



The One Self

Often we consider the science of Self from every point of view but that of our own life, which is the only spot from which the *living power of Unity* might grow and flourish.

Every aspirant to Wisdom and Service tries to ascertain the steps to put himself on the *Path*. The first step is epitomized by “Follow not me, follow the Path I show.” At this stage the aspirant cannot walk the Path that the Master walks, but he can tread the Path revealed to him by the Master. Thus he begins to do, not what the Masters do, but *what they did when they were aspirants*.

The second step: “Look not behind or thou art lost.” No aspirant ever came to the Path free of any and every weakness — a kind of ready-made saint. To become efficient in the *art of Service* we always try to remember that one does not enter the Path to get rid of their vices, but to serve humanity. Service is primary; the getting rid of weakness, a secondary necessity. The philosophy teaches that service is the purifying talisman; for, in service self-forgetfulness is possible and to forget the self is to remove all weakness and vices.

What follows is a fragment from Bhavani Shankar on the problem of shedding one’s egotism in the stream of Service. Bhavani Shankar is talking of Those farther on the Path than we, but his words will find companions in our heart. He was an “accepted Chela” of the Masters. His mission was lived out in India, expounding the *Bhagavad Gita*, serving everywhere he found an audience. He

joined the Mumbai (Bombay) ULT soon after it was formed, gave lectures there which included several White Lotus Day talks. In 1935 he returned to those who had sent him — age 77.

The Striver for Perfection and Krishna are essentially one being - expressions of the one Divine life which, expressing Itself in all these and in himself, transcends all and remains itself. Such an Adept has now all the great higher Siddhis which are not so much control acquired over something outside, but knowledge realized of the inwardness of cosmic processes — the expansion of his Buddhi into the cosmic Buddhi. With the possession of all these Siddhis the outstanding characteristic of the initiate now is his utter humility. His *Abhimana*, thirst for individual power and glory, has vanished. He is therefore called a *Kutechaka*, one who resides in a humble hut of leaves. He has now that power which enables him to appear as nothing in the eyes of men, “Be humble, if thou

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wouldst, attain to Wisdom. Be humbler still when Wisdom thou hast mastered.”

Then comes his third initiation, and to understand the significance of it, even faintly it is necessary to know something about the unfolding of the *Jivatma*. The *Jivatma* is called in our scriptures *Hamsa*. *Hamsa* is a bird known to possess the peculiar power of separating pure milk from a mixture of milk and water, and *Jivatma* is called a *Hamsa* because, like the bird of that name, he has the power of discriminating the real from the unreal in *Samsara*, which is a combination of both. Till now this *Hamsa*, or *Jivatma* has fed itself on the very cream of the best and noblest experience gained in innumerable lives. Even at the time of the first initiation, the initiate has realized that the real self is the *Divine Life*, which transcends the self of the *Jivatma*. As a result of further spiritual progress, he now realizes more deeply than before the utter unreality of his individuality, that it is a thing “which he has created with pain for his own use and by means of which he purposes to reach to the Life beyond individuality.”

He now retires deeper within and approaches the sanctuary of the Self nearer than ever before and is realizing in a greater and fuller measure the peace and bliss of the *one* life. This further spiritual progress that he has made and which enables him to go through the third initiation, involves the spiritual transformation of his *Karana Sharira*, which now becomes an *upadhi* of pure (*Satwic*) Akasha.

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WITHIN t he Circle

By LAFCADIO HEARN

In concluding his translation and explanatory notes on his story of Katsugoro's previous birth, Lafcadio Hearn writes:

Perhaps somebody will now be unreasonable enough to ask whether I believe this story, — as if my belief or disbelief had anything to do with the matter! The question of the possibility of remembering former births seems to me to depend upon the question of what it is that remembers. If it is the Infinite All-Self in each one of us, then I can believe the whole of the *Jatakas* [Pali account of the 550 "incarnations" of Buddha: see *Isis Unveiled* 1, 291-2] without any trouble. As to the False Self, the mere woof and warp of sensation and desire, then I can best express my idea by relating a dream I once dreamed. Whether it was a dream of the night or a dream of the day need not concern any one since it was only a dream.

Hearn's "dream," which he calls "Within the Circle," should show that he had a good picture of the abyss between the "personality" life, and that of the Individuality.

Neither personal pain nor personal pleasure can be really expressed in words. It is never possible to communicate them in their original form. It is only possible, by vivid portrayal of the circumstances or conditions causing them, to awaken in sympathetic minds some kindred qualities of feeling. But if the circumstances causing the pain or the pleasure be totally foreign to common human experience, then no representation of them can make fully known the sensations which they evoked. Hopeless, therefore, any attempt to tell the real pain of seeing my former births. I can say only that no combination of suffering possible to *individual* being could be likened to such pain, — the pain of countless lives interwoven. It seemed as if every nerve of me had been prolonged into some monstrous web of sentiency spun back through a million years, — and as if the whole of that measureless woof and warp, over all its shivering threads,

were pouring into my consciousness, out of the abysmal past, some ghastliness without name, — some horror too vast for human brain to hold. For, as I looked backward, I became double, quadruple, octuple; — I multiplied by arithmetical progression; — I became hundreds and thousands, and feared with the terror of thousands, — and despaired with the anguish of thousands, — and shuddered with the agony of thousands; yet knew the pleasure of none. All joys, all delights appeared but mists and mockeries: only the pain and the fear were real, and always, always growing. Then in the moment when sentiency itself seemed bursting into dissolution, one divine touch ended the frightful vision, and brought again to me the simple consciousness of the single present. Oh I how unspeakably delicious that sudden shrinking back out of the multiplicity into unity I — that immense, immeasurable collapse of Self into the blind oblivious numbness of individuality!

“To others also” said the voice of the divine one who had saved me, — “to others in the like state it has been permitted to see something of their preexistence. But no one of them ever could endure to look far. Power to see all former births belongs to those eternally released from the bonds of Self. Such exist outside of illusion, — outside of form and name; and pain cannot come nigh them.

“But to you, remaining in illusion, not even the Buddha could give power to look back more than a little way.

“Still you are bewitched by the follies of art and of poetry and of music, — the delusions of color and form, — the delusions of sensuous speech, the delusions of sensuous sound.

“Still that apparition called Nature — which is but another name for emptiness and shadow — deceives and

charms you, and fills you with dreams of longing for the things of sense.

“But he who truly wishes to know, must not love this phantom Nature, — must not find delight in the radiance of a clear sky, — nor in the sight of the sea, — nor in the sound of the flowing rivers, — nor in the forms of peaks and woods and valleys, — nor in the colors of them.

“He who truly wishes to know must not find delight in contemplating the works and the deeds of men, nor in hearing their converse, nor in observing the puppet-play of their passions and of their emotions. All this is but a weaving of smoke, — a shimmering of vapors, — an impermanency, — a phantasmagory.

“For the pleasures that men term lofty or noble or sublime are but larger sensualisms, subtler falsities: venomous fair-seeming flowerings of selfishness, — all rooted in the elder slime of appetites and desires. To joy in the radiance of a cloudless day, — to see the mountains shift their timings to the wheeling of the sun, — to watch the passing of waves, the fading of sunsets, — to find charm in the blossoming of plants or trees: all this is of the senses. Not less truly of the senses is the pleasure of observing actions called great or beautiful or heroic, — since it is one with the pleasure of imagining those things for which men miserably strive in this miserable world: brief love and hour and honor, — all of which are empty as passing foam.

“Sky, sun, and sea; — the peaks the woods, the plains; — all splendors and form and colors, — are specters. The feelings and the thoughts and the acts of men, — whether deemed high or low, noble or ignoble, — all things imagined or done for any save the eternal purpose, are but dreams born of dreams and begetting hollowness. To the clear of sight, all feelings of self. — all love and hate, joy

and pain, hope and regret, are alike shadows; — youth and age, beauty and horror, sweetness and foulness, are not different; — death and life are one and the same; and Space and Time exist but as the Stage and the order of the perpetual Shadow-play.

“All that exists in Time must perish. To the Awakened there is no Time or Space or Change, — no night or day, — no heat or cold, — no moon or season, — no present, past, or future. Form and the names of form are alike nothingness: — Knowledge only is real; and unto whosoever gains it, the universe becomes a ghost. But it is written — *‘He who hath overcome Time in the past and the future must be of exceedingly pure understanding.’*”

“Such understanding is not yours. Still to your eyes the shadow seems the substance, — and darkness, light, — and voidness, beauty. And therefore to see your former births could give you only pain.”

I asked: —

“Had I found strength to look back to the beginning, — back to the verge of Time, — could I have read the Secret of the universe?”

“Nay,” was the answer made. “Only by Infinite Vision can the Secret be read. Could you have looked incomparably further than your power permitted, then the Past would have become for you the Future. And could you have endured even yet more, the Future would have orbled back for you into the Present.”

Yet why?” I murmured, marveling. . . . What is the Circle?”

“Circle there is none,” was the response — “Circle there is none but the great phantom-whirl of birth and death to which, by their own thoughts and deeds, the ignorant remain condemned. But this has being only in Time; and Time itself is illusion.”

LAFCADIO HEARN



Lao Tzu




Within us there is room for the Heavenly One, known vaguely as Tao, but more intimately as Heavenly Love. “Let Heavenly Love fill you and overflow in you, surpassing all boundaries.”

It is said that the *Tao Teh King* was written when Lao Tzu was over ninety years of age. After a long life as librarian and teacher, and having met with little response in the lives of the people, he was on his way to a Place of Rest. On his way he had to go through a mountain pass, and there, for a time, he was the guest of a soldier-disciple, Warden of the Pass. This friend asked him to write down, before disappearing for ever from their midst, some of the lessons he had taught to his disciples.

The book seems to bear in its heart the influence of that upland valley. The Spirit of the Valley made itself felt as the real source of existence, Mother-substance of the Deep, Preserver and Nourisher of all beings.

Again we see the clear-eyed Sage looking at the water, always so busily seeking for itself a lower place till it finally finds rest in the Meeting place of waters, the great ocean far away. So, he says: “A great kingdom, lowly like running water, is the Meeting-place of the world.” Again, he says: “Heavenly Love is like water. Water blesses all things, it does not hurt them,” and again, The Rivers and Seas (because they seek a lowly place) are Lords of a hundred valleys. Let your love flow, seek a lowly place, and you will be Lord of a hundred valleys.” He frequently returns, in his teaching, to the simile of water, maintaining the fact that though it is the weakest, softest thing in nature, yet it has in it a force that can overcome that which is

most strong. Lao Tzu is essentially a prophet of peace, though he acknowledges the existence, perhaps even the necessity, of war. He deplors the occasion of war, "He who has killed many men should weep with many tears." He insistently teaches that true progress is attainable only through the influence of Tao. "If you desire to gain the kingdom by action, I see that you will not succeed. The kingdom is a spiritual vessel, it cannot be gained by action." Yet true progress is not measured by man's standards, for "Brightness of Tao seems to be dark, Progress in Tao seems going back.


 Many beautiful illustrations are given of the power of the self-controlled man who becomes the Man of Love. He learns to let his heart, his very thought, dwell in the Inner Kingdom; and he draws the hearts of all men into his Heart. He blesses even the man who is not good; he is faithful even to the man who is not faithful. He does not dwell apart from men; but he patiently and persistently draws men into an active community of Heart — into that realm which some men, in these latter days, have named the supra-national Kingdom of Love. This Man of Love fears no danger, his Inner Life cannot be killed, it remains intact even when he passes into the place of Death. It was natural that Lao Tzu should give his soldier-friend some teaching on government. On this subject he says: —

To govern a kingdom, use righteousness,
To conduct a war, use strategy,
To become a true world-ruler,
be occupied with Inner Life.

This saying will stand the test of time and experience. It will prove its truth every time it is tested.

A curious chapter set in just before the last describes the condition of a kingdom shut in upon itself, as the "Middle Kingdom" really was until the war when Free Treaty Ports were forced upon the Chinese Nation. In this kingdom, which Lao Tzu describes so vividly, there is no give and take with other surrounding kingdoms. The people are innocent and happy, contented with small things, holding to ancient practices; but having no outlets, no development nor growth.

The last chapter comes into sharp contrast with this condition of stagnation. It pictures the man who lives in Tao as one who is active, but not quarrelsome; one who lives in order to give and to serve; and who is ever thereby more and more enriched.

The *Tao Teh King* is written with a certain cadence. Groups of characters form phrases which often stand in paradox or contrast with the next group. It is impossible to translate this into English; the bald single-word ideas must be linked together to convey their meaning to the mind of the modern non-Chinese reader. ... The characters have usually been translated as literally as possible. Sometimes a translation is given which is not found in the dictionaries, but which seems to be the sum of the ideas indicated in the various component parts of the character. Throughout this translation the character *wu* has been rendered "Inner Life," or "innermost." ... [Ed.Note: Extracted from introduction by Isabella Myers. This is by far the best rendering of the *Tao The King* for the translation of *wu* as "Inner Life," or "innermost," makes the text a magnificent treatise on Theosophy as known in ancient China. You can get this translation from <http://www.blavatsky.net> or Wizard's Bookshelf, P.O. Box 6600, San Diego, CA 92166 {FAX 619-258-0139}]



THE COFFEE KLATCH

Coffee Maker: [mumbling to himself] The coffee's getting cold! and where are the customers? Ah! here comes Daniel, he should know much about this stuff, "Theosophy." Is it to be compared to the Falang Gong!! or is it only another stripe of Channelers? Is the Science of the Soul for old wives and retired Inn-shop keepers. Say, Daniel, do you know? will it help me pay the rent??

Daniel (While making faces at the cold coffee): What I do know is that in HPB's writings and in the letters of the Mahatmas we have enough material for several lifetimes of study and meditation.

Who of us can claim to have read all of this above mentioned material and to have understood all of it? I think I've read all of it but I certainly don't understand it all!

I've always encouraged interested students, inquirers, etc. to carefully read and study all of this original material. I don't ask anyone to believe or disbelieve what is written but simply to try to gain UNDERSTANDING of what is being conveyed in all this material from the pens of HPB and the Mahatmas. It seems to me that far too many people don't take the time and effort to try to understand what HPB is attempting to convey in her many writings. Far too often we interject our own thoughts and understanding on to the subject.

Nothing is wrong with that approach but I prefer to try to ascertain FIRST OF ALL what HPB's and the Ma-

hatmas' views are on these many subjects. This can be a challenge in itself but it can be done. In other words, do I really understand what HPB and the Mahatmas are trying to convey in their writings? I try to always keep in mind that I usually have only a partial understanding of any given subject. I try my best to give HPB the lectern and allow her to speak. My initial goal is always to try to "listen" to her, to try to understand her view, her take on the subject. I'm not saying she is always right or anything like that. I don't believe she was infallible.

But I do believe she was very knowledgeable. I'm simply saying I try to understand HER views, HER points, HER theories, etc. on the many theosophical subjects. The same with the letters of the Masters.

And I always try to keep in mind the following words of HPB:

"Every reader will inevitably judge the statements made from the stand-point of his own knowledge, experience, and consciousness, based on what he has already learnt."

Student buying coffee: Very many thanks for your valuable guidance. I often think when I read H. P. Blavatsky's works that I am grappling with a multi-dimensional language being equipped only with a three dimensional mind. However, her writings have a truth and compulsion that urges the reader to continue seeking that which in your heart you know to be there. One intuitively feels that continued exposure to, and contemplation of her writings will one day reveal some small understanding of their meaning.

Egg-head type: Beware of Pseudo Theosophy! To me PSEUDO

THEOSOPHY is that body of literature which claims to be such, but on inspection contradicts the original expounding of the doctrine.

If it is presented as a student's opinion, or a personal speculation that's fine, it may or may not help others, but it does avoid claiming to be something it isn't.

Smart Aleck: Are you telling me that Silent Meeting Quakers ought not to try to pass themselves off as Roman Catholics? My coffee is cold, where did you get this stuff?

Busy-body with cup: There were Platonists and Neo-Platonists, what's so mysterious about Theosophists and Neo-Theosophists? If there is just ONE SELF, aren't we stuck?? Don't we have to take the whole pudding whether we like it or not?

Furtive Bystander: Acceptance is not the issue. Are we following an Inner Universal Drummer, or are we allowing external events and appearances to determine our actions, our likes and dislikes?

Coffee Sipper: These ideas are getting so lofty I feel like I'm riding in a hot-air balloon! Your propositions assume we must be only a hop, skip, and jump from being saints. I am barely able to count myself as mostly decent, much less to say I have shed my "likes and dislikes"! I like your inner drummer idea, I think I have one, but my listening talent is poor and out of joint. Sometimes I wonder, when I see a good deed that needs to be done if I shouldn't just grit my teeth and do it even if it doesn't have a shred of spontaneity in it, and lacks the proper attitude. A

poor "good deed" that limps, isn't it better than none at all?

Critic: There is a phrase you find in the "streets" when someone is caught in the grip of hesitation. Someone will shout, "Don't stand there, do something, even if it's wrong!"

Everyone of us has to stagger on with one eye on the abyss of our heart and brain and the other on germinating events — there's always a candle burning somewhere for those who know that death is just a doorway and there is really no place to hide.

Each of us is in a cul-de-sac peculiar to ourself and must bear on in the caravan with whatever smiles we can muster, no matter if they be ungainly offspring, for a little goodness though it be awkward and imperfect makes the collective puddle less deadly.

newcomer : My, my, when the 42 Judges of the Book of the Dead arraign me, I want you for my defense attorney.

I do see a destiny on our brows and though the journey be long and the road dusty, our *Brotherhood of Effort* will acquit itself with an *éclat* that may even surprise the best of us.

There is a saying that runs like this: "The dogs bark, but the caravan moves on." With the right Chariot Driver you're on a winning team. Festus thought so:—

The human heart has not fully uttered itself, and we have never attained or even understood the extent of its powers. Is it too much to believe that man should be developing new sensibilities and a closer relation with nature? The logic of evolution must teach as much, if carried to its legitimate conclusions. If, some-

where, in the line of ascent from vegetable or ascidian to the noblest man a soul was evolved, gifted with intellectual qualities, it cannot be unreasonable to infer and believe that a faculty of perception is also growing in man, enabling him to descry facts and truths even beyond our ordinary ken. (*Isis, I, v*)

THE BIG BLUE UMBRELLA

THE SECOND FUNDAMENTAL

Atma (our seventh principle) being identical with the universal Spirit, and man being one with it in his essence, what is then the Monad proper? It is that homogeneous spark which radiates in millions of rays from the primeval "Seven;" — of which seven further on. It is the EMANATING spark from the UNCREATED Ray — a mystery. (I,571) We are an emanating or cycling spark of the UNCREATED RAY. As Monads we can be traced through the course of our pilgrimage and changes of transitory vehicles only from the incipient stage of the manifested Universe. The ROOT of our being dwells in eternity and surveys or creates cycles rather than being enslaved by them. If we look to the sky and meditate upon our life as "Perpetual Presence in all Space and Time, there will originate from this a substratum of memory which does not cease in dreaming or waking. Its manifestation is courage." [HPB]

Quotable Quotes

George Bernard Shaw, the stormy petrel of Letters and Drama, had a strong streak of mysticism running through many of his works. Of this he said:

I hold as firmly as Thomas Aquinas that all truths ancient or modern are divinely inspired; but I know by observation and introspection that the instrument on which the inspiring force plays may be a very faulty one.

Point out the Way

Point out the Way is a mimeograph book of an informal Ocean Class. John Garrigues conducted this class in the early 1930's at the U.L.T. in Los Angeles. It was taken down stenographically and published by *The Theosophical Movement*, Mumbai, India. The series ran from January, 1951 through July, 1954.

V

[continued from Issue #5]

Question: On page 8 (Pg. 7 Am. Ed.), Mr. Judge makes the statement: But irrespective of all disputes as to specific names, there is sufficient argument and proof to show that a body of men having the wonderful knowledge described above has always existed and probably exists today. If Masters of Wisdom are a fact, why does Mr. Judge use the word, "probably"?

Answer: To us who have no direct knowledge of our own that there are Masters of Wisdom., our conviction — or lack of it — our belief or disbelief must rest upon evidence and testimony, and no matter how good the evidence may be in regard to anything, it does not make it a certainty. Thus, in our minds must always exist the possibility that there are no such Beings as Masters of Wisdom — until when? Until we know for ourselves that there are such Beings) until we come into direct contact with them. From our stand-point, it is a matter of the consideration of evidence, not of first-hand knowledge. Bearing this in mind, Mr. Judge talks to us in our own language. There is no "probably" about it in his case, because he knew for himself that such Beings exist. Have you not noticed that, whenever a man asserts positively and without qualification something that he may know but that

we do not know, the very flat-footedness of the assertion arouses in us an element of opposition? We do not know, and something in us tells us that the man is trying to take advantage of us, when he affirms without qualification something to be so that he knows but we do not know. There is a freedom from dogmatism, a freedom from pressure or coercion on the soul of the listener or of the inquirer or of the believer, for that matter, by the simple putting in of that word "probably." The evidence that we have studied satisfies us that such Beings must exist today; so we are studying and trying to apply Theosophy. If we do that and if such Beings do exist, the time must come when we will contact them, and then there will be no "probably" about it for us.

Question: Would any man be a friend of the human race who tried, to act in harmony with the laws of life?

Answer: Very evidently, the one who asked that question sees just as clearly as any Mahatma could see, what a free and independent Theosophist is, and knows perfectly well for himself that if a man obeys the laws of all Life, he is the only one who *could* be a friend of the human race. What, then, is the matter? Why the question? There is such a thing as not 'having enough confidence in ourselves. If a man sees, and knows that he sees, then to the extent that he sees and that he knows that he sees, he is an Adept. Why shouldn't he rely on his own perception, his own inference, and merely check it, corroborate it by the testimony of others?

If we had more faith in ourselves, we would have far more faith in the Masters, and the converse is just as true — in fact, even more true. It's a strange thing and perhaps it is one of the reasons why Mr. Judge and H.P.B. began their teachings with a discussion of the Masters of Wisdom. Unless we can see that there are beings as far beyond us as we are higher than a black beetle, and further, that they were not born that way; but *became* what they are through observation, experience and inference — and by living according to the laws of Life — we shall not have confidence that there are Masters. But once we have that confidence, results flow: each of us begins to have confidence in himself, no matter how big a fool he may be, or how bad a sinner, or how many mistakes he makes; then he begins to have confidence in his brother man, no matter how big a fool he is, or how big a sinner he is, or how many mistakes he has made. That is the first real step in Universal Brotherhood.

Question: Page 4 of the Ocean states:

For this age, as one of them has already said, "is an age of transition," when every system of thought, science, religion., government, and society is changing, and men's minds are only preparing for an alteration into that state which Will permit the race to advance to the point suitable for these elder brothers to introduce their actual presence to our sight.

The question is, just what is this alteration which will prepare men's minds?

Answer: Using our own powers of observation, and then checking by our own experience, can't we all see,

both in regard to ourselves and in regard to other men in every walk of life, that things our fathers were so sure were the truth, the whole truth., and nothing but the truth — things they never doubted and never questioned — we totally disbelieve or wholly doubt?

Take, say, religion. Only a little while ago, practically speaking, nobody doubted that there was a personal god; that there were miracles; that if a man did not become a member of some Christian church, he would be out of luck when he died. Who believes that today? There has been a tremendous transition in our minds.

Turn to modern science. Only a little while ago, men believed that science would solve every problem in the universe. Any number of men had the same faith in the theories of science that other people had in the revelations of religion. Who takes any stock in scientific theories today? No scientist. You can't find a single scientist who will bank on any scientific theory. They are far more honest in that respect than the preachers are, for they say, "This is just a working hypothesis." Wasn't it Sir David Brewster, who, discussing the theories of light, said that the only thing a scientist can do at present is to believe in the corpuscular theory of light on Mondays, Tuesdays and Wednesdays, and the rest of the week act on the theory that light is just a rate of vibration? The two theories are absolutely antithetical. And so with many theories of science.

Look around the world political, social, mechanical. In the years since the first world war, what a colossal

change has taken place in the attitude of the populace, as a whole, towards freedom for women; that is, that they have just the same right to think for themselves, to choose for themselves, to act on their own responsibility, as a man has. Why, that is the most unimaginable, incredible change in the state of mind of the race for the last twenty centuries; and so on, all up and down the line.

The Ocean statement means, then, that the mind of the race, instead of being rigid and following age-old ruts or grooves, is becoming fluidic. Men will listen to anything. The phrase goes., "Try anything once. "Doesn't this mean that we are rapidly coming to the point where one can describe the human mind as an open mind? When the mind of the race actually is an open mind, there is a chance to do what, up to date, Theosophy has been able to do for a handful only; there is a chance to sow the seed of Theosophical teachings broadcast to all men everywhere.

When the thirst of the race for power, for money, for glory, for Self-indulgence is dried away — when the mind of the race says: Life is not worth living if that's all Life is for — then, men will be led to study the great idea of Brotherhood, to see that Karma and Reincarnation are laws of evolution, and to believe in the existence of Masters not as miracles but as *teachers*, as, our Elder Brothers; the race mind will have so changed that it will welcome these Elder Brothers' presence amongst us as teachers, as guides., as philosophers, as workers, as friends. And then They will come.

CHAPTER II

Question: The Ocean says, "In place of 'the Absolute' we can use the word "Space." Since the One Reality or the Absolute is beyond the range and reach of thought, unthinkable and unspeakable, it would seem that Mr. Judge must have-referred to Absolute' Abstract Space, which is just as inconceivable to our mind as Absolute Abstract Motion. Could we infer, then, that the **Space** of which we can have any thought or conception is the first aspect of the One Reality, **Law** the second aspect, and **Evolution** the third?

Answer: Why, yes, we can have any conception we want to or that we are capable of, but why not go back to first principles? In her discussion of the First Fundamental in *The Secret Doctrine*, H.P.B. gives us Space as a symbol, but she tells us why she gives that symbol. She says Space is the one thing that no being can exclude from his mind or include in his mind. Don't we see that that is a perfect symbol of the omnipresent, eternal, boundless, immutable principle? We can't *exclude* from our minds the Source, and we can't *include* It either. It is the Source not only of our mind but of all the other minds in Nature.

The Christian takes one horn of the dilemma — he puts the Source outside himself in outer space, and the personal god is the legitimate offspring of this idea. The philosopher or the Stoic tries to find his idea of the Source within the limits, the horizon, of his own thinking; he includes by excluding.

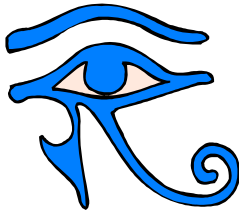
Space is within and without; it can neither be included nor excluded; and that is why it is given as a symbol of the One Reality. Read the *Transac-*

tions of the Blavatsky Lodge. It says that people are forever talking about Space as if it were either an absolute void or a plenum. It is neither, because it is both. We can see that there are things that our minds cannot grasp. No matter who we are, a great sage or an angel, there are things that our minds cannot grasp; and yet we reach out for them. Does this not tell us that there is something higher than the human mind? Then why not rise to that plane of life and thus see things that are mysteries to us? To try to grasp with our mind that which is beyond mind is just as if an animal were to try to reduce human consciousness within the terms of its rudimentary and lower plane of life.

The purpose of Theosophy, then, is to arouse man, that is, to waken him out of the psychic somnambulism which we call human nature, to shake him up from this waking dream, to the reality of his own being, and then he is on the plane of Higher Manas. What then? Theosophy teaches that it is only by means of the Higher Mind that we can ever hope to reach into the depths of the all-pervading Absolute-ness; that is to say, once in the true awakened state of mind, we can reach into the all-pervading depths of Absoluteness.

The whole of Theosophy is merely an attempt to wake men up by turning their attention to the fact that there is something higher in them than they can ever dream of. No wonder people say, "Wake up!"

[TO BE CONTINUED]



DNYANESHVARI

V

[The *Dnyaneshvari* is mentioned many times by Madame Blavatsky, always in glowing terms. The following rendition is extracted from Manu Subedar's translation. The great Sage, Dnaneshwara Maharaj sang this work to his people when he was quite young. He did it in their native language, Marathi, about 700 years ago. It is his commentary on the *Bhagavad Gita*.]

Chapter III

KRISHNA: I shall tell you the characteristics of a man, who has gone beyond all desires. He is steadfast in heart and absorbed in Brahman and outwardly pursues the normal worldly activities of life. He does not direct his senses towards anything; he is not afraid of the objects of senses and he does not omit to perform obligatory actions (Karma) as a duty. He does not obstruct the senses while acting nor is he controlled by the tides (violence) of these senses. He is not obsessed by desires. Nor is he tainted by (the blackness of) delusion, just as the lotus in water, does not get wet. A sage living in this world appears like everybody else, just as the orb of the sun reflected in water appears like the sun, but there is no sun there in reality. Because the Sage appears as a common mortal, you must not assess his spiritual worth accordingly. Recognise him to be free (Mukta), who shows these characteristics and who has put himself beyond the snares of desire. Such a Yogi is worthy of universal respect. I ask you

to set him up as your model. Control your mind; be firm in your heart; then let the senses freely perform their actions. I repeat, it is not possible in life to remain free from actions, therefore you must rise to the need of the hour and do your best. Do everything which is opportune and proper, but without motive for any of the results. There is a special characteristic of such action (Karma); being free from desires, it leads a man to liberation. Whoever performs with care the duties arising in his own condition of life, reaches liberation in due time.

To perform one's duties properly is in itself the highest offering. Those who pursue this path are not touched by sin. It is only when one's duties are neglected and one is inclined to do erroneous acts, that he is caught in the cycle of life and death.

You need not equip yourself with any charms and incantations. You need not worship the minor deities or engage in any fussy activities. Your obligatory duties are the one sacrifice you should offer. Do them cheerfully and without desire for fruits, just as a faithful wife serves her husband spontaneously and without expecting a reward. The performance of duty is the only sacrifice worth practicing. Therefore act accordingly. Duties properly done will fulfill all your desires.

Those who turn their back on their duty (Dharma), who are filled with the pride of achievement, or who are absorbed in objects of enjoyment, will fall prey to acute unhappiness. They not only lose prosperity, but find it difficult to enjoy what they have.

When a man strays from the path of duty he entirely loses his

independence. Nemesis overtakes him. He will be regarded as a thief and will be deprived of all that he possesses. Sins will envelop him like ghosts prowling in the midnight cemetery. He becomes tainted by impurity from all three worlds. He commits endless evil and is gripped by all manner of distress. However much these erring ones grumble, they will not find happiness.

Aquatic creatures perish when they leave water; so does a man who forgets his duty. Not only should duties be adhered to, but they should be pursued wholeheartedly. In this manner actions serve a higher purpose, and should be approached with enthusiasm. By performance of duty, one sets a good model to other people, thus doing good to them. Even sages who have attained SELF KNOWLEDGE continue to perform actions for the sake of the masses. A man possessing eyesight leads a blind man after him. So the wise men perform duty as a guide to the ignorant. If those who know, fail to act in this way, how can the ignorant find their path?

Take my own example. I perform duty (Dharma) not because any calamity can befall me, or I have to achieve any particular end. Though I am free from all desires, yet I perform actions. I act in the same way as a man, who has an object in view would do. I do it in order that all living beings, whose existence depends on Me, should not go astray. The great and the wise never abandon KARMA.

The One Self

[CONTINUED FROM P. 2]

His spiritual ego, the center of *Karana-sharira*, which, at this stage, is called Prajna in *Mandukya Upanishad*, is

seen by him to be a mere reflection of divine light. And now, being no more limited by his *Karana-sharira*, he realizes it as the cosmic center of that plane, called *Ishwara* in the *Mandukya Upanishad* and *Adhiyajna* in the *Bhagavad Gita*. All the rich treasure of knowledge and experience gathered by him with pain and patience through innumerable lives, and of which his *Karana-sharira* was built, is now gladly sacrificed by him to *Adhiyajna*, and thus is increased the fund of cosmic intelligence working for the uplifting of the race. He now sees that the end and consummation of all knowledge, austerities and sacrifices is the Great Goddess, the divine light of *Ishwara*, at Whose Feet he now offers his individuality purified and ennobled by the virtuous Karma of a series of incarnations. At this stage he is called a *Hamsa*, that is, one who has realized that he and the cosmic center of *Adhiyajna* are one.

The six great Saktis developed in him are now seen as attributes of the one self, the Divine Life. These six Saktis are:

- (1) Jnana Sakti, ability to see the past and future,
- (2) Iccha Sakti, the power of the will;
- (3) Kriya Sakti, the mysterious power of thought which enables it to produce external perceptible and phenomenal results by its own inherent energy;
- (4) Mantrika Sakti, the power of letters and mantras;
- (5) Para Sakti, which includes the powers of light and heat;
- (6) Kundalini Sakti, already mentioned.

He has now to fight the final struggle against flesh that will liberate him once and forever from the bonds of matter, and pass the 4th initiation. He has now risen above the limitations of the three bodies, but he has still to cross the

neutral barrier. He has to fasten the energies of his soul on this supreme struggle. When the human monad is completely isolated from the three bodies — physical, astral and causal, it is as it were at a neutral point of consciousness, and no consciousness is experienced by it. It is the Maha Sushupti, and before the monad can be finally liberated, it should cross this neutral barrier. Bhagavan refers to this struggle when he says in the 14th sloka of the 7th chapter of the Gita, “Hard is my divine Maya to surmount. Those who seek Me alone pass over this Maya.”

The result of this last struggle, that is, success or defeat in it, entirely depends upon the latent energy of the Jivatma resulting from devotion to Ishwara, its previous training and past Karma. It is the real *Kurukshetra* for the Jivatma where it hears in full the song of life *Mahashmashana*, the great burning ground, where it hears the voice of the cosmic deep and where *Ahamkara* is reduced to ashes. It is *Mahashmashana* because it is the death of the individual man from whose ashes the regenerated man springs into existence electrified by the song of Life. If he has emerged from this final struggle triumphant, then he is a full-blown adept, a *Jivanmukta*, who has entirely merged himself in the One Life. He is now called a *Paramahansa*, that is, one who has realized “That” — that is, He, the One Life and himself are one. He has become “*Om*” because “*sa*” and “*ha*” of “*Soham*” being eliminated in him, he remains only the “*Om*.”

Thus far we have the guidance of the *Mandukyopanishad*, from stage to stage, in the spiritual progress of the Jivatma, till the liberated man has triumphed over all the bonds of matter. He is now a *Jivanmukta*, for whom Samsara, can weave no illusion, and nature holds

no secret. He has crossed the ocean of Maya and has fully entered the divine light. Even for him there stretch forth further vistas of progress. Saith the *Light on the Path*:

For within you is the light of the world - the only light that can be shed on the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. It is beyond you; because when you reach it you have lost yourself. It is unattainable, because it forever recedes. You will enter the light, but you will never touch the flame”

The further stages of progress hinted at in this passage are also referred to in the Hindu scriptures which darkly hint at five further stages of spiritual height. They involve the most arduous Tapas out of all human experience and utterly beyond human perception or imagination.

BHAVANI SHANKAR



The Three Truths

Each man is his own absolute lawgiver, the dispenser of glory or gloom to himself; the decreer of his life, his reward, his punishment.

The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.

The principle which gives life dwells in us, and without us, is undying and eternally beneficent, is not heard or seen, or smelt, but is perceived by the man who desires perception.

These truths, which are as great as is life itself, are as simple as the simplest mind of man. Feed the hungry with them.

— IDYLL OF THE WHITE LOTUS

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29 TD Voeding en het respect voor de lagere natuurrijken

Mei:

- 6 HDK Een spirituele grondslag voor opvoeding en onderwijs
13 PW Het astrale lichaam en het astrale licht
20 DR Helderziendheid, telepathie en telekinese
27 RVO **Panel:** Paranormale verschijnselen en spirituele vermogens DR/PW

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There are other dangers menacing such a body as the ULT* besides the "personal-following" one. Sometimes self-appointed conservators of the body arise, with hard and fast conclusions as to men, things and methods. These seek to impose their ideas as the only true ones — in reality, endeavoring to make a personal following under the name of a **policy** — forgetting that no method is the true method; that the true method must be a combination of all methods. All these things are lessons — initiations in occultism — if we read them aright.

ROBERT CROSBIE

* In original "T.S." was used & emphasis has been added

*THE MASTER'S MIND & THE
STUDENT'S MIND*

It is a familiar saying that a well-matched couple "grow together," so as to come to a close resemblance in features as well as in mind. But do you know that between adept and chela — Master and Pupil — there gradually forms a closer tie; for the psychic interchange is regulated scientifically; whereas between husband and wife unaided nature is left to herself.

As the water in a full tank runs into an empty one which it is connected with; and as the common level will be sooner or later reached according to the capacity of the feed-pipe, so does the knowledge of the adept flow to the chela; and the chela attains the adept-level according to his receptive capacities. At the same time the chela, being an individual, a separate evolution, unconsciously imparts to the Master the quality of his accumulated mentality. The Master absorbs *his* knowledge, and, if it is a question of language he does not know, the Master will get the chela's linguistic accumulations just as they are — idioms and all — unless he takes the trouble to sift and remodel the phrases when using.

[Excerpt from a Master's Letter]

