswara as human being the same deific essence, though less in degree, as in the First Unmanifested Logos, and thereby may avoid confusion when the name is applied to the man-vehicle of the spiritual Entity. One such incarnation and "transformation" may be indicated in the fact that

* All the following quotations are taken from *The Secret Doctrine, Isis Unveiled, The Key to Theosophy* and *The Voice of the Silence*, by H. P. Blavatsky, as reprinted by The United Lodge of Theosophists. Also from *The Theosophical Glossary*, see "Amitabha," "Avalokiteswara," "Buddha," "Buddha-Siddharta," and "Son-kha-pa."

Avalokiteswara is "patron saint of Thibet," and an important lamasery there was "founded by him." (*Isis Unveiled*, II, 616)

The five Dhyani-Buddhas who have emanated from Avalokiteswara as Second Logos belong to "the world of incorporeal being." By their use of Dhyana—which is wholly unsensuous "contemplation," "abstract meditation and mystic powers"—they emanate their "sons," their "celestial Selves—the *super*-human Bodhisattvas." (*S. D. I.* 571). These are also called "their *chhayas* (Shadows), the Bodhisattvas of the celestial realms." (*Ibid.*, I, 572) The passing into denser substance-matter is clearly indicated by the word "shadow," which is used occultly to mean "body." And this process continues. For the celestial Bodhisattvas are "the prototypes of the *super*-terrestrial Bodhisattvas," and they incarnate "at the beginning of every human cycle on earth as mortal men." Owing to their personal merit while men, they become occasionally Bodhisattvas among the Sons of Humanity—become "midnight blossoms of Buddha," or "initiated great Adepts." (*Voice of the Silence*, pp. 14 and 69)

Of the five exalted Dhyani-Buddhas one is Amitaba. This name also has several equivalents. It is used to mean "Boundless Age," "Boundless Space, Parabrahman," "Boundless Light," though "the original conception...of an impersonal divine light has been anthropomorphized with time." In that highest meaning as Parabrahm, Amitaba has symbolically a paradise where there are two Bodhisattvas, one being Kwan-shi-yin (another name, it was seen, for Avalokiteswara as First Logos). As emanation of the Second Logos, "Amitabha is the Dhyani-Buddha [divine prototype] of Gautama Sakyamuni." (*S. D. I.* 108)

Of the word *Buddha*, the passages quoted have incidentally illustrated various uses. This too names Beings and states that range in evolution and in service from First Logos to human Sage. While it is a high compliment to Gautama, "the greatest Man-Reformer ever known," to be called *the Buddha*, the limiting of the word to him, as is common in the West, shows ignorance of Eastern usage.

Buddha means, first, "The Enlightened," "the highest degree of knowledge," "the acquirement of it by personal efforts and merit." The word is directly connected with Bodha, Wisdom, and Buddhi, the Wisdom-principle, vehicle of the Universal Spirit in the Kosmos and in man. Second, the name is a title of honour attached to a Being distinguished as possessing and manifesting that exalted state known as Buddha.

It thus is made clear that Gautama the Buddha

had many predecessors so named among men in previous ages, men who attained Buddhahip and were given that title of honour. In fact, seen in the long line of humanity, Gautama, probably born in 621 B.C., is a rather recent Buddha.

The Buddhahip of Gautama Sakyamuni had been prophesied, and at his birth he received the name Buddha Siddharta. But, being man, he had to win for himself the state of Buddha. And the story of the personality, Gautama, shows him fleeing from the sense-delights of his father's royal court, becoming a devotee, a yogi, and finally a full Buddha—"entirely by his own merit and...exertions." (*Glossary*—"Buddha-Siddharta") In previous personalities he had exhibited "the utmost unselfishness, self-sacrifice and charity." And in this personality, so blameless and holy was his life, that to him more than to any other man was attached that title of honour—Buddha. It came to be amalgamated with him, becoming, as it had been at his birth, an integral part of his name.

At the close of his life he refused "the Dharmakaya robe," that is, he purposefully renounced the peace and rest of Nirvana which he had earned, because in that state he would have been unable "to assist men even so little as Karma permits." Instead, he chose to remain a Buddha of Compassion, a Nirmanakaya, "within the reach of the miseries of this world." (*The Voice of the Silence*, pp. 77-8)

Now this is the Being of whom Tsong-Kha-Pa was an Avatar. Even though many links are not clearly understood by us or cannot be made evident, yet what a chain of spiritual development may be felt! What power of control over body, brain, mind and cosmic forces was within his inheritance, and then was actually attained by Tsong-Kha-Pa for himself and made operative in his own life!

And since Gautama remains as a Nirmanakaya, in contact with earth-humanity and manifesting occasionally for its benefit, must not Tsong-Kha-Pa be also a Nirmanakaya and performing just such service as his great spiritual ancestor? What other supposition can be held?

The affirmative answer and its proof lie in the exquisite story of his occasional reappearances among the Adepts. *The Voice of the Silence* describes a Yogi advanced enough to have the real perception of the high and the low, the great and the small. He comes to be "a 'Walker of the Sky,' who treads the winds above the waves, whose step touches not the waters." His "body becomes as one *formed of the wind*...he beholds the things beyond the seas and stars." Tsong-Kha-Pa is such

a "Walker of the Sky." We are told that his "luminous form...under the shape of a fiery cloudlet, that separates itself from the dancing beams of the sunlight, holds converse" at a large lamasery "with a great congregation of lamas, numbering thousands, the voice descending from above, like the whisper of the breeze through foliage. Anon, say the Thibetans, the beautiful appearance vanishes in the shadows of the sacred trees in the park of the lamasery." (*Isis Unveiled*, II, 616)

SAYINGS OF ROBERT CROSBIE

What comes at any time contains in it the thing we need ; so whether it seems hard, troublesome, or pleasant, there is something in it for us.

We, as self-conscious beings, have to remain in the bondage of matter long enough to give lower segregated entities the necessary impetus towards self-consciousness.

The way of devotion is not that of merely being good.

One finds spiritual knowledge springing up spontaneously within him, not because of his mental exertions, but because of his "attitude of mind."

The personality can play all parts, from lord of all creation to Uriah Heep, as its occasion requires, and the man is involved in its pretensions.

Seeming misfortunes turn into blessings if taken aright ; this must be true if the purpose of life is to learn.

Whatever a man relies upon, to that he goes.

The inner nature has a diet out of our thoughts and motives. If those are low or gross or selfish, it is equivalent to feeding the nature upon gross food.

It is so easy for students to slip into bodily observances and stay there ; this is the wrong end to begin on.

Our present work is to think from a right basis and become established in that basis, and assist others to do likewise.

No one who sees his mistakes can be a hopeless case.

Duty, not inclinations, is what is required of us.

It is possible for many to know a true Message by putting it to every conceivable test.

We have to look at souls and minds, regardless of the kind of body which envelops them and get away from the hard and fast conclusions so common in the world.

No one can help the restrictions of time, place and circumstance ; they should be recognized, and what is to be done, done as best may be under them.

HEALING THE BLIND

One of the "Golden Precepts" of *The Voice of the Silence* calls Compassion Alaya's SELF. The very SELF of the Universal Soul is Compassion and it is described as eternal Harmony. This Harmony is not amorphous—it maintains the light of everlasting right, it manifests the fitness of all things, it acts as the Law of LAWS. In man, the microcosm—the Master-Soul is present as a ray and so there is in him the desire for universal good and a feeling of tender compassion and mercy for all that lives, and feels, needs help and kindness. This Presence in man works as an inherent idea, a natural intuition and causes that sympathy to well up in the human heart however deeply the iron has entered into it at the present time.

One of the occasions when almost every one is moved by heart-felt pity is at the sight of a blind man in a crowded street groping about to find his way to his destination. Slowly he moves in his darkness while the sun dazzles for others. These pass him by for even though a man's heart may feel, his brain makes him unconscious of it. Evil is wrought more by *want of thought* than by want of heart. Meantime the unfortunate blind one jogs along helpless and yet not altogether helpless. For Nature is bountiful, and compensates at every turn. The blind man is compensated : he is blind to the beautiful around him but he escapes the ugly. Again it is well known that the loss of one sense sharpens the remaining senses ; greater keenness of hearing and sensitiveness of touch occur. Still more, the Soul learns to rely more on his own instincts, and, unhampered by sight acquires steadiness, courage, fortitude and patience more quickly.

The same soul of Compassion working in a man's mind created the oculist to help to restore light to the darkened sight and heal the blind to vision.

"If thou wilt know the invisible, open thine eye wide on the visible," says the Talmudic axiom. What is there at the back of the visible blindness ? Again the *Zohar* says : "All that which is in the lower (our) world is found in the upper. The Lower and the Upper act and react upon each other." Applying this principle to the loss of bodily sight what do we learn ?

The body has two eyes because the spirit in man has two organs of perception—Buddhi and Manas. More pitiable, more terrifying than the loss of physical sight is soul-blindness. There are those who have eyes but will not see ; souls blind to the spiritual radiance of the Great Self. They are so plunged in material life, so glamoured by Mara's

allurements, that the film of Kama shuts off the inner world.

There are numerous ailments of soul-sight, as of body-sight. We need only consider two main types—total soul-blindness and weakness of soul-sight.

Those who through continuous indulgence in sensuous and sensual living disregard their conscience and so come to forget the very presence of the Divine within themselves become blind and finally reach the stage where they know not that they are blind. With such Nature works in her own way. There is Compassion for them too—affliction : loathsome diseases of the body, gruesome distortions of the mind, hideous torments of the heart. These are purifiers of greed, debauchery and delusion—rude awakeners of perception.

Then, those who feel the existence of the soul within themselves and perceive it through their own active conscience and yet make no attempt to see the rhythm of Nature or the purpose of life, weaken their spiritual sight. If they do not desire blindness they have to take themselves in hand and use the light of their own conscience not only in action and speech, but also in thoughts and feelings. Following the Voice of Conscience they become ready for Divine Wisdom or Theosophy.

At birth the infant's eyes cannot see ; slowly they get accustomed to the world around. Again, more time is required by the babe to grasp the facts of distance and perspective, and it learns about them in trying to catch the moon. There are analogous conditions in human consciousness. When by right resolve to live Theosophically a man becomes as one newly born, he has to learn to use his newly acquired sight. As by study and application the aspirant learns to understand the nature of Light, the Self Divine, he fancies the radiant Soma to be close at hand ; failing to catch Him and hold Him in his grasp, he acquires the sense of perspective and proportion.

To learn to see with the aid of Buddhi-Manas is the whole art and science of Occultism. The hasty student mistakes the knowledge of outer processes for Self-Knowledge—his is the wandering eye. The ambitious aspirant slips into developing psychic sight and takes it for granted that his is the power of spiritual vision. He is the cross-eyed one who always sees out of focus. Manas is the eye of discrimination (*viveka*), Buddhi that of dispassion (*vairagya*). These two, properly blended and focused, enable us to perceive correctly.

To learn to use Manas and Buddhi we need to avail ourselves of the assistance of skilled oculists. The Masters of Theosophy have given us instructions which teach us how to use the sight of the Soul.

The great ideas of Theosophy, presented to the mind, activate Manas and we begin to discriminate ; but practice is necessary. It is through right and reliable practice that Buddhi unfolds and teaches us how to live by the power of dispassionate Love or Compassion.

In the writings of H. P. Blavatsky and W. Q. Judge the student of our era will find all that is safe and reliable to practise. H. P. B. is the Buddhi-Manas of the Movement and W. Q. J. is the Bridge, the Antahkarana. In their writings we learn how to cross the bridge which spans the valley between Kama-Manas and Buddhi-Manas. Leaving the former and going over to the latter we lose for ever the possibility of going soul-blind.

A physician condemns vivisection on three scores (*The Abolitionist*, 2nd November) :—

(1) It entails terrible suffering.

(2) In the great majority of cases it yields no result or a misleading one :—

Take cancer, for example. How many animals have been sacrificed in trying to discover the cause of this disease it is impossible to say. Hundreds of thousands must have yielded up their lives at the hands of these research workers. And still there is no result after years of painstaking research and animal torture.

(3) "Such experiments...tend to destroy the very soul, so that the vivisector becomes a being apart from the rest of mankind."

A branch of animal experimentation of which ignorant public opinion is more tolerant than it is of vivisection is nutrition research which involves the cruelty of keeping rats or other animals alive, "slowly starving and horribly diseased, while some of their organs degenerate or cease to function for want of nutriment." And it is all so useless. Mr. W. B. Pease, writing in the same number of *The Abolitionist*, points out that "all the more important facts about diet were well known long before vitamins were thought of."

But even supposing that valuable knowledge were obtainable by these methods, Mr. Pease makes the point that the moral hazard involved would set the price too high :—

...the searchers and those that abet them are in danger of a moral delinquency for which no knowledge can compensate. And when the methods of search involve the devilish wickedness of cruelty they become akin to the black arts.

H. P. B. puts it even more strongly :—

The Voodoos and Dugpas are *conscious*, and the Charcot-Richet crew *unconscious*, Sorcerers...For we say it again, *hypnotism* and *vivisection* as practised in such schools are *Sorcery* pure and simple, *minus* a knowledge that the Voodoos and Dugpas enjoy. (*Raja Yoga*, p. 31)

QUESTIONS ANSWERED

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

चित्रं वटतरोर्मूले वृद्धाः शिष्या गुरुर्युवा ।

गुरोस्तु मौनं व्याख्यानं शिष्यास्तु 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. The Theosophical Movement aims at reforming humanity by changing the Manas and Buddhi of the intelligentsia. But since those in power turn aside from Theosophy—witness the present condition of the world—doesn't the task of the U. L. T. seem a hopeless one?

Ans. The aim is to change the Manas and Buddhi not merely of the intelligentsia but of the race. The fundamental verities of human solidarity, of karma and of reincarnation can be grasped and applied by the simplest mind with transforming and regenerating effect. Whether the student of Theosophy belongs to the intelligentsia or not, he can make a most effectual contribution to that aim *by changing his own part of the Manas and Buddhi of the race.*

The work would go forward much faster, of course, if the natural leaders of the masses, assimilated and applied the doctrines of Theosophy. The state of the world always reflects the influence wielded by those in power. It is not necessary to prove that the masses of men and women in every country live by thoughts and ideas suggested to them, unobtrusively and without their cognizance, or imposed upon them with all the weight of skilful propaganda. Hitler and his friends have made the German masses Nazis; Mussolini and his assistants have made the Italian masses Fascists; Lenin and Stalin and a few around them have made the Russian masses Bolsheviks; and so on everywhere. Those who live by any kind of self-made philosophy, *i.e.*, who have practised self-knowledge, are men out of the common run; such there are in every country, but they are only a few; they may be called Geniuses in the making.

Now this psychological phenomenon, namely the suggestibility and the impressionability of the masses, has ever been the instrument of the makers of history. Though it is only half the truth, individuals do make history; but they make it by the power of suggestion, impressing the masses of ordinary men and women. The receptivity of the

masses is the other half of the picture. Leaders and followers together make history, just exactly as a writer and his readers together make the success or failure of a book. Even in the highest spiritual life this psychological principle is recognized; in our country, where the spiritual life has been a very common ideal for millennia, the institution of Guru and Chela represents the functioning of this psychological principle. The power of wisdom and purity possessed by the teacher is imparted to the pupil, first by suggestion and then by impression. The purity of the teacher and the receptivity of the pupil combine to produce success or failure in Chelaship.

From this emerges another great principle. Should the leader who makes history, the author who creates his reading public, the teacher who commands the very heart of the Chela, do so without any reference to the following which the leader affects, the reading public which the author influences, the disciple whom the teacher impresses? Esoteric philosophy and psychology recognize that the power to suggest and to impress others becomes beneficent or maleficent accordingly as he who uses the power is of pure or impure motive. In pure spirituality it is a fundamental that the teacher and the leader must not influence free will of others. A Teacher, if he is a Pure Yogi of the highest type, studiously refrains from coercing the free will of his pupil. Therefore there are pure and impure ways of exerting influence, and both of these operate in the public world. When a great political leader, who is often an orator, suggests plans of campaign he follows them up by legislation which crushes those who will not meekly accept his dicta. This is impure. When a poet sings his message he leaves it to succeed or to fail. It generally succeeds in impressing the public some time in the future, often after the poet's death; this is the pure method.

The U. L. T. would not, if it had the power, impose the truths of Theosophy willy-nilly upon the world by the method of dictator or priest. Its task is not hopeless; the leaven of Theosophy is spreading, slowly but none the less surely. The main object of the U. L. T. is, as H. P. B. put it in *The Key to Theosophy*, "to sow germs in the hearts of men, which may in time sprout, and under more propitious circumstances lead to a healthy reform, conducive of more happiness *to the masses* than they have hitherto enjoyed." (p. 215)

The wrong kind and the wrong methods of influence have brought the world to the pass in which it finds itself. There is no miracle in nature; the race cannot be reformed over-night or *en masse*, but only gradually and "One by One." An editorial under that very title appeared in our December 1933 issue, to which the questioner's attention is drawn.

IN THE LIGHT OF THEOSOPHY

We have just heard of the death, in his eighty-eighth year, of Rai B. K. Lahiri, an old-time Theosophist, a devotee of H. P. Blavatsky and a friend of W. Q. Judge. Some years ago he corresponded with the U. L. T., and became an Associate thereof.

In the death of Edmond Gore Alexander Holmes at the age of eighty-six the world of education and the world of philosophy have suffered a distinct loss. Though he was much tried by ill health, he was ever as active as his body allowed him to be, and his articles in *The Aryan Path* show him to have been possessed to the end of a keen brain and a compassionate heart. To *The Aryan Path* he was always friendly, and, regarding his first contribution "The Practicality of Buddhism and the Upanishads"—he commented in a letter to the Editors: "Though I have written it to order (for the first time in my life) I can honestly say I mean every word of it." The obituary notices in the London papers draw special attention to Mr. Holmes's work in the field of education. This is too well known to need comment here; but *The Times* sees further into the life of Mr. Holmes and says:—

He showed his true nature best in the growth of what he calls his "Humanism"—his progress to a complete love of his fellow-men as the foundation of all true knowledge or any hopeful view of the future.

He will be remembered best by Theosophists for his two works—*The Creed of Buddha* and *The Creed of Christ*. He belonged to that very small band of Westerners who read correctly the old Eastern philosophies because they sincerely endeavour to practise the teaching and live the life.

Mr. Holmes was for some time President of the Quest Society.

The following appreciation of Mr. Holmes and his work which appears in *The Theosophical Movement, 1875-1925, A History and a Survey*, may interest our readers:—

A study, for example, of the originally anonymous "Creed of Buddha," and the subsequent writings of its author, Mr. Edmond Holmes, in "The Creed of Christ," and his work on Education, will show the same perception of fundamental Truth, the same grasp of the Eternal Verities, the same sane, wholesome, and practical application of those truths and verities to the problems of everyday life and action as so pre-eminently characterized the work of Mr. Judge. Who can measure the ever-widening influence of such writings as these upon an audience already rendered "porous to ideas and bibulous of thought" through the sacrifice of the Pioneers?

On November 12th, the Birthday Proclamation of the Maharaja of Travancore declared all state-controlled temples open to all Hindus for entry and worship. This important step lends new emphasis to the need for the moral and physical purification of the temples lest temple entry prove a very anomalous privilege. This point was stressed in *THE THEOSOPHICAL MOVEMENT* for November 1936 (pp. 2 and 16).

The Ministry of Health's Annual Report for 1935 shows one case of smallpox in England and Wales during the twelve-month period. Commenting, editorially on this, *The Manchester Guardian* (23rd October) remarks:—

The more dangerous form of smallpox seems to be extinct in this country and variola minor, the form in which it occurs at intervals, may be approaching extinction. . . Is it vaccination or isolation that has done most to wipe out smallpox? Plenty of room for argument here.

The mischievous and dangerous superstition of vaccination has survived the disease, but it is encouraging to note in the same report that conscientious objectors to vaccination are steadily increasing. The percentage of conscientious objectors among parents of children born in 1934 was 49.9.

Interesting testimony to the spread of the influence of Buddhism is borne by the Socialist, Frank R. Mellor, who in a letter to *The Daily Herald* (25th September) wrote:—

It is to be hoped, for their own sakes, that the future religion of the workers will be Buddhism, which is "a truer form of Christianity" and at the same time the essence of Socialism.

Buddhism is a practical religion based on what we can see and feel for ourselves. One is not asked to believe in Trinities, Miracles, or a Divine Ruler, but is taught that each one, by his own unaided effort, can attain happiness in this life.

We share Mr. Mellor's hope that the worker will adopt an ethical religion which maintains that an "even-handed justice" rules the world and that each of us gets just what he deserves—no more and no less. We agree with Mr. Mellor that the workers—and the capitalists—would do well to adopt Buddhism, but why call it the "essence of Socialism"? Spiritual Socialism based on the Laws contained in Buddhism has little in common with the Socialism of Mr. Mellor. It is not apparent how a Socialist who advocates an even distribution of the world's wealth can endorse a philosophy of life which teaches that a man is reaping now what he has sown in the past.

An example of a mutually forbearing spirit that would go far to settle misunderstandings on a larger scale is reported in *The Hindu Herald* (19th November) under the appropriate caption, "A Worthy Example" :—

How communal disputes are amicably settled when there are no "leaders" present is well illustrated by the following report :—

The incident at Akhalia resulting in the desecration of the image of the goddess Durga on the Navami Puja night by several Muslims ended in a settlement between the two communities. A meeting was held at Akhalia of representative Hindus and Muslims. Due compensation was paid to the complainant, Sarat Nath, and Muslim leaders representing different villages offered an apology to the Hindu community for the action of the perpetrators of the outrage. These men appeared before the Hindus and all of them, with folded hands, begged to be excused. The Muslim leaders further assured the Hindus that social punishment would be inflicted on the culprits and the result communicated to the Hindu leaders. As a mark of the settlement a tube-well will be sunk near the place of occurrence.

A worthy example which we recommend to all disputants whatever the nature of the dispute.

H. P. B. pointed out the discrepancy between the policy of so-called Christian nations and the pacifist principles of Jesus. She condemned prayers for victory over the enemy as immoral and wicked. Some in the church are awakening to the discrepancy between the teachings of Jesus and the practice of his alleged followers, and urging that the anomaly be ended. The Bishop of Birmingham, Dr. E. W. Barnes, who had the courage to preach a pacifist sermon at Oxford University in the midst of the great war, preached there a vigorous sermon on "War and Christianity" on the 18th of October, which received wide comment in the press. Dr. Barnes quoted saying after saying attributed to Jesus in which the Christian Teacher praises the peacemakers and blesses those who are persecuted for righteousness' sake, and he frankly condemned the Christian ministers who play the part of recruiting sergeants.

When leaders of the Church pretend to discover a Christian obligation to military service, they confuse Christianity with a not ignoble expediency which we may call the higher worldliness. Such higher worldliness is a second best, and a bad second best. For in the end it leads to the wholesale butchery of modern war.

Before the young join in any preparation for war, Dr. Barnes urged that they consider what their country could do for the lessening of international jealousy and suspicion. He sees the way to salvation from the threat of a war which would ring down the curtain on Western civilization in

"an active policy of international friendship." He outlines a practical programme for putting that friendship into effect. But do the leaders of Europe want peace badly enough to sacrifice any supposed advantage or the prestige of their respective nations to the common good? In Great Britain there is a War Office and a Secretary of State for War; Why not a Peace Office and a Secretary of State for Peace?

The feats of a Ferozepore bull at a meeting of the local Bar Association, reported by the United Press, exhibited an intelligence above the norm for animals. At his master's command he picked out an I. C. S. among the group, walked up to the longest grey-beard present and traced fountain pens and wallets which had secretly changed hands. A clue which may be applied to this phenomenon, *mutatis mutandis*, is afforded by an unsigned review in *The Theosophist* for July 1884 (Vol. V, pp. 255-6) which suggests the rationale of a comparable but apparently even greater phenomenon :—

In explaining the phenomenon of Dnyaneshwara having made a buffalo repeat the *Vedas*, it is stated that the Sage, by his Will-power, magnetised the nerve-centres of the buffalo's brain and thus caused it to speak what he himself willed. Now, no occultist can create an organ; all he can do is to develop extraordinarily its latent capacity. For practical purposes, animals have no fifth principle (even their 4th principle is not fully developed) for the germ of it only *overshadows* the animal, just as our sixth principle at present *overshadows* us, and we shall have it as a germ *within* us only in the fifth round. So, the animals will have the *germ* of the fifth principle *within* them when they enter into the human kingdom. So an ADEPT can make a Negro talk the greatest wisdom by temporarily expanding the capacities of his fifth principle, but he cannot do so with any creature so long as the germ of the fifth principle is not *associated* with its other principles. Thus *Dnyaneshwar* could not have made the buffalo repeat the *Vedas*. On the other hand, we have no reason to doubt the concurrent testimony of eyewitnesses, if the possibility of the phenomenon could be entertained scientifically. Now, that phenomenon could be explained by supposing that the sage repeated the *Vedas* himself, but by his will-power he created a *Maya* so as to make the spectators believe that it was the buffalo that was talking. For them the illusion was a reality, as the objective existence is also a reality for them. Or, he might have caused the required articulate sounds to emanate from Akasa pervading the animal, and appear as if they had actually issued from its mouth.

In the light of this explanation, there can be little doubt that the intelligence directing the feats of the Ferozepore bull was a *human* intelligence and not that of the animal.

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सत्यान्नास्ति परो धर्मः ।



There is no Religion Higher than Truth

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