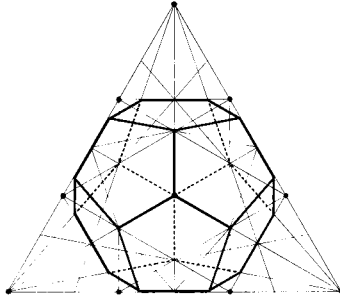


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VIDYA

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THEOSOPHY, in its abstract meaning, is Divine Wisdom, or the aggregate of the knowledge and wisdom that underlie the Universe—the homogeneity of eternal GOOD; and in its concrete sense it is the sum total of the same as allotted to man by nature on this earth.

H.P. BLAVATSKY

Vidya, or Knowledge, points to the timeless *Theosophia*, the source and synthesis of science, religion and philosophy. This publication is consecrated to the keynote sounded by the great Founders of the Theosophical Movement, who have appeared to all peoples, throughout all ages. As a journal of inquiry into the Teachings of Theosophy and its apt applications to daily life, VIDYA is offered to all who seek the path of spiritual self-regeneration in the service of humanity.

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सत्यान्नास्ति परो धर्मः ।

THERE IS NO RELIGION HIGHER THAN TRUTH



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VERBUM

Spiritual teachers speak from the standpoint of cosmic intuition and direct apprehension of eternal, boundless and ineffable truths. Their teachings are not simply inspired but are cognitively fertile. Suffused with transformative wisdom, their words may release in others the will to climb an inner ladder in consciousness into the realm of universal, self-validating truths. When ardent devotees of great teachings progress along self-chosen paths, they can experience a “second birth”, a spiritual and mental awakening that transforms their understanding of humanity and its complex relationship with Nature.

Such progress also rejuvenates their innate desire to render compassionate service to all beings in emulation of his teachers and their august spiritual lineage. Such unconditional service to others can, in turn, culminate in entry into the fellowship of the ‘twice born’, the circle of spiritually illuminated servants of the human race.

The luminous mentality of the Sage is so powerful that in the very act of articulation the Sage is able to “cleanse” and purify human language. This happens again and again in history. An Enlightened teacher restores the forgotten meaning of sacred words long corrupted and hijacked by historical misuse. Beyond that, he or she often imbues words with an original significance that transcends conventionally known meanings. Because of that deep connection between mind and speech, the Sage recognizes that the open-textured and multi-layered nature of certain languages can be used to intimate the spiritual dimension of human consciousness and subjective existence in general.

All human speech contains an intuitive element or a para-rational and para-cultural dimension. For that reason, spiritual knowledge and the religions of the future need not be confined to specialized terminologies or specific symbols alone, but potentially embraces all linguistic utterances and modalities. Thus, when the Upanishads speak of knowledge being conveyed by the ‘revelatory propositions’ of Seers, they seem to be suggesting that Sages and Rishis have activated the rich, intuitive dimension of language to such an extent that it enhances the prospects of the receptive mind awakening and resonating to its deeper meanings. This is the music from the flute of Krishna, sounding throughout the ages, providing a template for transformation.

*Word whose breath is the world-circling atmosphere,
Word that utters the world that turns the wind,
Word that articulates the bird that speeds upon the air*



*Word inscribed on stone, mountain
range upon range of stone,
Word that is fire of the sun and fire
within*

*Order of atoms, crystalline symmetry,
Grammar of five-fold rose and six-fold
lily,*

*Spiral of leaves on a bough, helix of
shells,*

*Rotation of twining plants on axes of
darkness and light,*

...oh myriadfold vision of the world,

*Statement of mystery, how shall we
name*

*A spirit clothed in world, a world
made man?*

"Word Made Flesh"
(excerpt)

KATHLEEN RAINE

THE RELIGION OF THE FUTURE

*Mankind will not be reasoned out of the feelings
of humanity.*

WILLIAM BLACKSTONE

What is the foundation of religion as we see it practiced today? Alleged revelation and tradition? Error and superstition, serving wishful thinking? Is it a sociological question: a laudable tendency in human society towards moral community? Is all religion based in mythology, which tends to literalism as superstition takes hold? Is religion merely a political device for control over the minds of others? What greater authority than to proclaim that one acts for and on behalf of God? Or do we find the foundation of religion in psychology, in compensation, in a deep need to soften the hard facts of life with gratifying illusions?

And what do we mean by *religion*? A body of beliefs? Formal rites and ceremonies? Is religion merely the way a community solemnizes and sanctifies stages of life and rites of passage: birth, puberty, marriage, death? Is religion a segment of life? Does it occupy a particular hour or a particular day only?

To be sure, many people are born into a religion and taught that its foundations have been solidly established by others. To peer into and question these foundations may be regarded as rebellion or impiety, even blasphemy. But what value is a religion that cannot stand up to scrutiny? Can it ever be regarded as true?

Thomas Paine wrote that the integrity of one's own mind had to be the primary holiness or wholeness.

Infidelity does not consist in believing, or in disbelieving; it consists in professing to believe what he does not believe. It is impossible to calculate the moral mischief, if I may so express it, that mental lying has produced in society. When a man has so far corrupted and prostituted the chastity of his mind, as to subscribe his professional belief to things he does not believe, he has prepared himself for the commission of every other crime.

The coercion to pretend that something is true which one has not verified—perhaps cannot verify—and to succor oneself within a community of others who also so pretend, is to corrode one's moral and intellectual faculties. And yet, this implicit pretense is what so often flies under the banner of religion.

In the opening paragraph of his essay "Nature", Emerson pleaded for a forward-looking religion whose foundations are verifiable:

Why should not we also enjoy an original relation to the universe? Why should not we have a poetry and philosophy of insight and not of tradition, and a religion by revelation to us, and not the history of theirs?

Likewise, in his essay "Worship", Emerson expressed doubt that old wine skins could be patched.

We say the old forms of religion decay, and that a scepticism devastates the community. I do not think it can be cured or stayed by any modification of theologic creeds, much less by theologic discipline. The cure for false theology is mother-wit. Forget your books and traditions, and obey your moral perceptions at this hour.

In the education of the natural sciences there is no parallel to this blind reliance on tradition. It is not enough for the physics student to learn about Newton and what he discovered about the laws of gravitation. He has to work

out the laws and equations for himself. The apple has to fall on his head *today*. The education of every modern physicist is a recapitulation of the whole history of physics. It is not enough to say, "Great minds in the past already figured out that stuff. You start where they left off." No, the mind of the modern student must walk that path, and see for himself.

Thomas Paine strongly criticized Christianity as he saw it:

Of all the systems of religion that ever were invented, there is no more derogatory to the Almighty, more unedifying to man, more repugnant to reason, and more contradictory to itself than this thing called Christianity. Too absurd for belief, too impossible to convince, and too inconsistent for practice, it renders the heart torpid or produces only atheists or fanatics.

Of course, Paine and Emerson were not atheists or materialists, but they were advocates for a rational and moral approach to religion. It is useful to inquire what a theosophical reform of religion might be. The religion of tomorrow will be the recovery of that which is in the beginning. If we razed the house of religion, so to speak, and jackhammered its foundations, what would remain? H.P. Blavatsky wrote that the temple of truth cannot be built by hammering dead stones; the foundations must precipitate themselves like crystals from the solution of life. We may premise that there exists an irrepressible, ineradicable sense of the sacred within the human heart. It is a still small voice which too easily gets steamrolled by social pressures, distractions and daily cares. True religion—religion stripped of dogma, speculation and tradition—must begin with the spark of this sacred sensibility. The judicious care of this sacred sense, vigilance for what the Master called "whisperings of the *Buddhi* to

the Manas”, must constitute the existential core of true religion.

In the Great Master’s Letter, we read, “The Theosophical Society was chosen as the cornerstone, the foundation of the future religion of humanity.” This is profound and elusive. How can we even imagine what the future religion of humanity will look like? It may bear little resemblance to our ideas of religion today. And how far away is this future? Is the Master referring to an Aquarian approach to religion, one that will mature over the next 2200 years? By then, the name of theosophy, and its various organizations, may be long past. And yet, a broader recognition for Ancient Wisdom and the Science of Spirituality may flourish. A cornerstone is the first stone set in the construction of a new building. It stakes out the exact location and the vector lines for the sides of the structure. Once in place, the construction follows a sure footing.

We need not be totally blind to the future. Let us note seven suggestions from the teachings:

1. The true foundations for religion must be within us. We ourselves must constitute those foundations; not external documents or supposed revelations. “Theosophy is who theosophy does.”
2. This means that religion cannot be sequestered to a particular activity or day of the week. It pervades the whole of life. True religion is a 24-7 responsibility. The theosophical life begins with a call to responsibility, and theosophy itself is known as the Religion of Responsibility.
3. The religion of tomorrow is a Wisdom-Religion. That is, it calls forth and cultivates the power of discernment. The theosophical life identifies the true problem of life and

applies the true remedy. The problem is self-enclosure; the solution is a series of progressive awakenings. “Shun ignorance and likewise shun illusion” is a motto for the practitioner of the Wisdom-Religion.

4. Metaphysical imagination is essential to the religion of tomorrow, and this begins with the logic of the First Fundamental Proposition of The Secret Doctrine. The student must come to appreciate the difference between the First Cause and the Causeless Cause, between Being and the formless Ground of Be-ness. Again, this is not a matter of abstract speculation removed from life. This logic is, for example, the basis for understanding the motto of the Theosophical Society, “There is no religion higher than truth.” If *satya* (truth) is *Sat* (Reality), then no formulation of that truth can be other than relative, partial and provisional. We must always hold the ineffable Truth superior to every existent and any possible religion. This conviction blossoms as humility and dispassion in our ethical lives.

5. Thus this same realization provides a solid basis for thorough non-sectarianism. “The true theosophist belongs to no cult or sect, yet belongs to each and all.” The Formless Reality is the basis for each and every form, yet it remains untouched and beyond. So also the formless soul of the votary of truth generously identifies and supports the partial visions of others, precisely because he is unthreatened and has nothing to prove. In the words of Walt Whitman, “We walk silent among disputes and assertions, but reject not the disputers, nor any thing that is asserted.” This generosity of heart is the only antidote to the noisy antagonisms of sectarianism, a genuine disarming of pseudo-absolutization.

6. “True religion is a knowledge of one’s own self, and action in accordance”, according to Robert Crosbie in his essay “The Foundation of Religion”. Religion is simply recognition, consent and willing participation in the Law of Universal Unity and Causation. As Religion becomes all-encompassing, “religion” disappears. The term *dharma* carries rich connotations that include but surpass the English word, religion. Dharma derives from the root, ‘*dhr-*’, meaning ‘that which holds’. Likewise, the Latin *religare* means ‘to bind’. Both imply core commitments and values which lend life harmony and integrity, and promote personal individuality, confidence and strength. Dharma also means the essence of a thing, its particular location and function in the cosmos, and the special calling of an individual within society. Dharma, as law, is fundamentally impersonal, and human dharma is only a specialization of the greater law. In other words, an individual realizes religion by discovering and participating in the Religion of Nature.

7. Finally, the recognition that what we call religion is only a diminished descendent of the mystery religions of the ancient world. Self-regeneration, spiritual resurrection, *dvija*, the second birth, and initiation are not vague ideas or superstitions, but facts and precise aspects of the Science of Spirituality, which will be fully restored in the future.

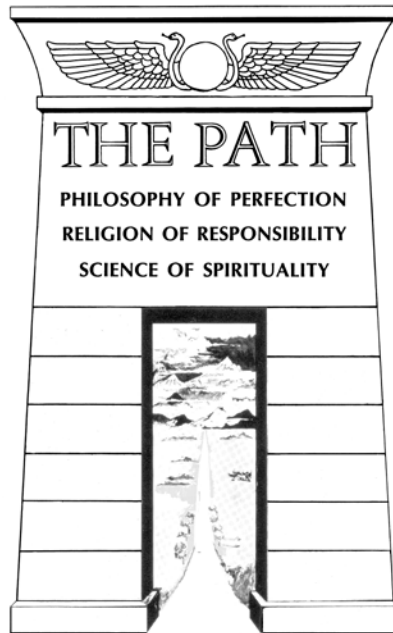
Journalists and cultural observers today frequently note, and sometimes lament, the decline of religion and the diminishing church memberships. Many, too, note the hypocrisy of violence and cruelty practiced in the name of Jesus. It is clear that we are in a transition age, as W.Q. Judge wrote in his letters, and as Emerson noted 25 years before:

We live in a transition period, when the old faiths ... seem to have spent their force. ... By the irresistible maturing of the general mind, the Christian traditions have lost their hold.

The theosophist has faith that this ‘irresistible maturing’ follows the lines of law. As St. Paul noted, spiritual growth means putting aside the toys and amusements of ignorance. We have the privilege of realizing the future today, of strengthening the foundations of true religion within ourselves, and thereby shortening painful delays and deprivations for our global fellows.

The new religion will teach the dignity of human nature and its infinite possibilities for development. It will teach the solidarity of the race: that all must rise and fall as one. Its creed will be justice, liberty, equality for all the children of earth.

ELIZABETH CADY STANTON



CONCENTRATION

1. Assuredly, the exposition of Yoga, or Concentration, is now to be made.

2. Concentration, or Yoga, is the hindering of the modifications of the thinking principle.

3. At the time of concentration the soul abides in the state of a spectator without a spectacle.

4. At other times than that of concentration, the soul is in the same form as the modification of the mind.

5. The modifications of the mind are of five kinds, and they are either painful or not painful;

6. They are, Correct Cognition, Misconception, Fancy, Sleep, and Memory.

7. Correct Cognition results from Perception, Inference, and Testimony.

8. Misconception is Erroneous Notion arising from lack of Correct Cognition.

9. Fancy is a notion devoid of any real basis and following upon knowledge conveyed by words.

10. Sleep is that modification of the mind which ensues upon the quitting of all objects by the mind, by reason of all the waking senses and faculties sinking into abeyance.

11. Memory is the not letting go of an object that one has been aware of.

12. The hindering of the modifications of the mind already referred to, is to be effected by means of Exercise and Dispassion.

13. Exercise is the uninterrupted, or repeated, effort that the mind shall remain in its unmoved state.

14. This exercise is a firm position observed out of regard for the end in view, and perseveringly adhered to for a long time without intermission.

15. Dispassion is the having overcome one's desires.

16. Dispassion, carried to the utmost, is indifference regarding all else than soul, and this indifference arises from a knowledge of soul as distinguished from all else.

17. There is a meditation of the kind called "that in which there is distinct cognition," and which is of a four-fold character because of Argumentation, Deliberation, Beatitude, and Egoism.

18. The meditation just described is preceded by the exercise of thought without argumentation. Another sort of meditation is in the shape of the self-reproduction of thought after the departure of all objects from the field of the mind.

The Yoga Aphorisms of Patanjali, Book 1



LIFE SCULPTURE

Chisel in hand stood a sculptor boy
With his marble block before him,
And his eyes lit up with a smile of joy,
As an angel-dream passed o'er him.

He carved the dream on that shapeless stone,
With many a sharp incision;
With heaven's own light the sculpture shone, —
He'd caught that angel-vision.

Children of life are we, as we stand
With our lives uncarved before us,
Waiting the hour when, at God's command,
Our life-dream shall pass o'er us.

If we carve it then on the yielding stone,
With many a sharp incision,
Its heavenly beauty shall be our own, —
Our lives, that angel-vision.

GEORGE WASHINGTON DOANE

PATANJALI'S TARAKA RAJA YOGA

Almost nothing is known about the sage who wrote the *Yoga Sutras*. The dating of his life has varied widely between the fourth century B.C.E. and the sixth century C.E., but the fourth century B.C.E. is the period noted for the appearance of aphoristic literature. Traditional Indian literature, especially the *Padma Purana*, includes brief references to Patanjali, indicating that he was born in Illavrita Varsha. Bharata Varsha is the ancient designation of Greater India as an integral part of Jambudvipa, the world as conceived in classical topography, but Illavrita Varsha is not one of its subdivisions. It is an exalted realm inhabited by the gods and enlightened beings who have transcended even the rarefied celestial regions encompassed by the sevenfold Jambudvipa. Patanjali is said to be the son of Angira and Sati, to have married Lolupa, whom he discovered in the hollow of a tree on the northern slope of Mount Sumeru, and to have reduced the degenerate denizens of Bhotabhandra to ashes with fire from his mouth. Such legendary details conceal more than they reveal and suggest that Patanjali was a great Rishi who descended to earth in order to share the fruits of his wisdom with those who were ready to receive it.

Some commentators identify the author of the *Yoga Sutras* with the Patanjali who wrote the *Mahabhashya* or *Great Commentary* on Panini's famous treatise on Sanskrit grammar sometime between the third and first centuries B.C.E. Although several scholars have contended that internal evidence contradicts such an identification, others have not found this reasoning conclusive. King Bhoja, who wrote a well-known commentary in the tenth century, was

inclined to ascribe both works to a single author, perhaps partly as a reaction to others who placed Patanjali several centuries C.E. owing to his alleged implicit criticisms of late Buddhist doctrines. A more venerable tradition, however, rejects this identification altogether and holds that the author of the *Yoga Sutras* lived long before the commentator on Panini. In this view, oblique references to Buddhist doctrines are actually allusions to modes of thought found in some Upanishads.

In addition to our lack of definite knowledge about Patanjali's life, confusion arises from contrasting appraisals of the *Yoga Sutras* itself. There is a strong consensus that the *Yoga Sutras* represents a masterly compendium of various Yoga practices which can be traced back through the Upanishads to the Vedas. Many forms of Yoga existed by the time this treatise was written, and Patanjali came at the end of a long and ancient line of *yogins*. In accord with the free-thinking tradition of *shramanas*, forest recluses and wandering mendicants, the ultimate vindication of the Yoga system is to be found in the lifelong experiences of its ardent votaries and exemplars. The *Yoga Sutras* constitutes a practitioner's manual, and has long been cherished as the pristine expression of Raja Yoga. The basic texts of Raja Yoga are Patanjali's *Yoga Sutras*, the *Yogabhashya* of Vyasa and the *Tattvavaisharadi* of Vachaspati Mishra. Hatha Yoga was formulated by Gorakshanatha, who lived around 1200 C.E. The main texts of this school are the *Goraksha Sutaka*, the *Hathayoga Pradipika* of Yogindra of the fifteenth century, and the later *Shivasamhita*. Whereas Hatha Yoga stresses breath regulation and bodily discipline, Raja Yoga is essentially concerned with mind control, meditation and self-study.

The *Yoga Sutras* of Patanjali is universal in the manner of the *Bhagavad Gita*, including a diversity of standpoints whilst fusing Sankhya metaphysics with *bhakti* or

self-surrender. There is room for differences of emphasis, but every diligent user of Patanjali's aphorisms is enabled to refine aspirations, clarify thoughts, strengthen efforts, and sharpen focus on essentials in spiritual self-discipline. Accommodating a variety of exercises—mind control, visualization, breath, posture, moral training—Patanjali brings together the best in differing approaches, providing an integrated discipline marked by moderation, flexibility and balance, as well as degrees of depth in meditative absorption. The text eludes any simple classification within the vast resources of Indian sacred literature and *a fortiori* among the manifold scriptures of the world. Although it does not resist philosophical analysis in the way many mystical treatises do, it is primarily a practical aid to the quest for spiritual freedom, which transcends the concerns of theoretical clarification. Yet like any arcane science which necessarily pushes beyond the shifting boundaries of sensory experience, beyond conventional concepts of inductive reasoning and mundane reality, it reaffirms at every point its vital connection with the universal search for meaning and deliverance from bondage to shared illusions. It is a summons to systematic self-mastery which can aspire to the summits of gnosis.

The actual text as it has come down to the present may not be exactly what Patanjali penned. Perhaps he reformulated in terse aphoristic language crucial insights found in time-honoured but long-forgotten texts. Perhaps he borrowed terms and phrases from diverse schools of thought and training. References to breath control, *pranayama*, can be found in the oldest Upanishads, and the lineaments of systems of Yoga may be discerned in the *Maitrayana*, *Shvetashvatara* and *Katha Upanishads*, and veiled instructions are given in the 'Yoga' Upanishads—*Yogatattva*, *Dhyanabindu*, *Hamsa*, *Amritanada*, *Shandilya*, *Varaha*, *Mandala Brahmana*,

Nadabindu and *Yogakundali*—though a leaning towards Sankhya metaphysics occurs only in the *Maitrayana*. The *Mahabharata* mentions the Sankhya and the Yoga as ancient systems of thought. Hiranyagarbha is traditionally regarded as the propounder of Yoga, just as Kapila is known as the original expounder of Sankhya. The *Ahirbudhnya* states that Hiranyagarbha disclosed the entire science of Yoga in two texts—the *Nirodha Samhita* and the *Karma Samhita*. The former treatise has been called the *Yoganushasanam*, and Patanjali also begins his work with the same term. He also stresses *nirodha* in the first section of his work.

In general, the affinities of the *Yoga Sutras* with the texts of Hiranyagarbha suggest that Patanjali was an adherent of the Hiranyagarbha school of Yoga, and yet his own manner of treatment of the subject is distinctive. His reliance upon the fundamental principles of Sankhya entitle him to be considered as also belonging to the Sankhya Yoga school. On the other hand, the significant variations of the later Sankhya of Ishvarakrishna from older traditions of proto-Sankhya point to the advantage of not subsuming the *Yoga Sutras* under broader systems. The author of *Yuktidipika* stresses that for Patanjali there are twelve capacities, unlike Ishvarakrishna's thirteen, that egoity is not a separate principle for Patanjali but is bound up with intellect and volition. Furthermore, Patanjali held that the subtle body is created anew with each embodiment and lasts only as long as a particular embodiment, and also that the capacities can only function from within. Altogether, Patanjali's work provides a unique synthesis of standpoints and is backed by the testimony of the accumulated wisdom derived from the experiences of many practitioners and earlier lineages of teachers.

Some scholars and commentators have speculated that Patanjali wrote only the first three *padas* of the *Yoga*

Sutras, whilst the exceptionally short fourth *pada* was added later. Indeed, as early as the writings of King Bhoja, one verse in the fourth *pada* (IV. 16) was recognized as a line interpolated from Vyasa's seventh commentary in which he dissented from Vijnanavadin Buddhists. Other interpolations may have occurred even in the first three *padas*, such as III.22, which some classical commentators questioned. The fact that the third *pada* ends with the word *iti* ('thus', 'so', usually indicating the end of a text), as it does at the end of the fourth *pada*, might suggest that the original contained only three books. However, the philosophical significance of the fourth *pada* is such that the coherence of the entire text need not be questioned on the basis of inconclusive speculations.

Al-Biruni translated into Arabic a book he called *Kitab Patanjali* (*The Book of Patanjali*), which he said was famous throughout India. Although his text has an aim similar to the *Yoga Sutras* and uses many of the same concepts, it is more theistic in its content and even has a slightly Sufi tone. It is not the text now known as the *Yoga Sutras*, but it may be a kind of paraphrase popular at the time, rather like the *Dnyaneshwari*, which stands both as an independent work and a helpful restatement of the *Bhagavad Gita*. The *Kitab* translated by al-Biruni illustrates the pervasive influence of Patanjali's work throughout the Indian subcontinent.

For the practical aspirant to inner tranquillity and spiritual realization, the recurring speculations of scholars and commentators, stimulated by the lack of exact historical information about the author and the text, are of secondary value. Whatever the precise details regarding the composition of the treatise as it has come down through the centuries, it is clearly an integrated whole, every verse of which is helpful not only for theoretical understanding but also for sustained practice. The *Yoga Sutras* constitutes a complete text on meditation and is invaluable in that every

sutra demands deep reflection and repeated application. Patanjali advocated less a doctrinaire method than a generous framework with which one can make experiments with truth, grow in comprehension and initiate progressive awakenings to the supernal reality of the Logos in the cosmos.

The word *yoga* is derived from the Sanskrit verbal root *yuj*, ‘to yoke’ or ‘to join’, related to the Latin *jungere*, ‘to join’, ‘to unite’. In its broadest usages it can mean addition in arithmetic; in astronomy it refers to the conjunction of stars and planets; in grammar it is the joining of letters and words. In Mimamsa philosophy it indicates the force of a sentence made up of united words, whilst in Nyaya logic it signifies the power of the parts taken together. In medicine it denotes the compounding of herbs and other substances. In general, *yoga* and *viyoga* pertain to the processes of synthesis and analysis in both theoretical and applied sciences. Panini distinguishes between the root *yuj* in the sense of concentration (*samadhi*) and *yujir* in the sense of joining or connecting. Buddhists have used the term *yoga* to designate the withdrawal of the mind from all mental and sensory objects. Vaishesika philosophy means by *yoga* the concentrated attention to a single subject through mental abstraction from all contexts. Whereas the followers of Ramanuja use the term to depict the fervent aspiration to join one’s *ishtadeva* or chosen deity, Vedanta chiefly uses the term to characterize the complete union of the human soul with the divine spirit, a connotation compatible with its use in Yoga philosophy. In addition, Patanjali uses the term *yoga* to refer to the deliberate cessation of all mental modifications.

Every method of self-mastery, the systematic removal of ignorance and the progressive realization of Truth, can be called *yoga*, but in its deepest sense it signifies the union of one’s apparent and fugitive self with one’s essential nature

and true being, or the conscious union of the embodied self with the Supreme Spirit. The *Maitrayana Upanishad* states:

Carried along by the waves of the qualities darkened in his imagination, unstable, fickle, crippled, full of desires, vacillating, he enters into belief, believing I am he, this is mine, and he binds his self by his self as a bird with a net. Therefore a man, being possessed of will, imagination and belief, is a slave, but he who is the opposite is free. For this reason let a man stand free from will, imagination and belief. This is the sign of liberty, this is the path that leads to *brahman*, this is the opening of the door, and through it he will go to the other shore of darkness.

Thus, *yoga* refers to the removal of bondage and the consequent attainment of true spiritual freedom. Whenever *yoga* goes beyond this and actually implies the fusion of an individual with his ideal, whether viewed as his real nature, his true self or the universal spirit, it is gnostic self-realization and universal self-consciousness, a self-sustaining state of serene enlightenment. Patanjali's metaphysical and epistemological debt to Sankhya is crucial to a proper comprehension of the *Yoga Sutras*, but his distinct stress on *praxis* rather than *theoria* shows a deep insight of his own into the phases and problems that are encountered by earnest practitioners of *Yoga*. His chief concern was to show how and by what means the spirit, trammelled in the world of matter, can withdraw completely from it and attain total emancipation by transforming matter into its original state and thus realize its own pristine nature. This applies at all levels of self-awakening, from the initial cessation of mental modifications, through degrees of meditative absorption, to the climactic experience of spiritual freedom.

Patanjali organized the *Yoga Sutras* into four *padas* or books which suggest his architectonic intent. *Samadhi*

Pada, the first book, deals with concentration of mind (*samadhi*), without which no serious practice of Yoga is possible. Since *samadhi* is necessarily experiential, this *pada* explores the hindrances to and the practical steps needed to achieve alert quietude. Both restraint of the senses and of the discursive intellect are essential for *samadhi*. Having set forth what must be done to attain and maintain meditative absorption, the second book, Sadhana Pada, provides the method or means required to establish full concentration. Any effort to subdue the tendency of the mind to become diffuse, fragmented or agitated demands a resolute, consistent and continuous practice of self-imposed, steadfast restraint, *tapas*, which cannot become stable without a commensurate disinterest in all phenomena. This relaxed disinterestedness, *vairagya*, has nothing to do with passive indifference, positive disgust, inert apathy or feeble-minded *ennui* as often experienced in the midst of desperation and tension in daily affairs. Those are really the self-protective responses of one who is captive to the pleasure-pain principle and is deeply vulnerable to the flux of events and the vicissitudes of fortune. *Vairagya* implies a conscious transcendence of the pleasure-pain principle through a radical reappraisal of expectations, memories and habits. The pleasure-pain principle, dependent upon passivity, ignorance and servility for its operation, is replaced by a reality principle rooted in an active, noetic apprehension of psycho-spiritual causation. Only when this impersonal perspective is gained can the *yogin* safely begin to alter significantly his psycho-physical nature through breath control, *pranayama*, and other exercises.

The third book, Vibhuti Pada, considers complete meditative absorption, *sanyama*, its characteristics and consequences. Once calm, continuous attention is mastered, one can discover an even more transcendent mode of meditation which has no object of cognition whatsoever.

Since levels of consciousness correspond to planes of being, to step behind the uttermost veil of consciousness is also to rise above all manifestations of matter. From that wholly transcendent standpoint beyond the ever-changing contrast between spirit and matter, one may choose any conceivable state of consciousness and, by implication, any possible material condition. Now the *yogin* becomes capable of tapping all the *siddhis* or theurgic powers. These prodigious mental and moral feats are indeed magical, although there is nothing miraculous or even supernatural about them. They represent the refined capacities and exalted abilities of the perfected human being. Just as any person who has achieved proficiency in some specialized skill or knowledge should be careful to use it wisely and precisely, so too the *yogin* whose spiritual and mental powers may seem practically unlimited must not waste his energy or misuse his hard-won gifts. If he were to do so, he would risk getting entangled in worldly concerns in the myriad ways from which he had sought to free himself. Instead, the mind must be merged into the inmost spirit, the result of which is *kaivalya*, steadfast isolation or eventual emancipation from the bonds of illusion and the meretricious glamour of terrestrial existence.

In *Kaivalya Pada*, the fourth book which crowns the *Yoga Sutras*, Patanjali conveys the true nature of isolation or supreme spiritual freedom insofar as it is possible to do so in words. Since *kaivalya* is the term used for the sublime state of consciousness in which the enlightened soul has gone beyond the differentiating sense of 'I am', it cannot be characterized in the conceptual languages that are dependent on the subject-object distinction. Isolation is not nothingness, nor is it a static condition. Patanjali throws light on this state of gnosis by providing a metaphysical and metapsychological explanation of cosmic and human intellection, the operation of karma and the deep-seated

persistence of the tendency of self-limitation. By showing how the suppression of modifications of consciousness can enable it to realize its true nature as pure potential and master the lessons of manifested Nature, he intimates the immense potency of the highest meditations and the inscrutable purpose of cosmic selfhood.

The metapsychology of the *Yoga Sutras* bridges complex metaphysics and compelling ethics, creative transcendence and critical immanence, in an original, inspiring and penetrating style, whilst its aphoristic method leaves much unsaid, throwing aspirants back upon themselves with a powerful stimulus to self-testing and self-discovery. Despite his sophisticated use of Sankhya concepts and presuppositions, Patanjali's text has a universal appeal for all ardent aspirants to Raja Yoga. He conveys the vast spectrum of consciousness, diagnoses the common predicament of human bondage to mental ailments, and offers practical guidance on the arduous pathway of life-long contemplation that could lead to the summit of self-mastery and spiritual freedom.

*The Gupta Vidya III:
The Pilgrimage of Humanity*

RAGHAVAN IYER



HUMAN INTERDEPENDENCE

ENQUIRER. How, then, should Theosophical principles be applied so that social co-operation may be promoted and true efforts for social amelioration be carried on?

THEOSOPHIST. Let me briefly remind you what these principles are—universal Unity and Causation; Human Solidarity; the Law of Karma; Re-incarnation. These are the four links of the golden chain which should bind humanity into one family, one universal Brotherhood.

ENQUIRER. How?

THEOSOPHIST. In the present state of society, especially in so-called civilized countries, we are continually brought face to face with the fact that large numbers of people are suffering from misery, poverty and disease. Their physical condition is wretched, and their mental and spiritual faculties are often almost dormant. On the other hand, many persons at the opposite end of the social scale are leading lives of careless indifference, material luxury, and selfish indulgence. Neither of these forms of existence is mere chance. Both are the effects of the conditions which surround those who are subject to them, and the neglect of social duty on the one side is most closely connected with the stunted and arrested development on the other. In sociology, as in all branches of true science, the law of universal causation holds good. But this causation necessarily implies, as its logical outcome, that human solidarity on which Theosophy so strongly insists. If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by

all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained. It is this action and interaction, this true brotherhood and sisterhood, in which each shall live for all and all for each, which is one of the fundamental Theosophical principles that every Theosophist should be bound, not only to teach, but to carry out in his or her individual life.

ENQUIRER. All this is very well as a general principle, but how would you apply it in a concrete way?

THEOSOPHIST. Look for a moment at what you would call the concrete facts of human society. Contrast the lives not only of the masses of the people, but of many of those who are called the middle and upper classes, with what they might be under healthier and nobler conditions, where justice, kindness, and love were paramount, instead of the selfishness, indifference, and brutality which now too often seem to reign supreme. All good and evil things in humanity have their roots in human character, and this character is, and has been, conditioned by the endless chain of cause and effect. But this conditioning applies to the future as well as to the present and the past.

Selfishness, indifference, and brutality can never be the normal state of the race—to believe so would be to despair of humanity—and that no Theosophist can do. Progress can be attained, and only attained, by the development of the nobler qualities. Now, true evolution teaches us that by altering the surroundings of the organism we can alter and improve the organism; and in the strictest sense this is true with regard to man. Every Theosophist, therefore, is bound to do his utmost to help on, by all the means in his power, every wise and well-considered social effort which has for its object the

amelioration of the condition of the poor. Such efforts should be made with a view to their ultimate social emancipation, or the development of the sense of duty in those who now so often neglect it in nearly every relation of life.

ENQUIRER. Agreed. But who is to decide whether social efforts are wise or unwise?

THEOSOPHIST. No one person and no society can lay down a hard-and-fast rule in this respect. Much must necessarily be left to the individual judgment. One general test may, however, be given. Will the proposed action tend to promote that true brotherhood which it is the aim of Theosophy to bring about?

No real Theosophist will have much difficulty in applying such a test; once he is satisfied of this, his duty will lie in the direction of forming public opinion. And this can be attained only by inculcating those higher and nobler conceptions of public and private duties which lie at the root of all spiritual and material improvement. In every conceivable case he himself must be a centre of spiritual action, and from him and his own daily individual life must radiate those higher spiritual forces which alone can regenerate his fellow-men.

ENQUIRER. But why should he do this? Are not he and all, as you teach, conditioned by their Karma, and must not Karma necessarily work itself out on certain lines?

THEOSOPHIST. It is this very law of Karma which gives strength to all that I have said. The individual cannot separate himself from the race, nor the race from the individual. The law of Karma applies equally to all, although all are not equally developed. In helping on the development of others, the Theosophist believes that he is not only helping them to fulfil their Karma, but that he

is also, in the strictest sense, fulfilling his own. It is the development of humanity, of which both he and they are integral parts, that he has always in view, and he knows that any failure on his part to respond to the highest within him retards not only himself but all, in their progressive march. By his actions, he can make it either more difficult or more easy for humanity to attain the next higher plane of being.

ENQUIRER. How does this bear on the fourth of the principles you mentioned, viz., Re-incarnation?

THEOSOPHIST. The connection is most intimate. If our present lives depend upon the development of certain principles which are a growth from the germs left by a previous existence, the law holds good as regards the future. Once grasp the idea that universal causation is not merely present, but past, present and future, and every action on our present plane falls naturally and easily into its true place, and is seen in its true relation to ourselves and to others. Every mean and selfish action sends us backward and not forward, while every noble thought and every unselfish deed are stepping-stones to the higher and more glorious planes of being. If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond.

ON SELF-SACRIFICE

ENQUIRER. Is equal justice to all and love to every creature the highest standard of Theosophy?

THEOSOPHIST. No; there is an even far higher one.

ENQUIRER. What can it be?

THEOSOPHIST. The giving to others more than to oneself—*self-sacrifice*. Such was the standard and abounding measure which marked so pre-eminently the greatest Teachers and Masters of Humanity—*e.g.*, Gautama Buddha in History, and Jesus of Nazareth as in the Gospels. This trait alone was enough to secure to them the perpetual reverence and gratitude of the generations of men that come after them. We say, however, that self-sacrifice has to be performed with discrimination; and such a self-abandonment, if made without justice, or blindly, regardless of subsequent results, may often prove not only made in vain, but harmful. One of the fundamental rules of Theosophy is, justice to oneself—viewed as a unit of collective humanity, not as a personal self-justice, not more but not less than to others; unless, indeed, by the sacrifice of the *one* self we can benefit the many.

ENQUIRER. Could you make your idea clearer by giving an instance?

THEOSOPHIST. There are many instances to illustrate it in history. Self-sacrifice for practical good to save many, or several people, Theosophy holds as far higher than self-abnegation for a sectarian idea, such as that of “saving the heathen from *damnation*,” for instance. In our opinion, Father Damien, the young man of thirty who offered his whole life in sacrifice for the benefit and alleviation of the sufferings of the lepers at Molokai, and who went to live for eighteen years alone with them, to finally catch the loathsome disease and die, *has not died in vain*. He has given relief and relative happiness to thousands of miserable wretches. He has brought to them consolation, mental and physical. He threw a streak of light into the

black and dreary night of an existence, the hopelessness of which is unparalleled in the records of human suffering. He was a *true Theosophist*, and his memory will live for ever in our annals. In our sight this poor Belgian priest stands immeasurably higher than—for instance—all those sincere but vain-glorious fools, the Missionaries who have sacrificed their lives in the South Sea Islands or China. What good have they done? They went in one case to those who are not yet ripe for any truth; and in the other to a nation whose systems of religious philosophy are as grand as any, if only the men who have them would live up to the standard of Confucius and their other sages. And they died victims of irresponsible cannibals and savages, and of popular fanaticism and hatred. Whereas, by going to the slums of Whitechapel or some other such locality of those that stagnate right under the blazing sun of our civilization, full of Christian savages and mental leprosy, they might have done real good, and preserved their lives for a better and worthier cause.

ENQUIRER. But the Christians do not think so?

THEOSOPHIST. Of course not, because they act on an erroneous belief. They think that by baptising the body of an irresponsible savage they save his soul from damnation. One church forgets her martyrs, the other beatifies and raises statues to such men as Labro, who sacrificed his body for forty years only to benefit the vermin which it bred. Had we the means to do so, we would raise a statue to Father Damien, the true, practical saint, and perpetuate his memory for ever as a living exemplar of Theosophical heroism and of Buddha- and Christ-like mercy and self-sacrifice.

ENQUIRER. Then you regard self-sacrifice as a duty?

THEOSOPHIST. We do; and explain it by showing that altruism is an integral part of self-development. But we have to discriminate. A man has no right to starve himself *to death* that another man may have food, unless the life of that man is obviously more useful to the many than is his own life. But it is his duty to sacrifice his own comfort, and to work for others if they are unable to work for themselves. It is his duty to give all that which is wholly his own and can benefit no one but himself if he selfishly keeps it from others. Theosophy teaches self-abnegation, but does not teach rash and useless self-sacrifice, nor does it justify fanaticism.

ENQUIRER. But how are we to reach such an elevated status?

THEOSOPHIST. By the enlightened application of our precepts to practice. By the use of our higher reason, spiritual intuition and moral sense, and by following the dictates of what we call “the still small voice” of our conscience, which is that of our EGO, and which speaks louder in us than the earthquakes and the thunders of Jehovah, wherein “the Lord is not.”

ENQUIRER. If such are our duties to humanity at large, what do you understand by our duties to our immediate surroundings?

THEOSOPHIST. Just the same, *plus* those that arise from special obligations with regard to family ties.

ENQUIRER. Then it is not true, as it is said, that no sooner does a man enter into the Theosophical Society than he begins to be gradually severed from his wife, children, and family duties?

THEOSOPHIST. It is a groundless calumny, like so many others. The first of the Theosophical duties is to do one's duty by *all* men, and especially by those to whom one's *specific* responsibilities are due, because one has either voluntarily undertaken them, such as marriage ties, or because one's destiny has allied one to them; I mean those we owe to parents or next of kin.

ENQUIRER. And what may be the duty of a Theosophist to himself?

THEOSOPHIST. To control and conquer, *through the Higher, the lower self*. To purify himself inwardly and morally; to fear no one, and nought, save the tribunal of his own conscience. Never to do a thing by halves; *i.e.*, if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all. It is the duty of a Theosophist to lighten his burden by thinking of the wise aphorism of Epictetus, who says: "Be not diverted from your duty by *any idle reflection the silly world may make upon you*, for their censures are not in your power, and consequently should not be any part of your concern."

ENQUIRER. But suppose a member of your Society should plead inability to practise altruism by other people, on the ground that "charity begins at home"; urging that he is too busy, or too poor, to benefit mankind or even any of its units—what are your rules in such a case?

THEOSOPHIST. No man has a right to say that he can do nothing for others, on any pretext whatever. "By doing the proper duty in the proper place, a man may make the world his debtor," says an English writer. A cup of cold water given in time to a thirsty wayfarer is a nobler duty and more worth, than a dozen of dinners given away, out of

season, to men who can afford to pay for them. No man who has not got it in him will ever become a *Theosophist*; but he may remain a member of our Society all the same. We have no rules by which we could force any man to become a practical Theosophist, if he does not desire to be one.

The Key to Theosophy

H. P. BLAVATSKY



DESIRELESS ACTION

*Having taken as a bow the great weapon of the
Secret Teaching,*

*One should fix in it the arrow sharpened by
constant meditation;*

*Drawing it with a mind filled with That
(Brahman)*

*Penetrate, O bright youth, that Immutable
Mark.*

Mundaka Upanishad

The *karma yogin* is one who knows how to pause, to draw, and to release the arrow of action. Long *tapas* has reduced delusion to ashes by the fire of divine wisdom. Free of distorting veils, he has evolved an eye for essentials. He is a master of economy: he wastes no effort, and performs only what is necessary. While the foolish man tethers his mind to a bloated *kamarupa*, the *karma yogin* has reduced the personal self to a zero. His liberated and capacious heart is transformed into a temple of compassion. “The sage has no self of his own,” says the *Tao Te Ching*, “he makes the self of others his self.” This is the *karma yogin* who has “attuned his heart and mind to the great mind and heart of all mankind.” He has no needs of his own; his contentment liberates a penetrating perception of the true needs of others. He is not contained by a physical body, but dwells consciously in the wide, dynamic karmic field. He can apply the right word, the potent glance, the surprising gesture with such precision, that he can affect a permanent change for the good in another. Just as the value of a mathematical ratio approaches infinity as the denominator approaches zero, so the beneficent action of the sage grows immeasurably great even as his visible activity approaches nothing.

“Desireless action” is the literal translation of the Sanskrit *nishkama karma*, an important and integral component of the karma yoga of the *Bhagavad-Gita*. Action, or karma, does not refer solely, or even primarily, to visible bodily movements. It must also include the mind, the emotions and speech. In fact, W.Q. Judge writes, “Every act proceeds from the mind. Beyond the mind there is no action and therefore no Karma.” That is because immortal mind of man is the true Lord and Witness; everything else is the multi-layered clothing of his experience. “There is no Karma unless there is a being to make it or feel its effects.” No tree falls unobserved in the forest. There is no mechanical, purely objective karma. Metaphysical idealism begins with the primacy of subjectivity, and so does the doctrine of karma.

Long before a person can master this science of action, he must come to terms with the binding power of kama in its dual expressions of pleasure and pain. It is initially difficult for the Western mind, incubated in a frenetic commercial culture, to reckon with the Eastern view of the binding power of karma. Action seems good, profitable, exciting. Action is the lifeblood of society. Action is strength, direction and ambition. Inaction appears to be deadly inertia—the stillness of the grave! But the truth is that we are so identified with the visible surface of life, with bodies and personalities, that we neglect introspection. If we studied ourselves, we would put far more emphasis on our inner life—our guiding concepts, values, and the harmony or disharmony of our feeling nature. But these typically get steamrolled over; that is, until they erupt in disease, despair or hostility. And even then, do we learn the lesson, or only address the discomfort of the symptoms?

Nishkama karma means the liberation of the mind from the principle of *kama*, blind desire. In the theosophical scheme, *kama* is the fourth or middle-principle in human

nature. It is a crucial, cohesive and animating power among the mortal vestures. *Kama* comprises the appetites and passions of the animal body, but it also includes the forces that taint, narrow and harden the lower mind—greed, anger, possessiveness, egotism, envy, ill will, lust, hatred and jealousy. *Kama* fulfills an elegant and necessary position in the harmony of a healthy animal's life, merging function with the feeling nature. But where the divine gift of *Manas* contacts *kama* in the human kingdom, distortion, malformation and exaggeration result, leading to disease. Chapter 2 of the *Bhagavad-Gita* includes a celebrated passage describing a spiritual death-spiral that begins with the lower mind's obsession with objects of sense and ends with loss of all spiritual growth.

It is this interior action, this self-action, of the mind upon itself, that must be grasped if we are to understand what *The Voice of the Silence* refers to as “killing action”, or what the *Gita* calls *karmabhand*, karmic bondage. These metaphors may strike us as excessively dramatic, but not at all when we clearly see what is at stake. The imperative to neutralize kamic influence in our actions is to liberate our mental activity from kamic determination. In our natural state of spiritual ignorance, *avidya*, the lower mind is a slave to the passions; and so the whisperings of *Buddhi*—our higher, more sublime perceptions—are almost entirely inaccessible to awareness.

It is important not to demonize *kama*. It did not do this to us. We—our minds—have done it to ourselves. The mind's extraordinary plastic and reproductive power has indulged, magnified and abused desire. This is readily recognized in the mental chains of habit and prejudice, which progressively narrow our vision and constrict our feeling-nature. Intolerance and fear are covered over by a thin skin, liable to erupt in hostility at the slightest irritation. There is a deep symbolism in the *Mahabharata*

which depicts the Pandava and Kaurava princes growing up and being educated together. The Pandava represent the solar entity within the human being, while the Kaurava are the lunar body. The mental life of every person begins under the tutelage of *kama*, learning the value and function of pleasure and pain, attraction and repulsion. At the same time, that great “Son of God”, the human manas, is intended for better things, for the reception of the sunny ray of *Atma-Buddhi*. This is at first intimated by fleeting experiences of profound peace, insight, and love. It is like Jesus, the Teacher, calling the would-be disciple to drop his net and follow him. It is then that we begin to realize how caught in our own fishing nets we really are. The temple of the mind has to be swept clean, the money-changers chased away, before we can entertain and sustain a more intimate relationship with this manna from heaven. And so too the Pandava refuse to be subjugated to the Kaurava. They eventually befriend Krishna (*i.e.*, *Atma-Buddhi*) and go to war over the kingdom.

Even though there are teachers who say that all action is to be abandoned as inherently tainted, Krishna insists that “Deeds of sacrifice, austerity and charity are not to be abandoned, for they are proper to be performed, and are the purifiers of the wise.” If action is not to be *kama*-determined, it must be prompted, defined and guided by something else. That something else is *buddhi*, the principle of divine discernment. By itself, *nishkama karma* only spells negative freedom. But restraint and negation hold no inherent value; they are only relatively valuable for what they may liberate. All freedom from is fulfilled by a freedom for. If *kama* represents the closed and punishing fist of grasping, *Buddhi* suggests the open hand of generosity. If binding action is defined by the triad of *kama*, *krodha* and *lobha* (desire, anger and greed), then

liberating action is revealed in the light of *dana*, *yajna* and *tapas* (charity, sacrifice and austerity).

Early in the *Gita* we are taught that the *kama*-tainted mind knows no peace because its aims and goals are fractured in a hundred directions. We are also told that that same mind is ineffective in the pursuit of truth because its efforts are weakened and derailed by competing desires. This mind is rooted in the “dire heresy of separateness”, and embedded in the principle of scarcity. In its obsession with its own finitude, it is stingy and calculating in its efforts, relating to others conditionally, and always for a profit. It acts only for the fruits of action, and therefore it obsesses over the surface of life, and has no sense of ontological depth. It doesn’t see that to thus act for self is to bind self: to gestate a tenacious and opaque *kamarupa*. This is not a cocoon but a tomb. There are no glorious wings in the end, but only loss, misery and sorrow. The questionable gratifications of this perverted spirit must be distinguished from the lasting and substantial happiness known only at the far side of discipline. This is distinguished in the 18th chapter of the *Gita* as discernment between rajasic and sattvic happiness. *Rajas* seems to offer nectar, but the fragrant appeal only cloaks poison. On the other hand *sattva* offers discipline, which is initially difficult and distasteful, but in the end proves to be the truly nourishing nectar of *Sat*. Krishna states that the truly liberated do not dress food for themselves alone, but eat only the remnants of sacrifice.

The key to right and liberating action is *yajna*, or sacrifice. “This world is bound by works except for acts done in the spirit of sacrifice (*yajna*)” (III.9). Or, as Mr. Judge elegantly renders, “All actions performed other than as sacrifice unto God make the actor bound by action.” That is the touchstone and litmus test. Either we are dwelling gratefully in the waters of space, and freely releasing

waves of benevolence for the sake of all other beings; or we are gasping and grasping for some tiny plank of salvation. *Aparigraha*, non-possession, is equivalent to renunciation of the fruits of action. The disciple is not gratuitously relinquishing his rightful possession; he has no possessions. He has seen through the costly delusion of 'I' and 'mine', and enters into supreme peace, as the rhapsody of The Self-Governed Sage concludes.

M.K. Gandhi wrote, "The higher yearning conquers all the lower yearnings." In our struggles with the tethers of desire, we must remember to fight fire with fire. There is a positive spiritual eros that must be released. It is as different from the fickle and fluttering material eros as sunlight to a candle flame. The *Gita* says that sense objects fall away when we cease to feed on them, but the taste for them remains. "Even the taste falls away when the Supreme is seen." We should remember and relish every genuine intimation of the Supreme that we have been graced to receive. As we do so our taste for the lower gratifications diminish. That is the true daily bread of Jesus's Father, the genuine intimations of the true, the good and the beautiful. These are, in the words of Mahatma K.H., whisperings of the *Buddhi* to the *Manas*. "If we encourage them they will not face away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within"

Kama has no corrupting power in and of itself. But it infects the mind that has been weakened by discontent. Such a mind, according to the Buddha, is like a house with an ill-thatched roof. Just as the rains penetrate a poor roof, so desire penetrates the discontented mind. But the contented mind is like a well-thatched roof, proof against the invasion of desire. We are only truly content as we

learn to remain in continuous contact with what is truly satisfying, and that is a function mental control, but always in relation to elevated attitudes, expansive thoughts and soaring feelings.

To live and reap experience, the mind needs breadth and depth and points to draw it towards the Diamond Soul. Seek not those points in Maya's realm; but soar beyond illusions, seek the eternal and the changeless SAT, mistrusting fancy's false suggestions.

The Voice of the Silence



REPENTANCE AND RESPONSIBILITY

A young *brahmacharin* in India was very high-spirited and tended to be happy-go-lucky in carrying out tasks. The Teacher warned him about it, but he found it difficult to change.

One day he said to the Teacher, "Master, in the sermon the other day on karma, you said that if the karma supporting his present life had exhausted itself, a man would die."

"Yes, that is right."

"But suppose everyone took very great care of him, surely he could live just a little longer?"

"No; if his span of life has come to an end, it will come to an end."

"And you said, Teacher, that it applies not only to man but to everything."

"Yes; if a thing's karma is to perish, it must perish."

"Well," said the boy, "I was dusting in the hall this morning, and that vase of Ganges water which you brought back from your pilgrimage, and which you were keeping on the shelf to use to sprinkle on the people at the New Year ceremony, its karma was to be broken and split, and it has been broken and split. It had to happen, because that was its karma; the karma that supported its existence had come to an end."

"Yes," replied the Teacher, looking at him, "it had to happen because the karma that supported it had come to an end. If you had not been so careless dusting that shelf, it would have fallen over anyway. Perhaps a monkey would have got into the hall, or there might have been one of those little earthquakes which we have from time to

time. It would have happened, certainly. But it happened through *you*, so you are responsible. Your carelessness was the agent through which that karma manifested.

“Now we are going next week to see those wonderful caves at Ajanta, but as a token of repentance (you are repentant, aren’t you?), you had better not go. You can stay at home and meditate on carefulness.”

The boy’s face fell. They had all heard of the wonders of Ajanta.

“However,” continued the master, “you can think it over, and if by tomorrow afternoon you can give me one sound reason why you should not pay the penalty for your great carelessness, which will result in disappointment for a number of people, then you can go after all.”

The next day the *brahmacharin* said, “I cannot find any reason. I was at fault, and I have to accept the penalty, as the result of the bad karma I have created. It is right, I should not go.”

The Teacher smiled. “I will give you a reason. It is true that you have been at fault. And your karma will impose a penalty on you. But there is no reason why I should be the agent through which that karmic result should manifest. You have accepted responsibility, and I can take this opportunity of exercising forgiveness: that will create good karma for both of us. Perhaps the good karma will be that we shall both see Ajanta.”

AN INDIAN TALE



UNIVERSAL GOOD

**Use all your hidden forces. Do not miss
The purpose of this life, and do not wait
For circumstance to mould or change your fate.
In your own self lies destiny. Let this
Vast truth cast out all fear, all prejudice,
All hesitation. Know that you are great,
Great with divinity. So dominate
Environment, and enter into bliss.
Love largely and hate nothing. Hold no aim
That does not chord with universal good.**

**Hear what the voices of the silence say,
All joys are yours if you put forth your claim,
Once let the spiritual laws be understood,
Material things must answer and obey.**

ELLA WHEELER WILCOX





CORRELATIONS

*The soul is the Perceiver; is assuredly vision itself pure
and simple; unmodified; and looks directly upon ideas.*

PATANJALI

SELF-MASTERY

“Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God.” Jesus tells Nicodemus, “That which is born of the flesh is flesh; and that which is born of the spirit is spirit.”

This allusion, so unintelligible in itself, is explained in the *Satapata-Brahmana*. It teaches that a man striving after spiritual perfection must have three births: 1st. Physical from his mortal parents; 2nd. Spiritual through religious sacrifice (initiation); 3rd. His final birth into the world of spirit—at death. Though it may seem strange that we should have to go to the old land of the Punjab and the banks of the sacred Ganges, for an interpreter of words spoken in Jerusalem and expounded on the banks of the Jordan, the fact is evident.

H.P. BLAVATSKY

The outer self cannot succeed in the battle. So Krishna points out that the lower self is to be raised up by the help of the higher; that the lower is, as it were, the enemy of the higher, and we must not allow the worst to prevail. It will all depend upon self-mastery. The self below will

continually drag down the man who is not self-conquered. This is because that lower one is so near the thick darkness that hangs about the lower rungs of evolution's ladder it is partly devil. Like a heavy weight it will drag into the depths the one who does not try to conquer himself. But on the other side the self is near to divinity, and when conquered it becomes the friend and helper of the conqueror.

W.Q. JUDGE

Each human being has the power to see and know all things, however restricted that power may be at any given time. . . . The restriction lies in the more or less narrow range of the ideas that he adheres to, and which form the basis for his actions. This self-limited range of perception not only prevents the full exercise of his powers as Self, but acts as a bar to the right understanding of his observation and experience; so, even the man of today may say, "I am the origin of all things; all things proceed from me", for so far as he is concerned, his adopted ideas and acquired nature form the basis for all causes set in motion by him, and also constitute his field of observation and experience of effects. By the very power that resides in Self, Man creates good and evil, the delusion of separateness, and all imperfections. Divine perfections are universal; they can only be reached by acting for and as the Self in all things. This state can be obtained by a gradual elimination of all bases of action that make for separateness.

ROBERT CROSBIE



THE GOLDEN RULE

Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter', thrill in response to every sigh and thought of all that lives and breathes.

The Voice of the Silence

Theosophy teaches that all of the world's great religions are derived from a common source and share common truths in their essential meaning. Except where religion has been distorted through the overgrowth of human fancy and ritual, editing, mistranslation or inversion, all could be considered as branches of the same tree of knowledge. The Great Master's letter explicitly states that "once unfettered and delivered from their dead-weight of dogmatism, interpretations, personal names, anthropomorphic conceptions, and salaried priests, the fundamental doctrines of all religions will be proved identical in their esoteric meaning." And among the many teachings which provide evidence for this assertion is that which has come to be called the Golden Rule.

The formulation of the Golden Rule attributed to Jesus as part of the Sermon on the Mount is a teaching considered by many to be the essence of Christian discipleship. *The Gospel of Matthew* is prefaced by the Beatitudes—those remarkable words which Tolstoy, Gandhi and others considered to be a restatement of the ancient teaching of non-violence:

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy.

But I say unto you, Love your enemies, bless them that curse you, do good to them that hate

you, and pray for them which despitefully use you and persecute you:

That ye may be children of your Father which is in heaven: for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.

For if ye love them which love you, what reward have ye? do not even the publicans the same?

Be ye therefore perfect even as your Father which is in heaven is perfect.”

Matthew 5, 1–48

Then, a few passages later, in *Matthew 7:12*:

So whatever you wish that men would do to you, do so to them; for this is the Law and the prophets.

In addition to Luke (6:31) a similar injunction is also found in the Old Testament, accepted by both Jews and Christians, in a well-known *Torah* verse::

You shall not take vengeance or bear a grudge against your kinsfolk. Love your neighbor as yourself.

Leviticus 19:18

By contrast, in the *Talmud*, as in the *Analects* of Confucius, Zoroastrianism and elsewhere, the rule is given in the negative, suggesting that the twin of brotherly love and identity with the needs of the other lies in self-restraint:

What is hateful to you, do not do to your fellowman. This is the entire Law; all the rest is commentary.

Talmud

Never impose on others what you would not choose for yourself.

Confucius, Analects XV.24

That nature alone is good which refrains from
doing to another whatsoever is not good for itself
Dadestan-i-Denig 94,5

And although the Golden Rule is implicitly stated in several verses in the *Qur'an*, it is explicitly declared in the sayings of Muhammad:

None of you [truly] believes until he wishes for
his brother what he wishes for himself.
An-Nawawi's Forty Hadith 13

In Eastern traditions, we could point to the following example in the *Mahabharata*, where the sage Brihaspati is responding to Yudhishtira's questions regarding the nature of piety:

That man who regards all creatures as his
own self, and behaves towards them as towards
his own self, laying aside the rod of chastisement
and completely subjugating his wrath, succeeds
in attaining to happiness...One should never do
that to another which one regards as injurious
to one's own self. This, in brief, is the rule of
Dharma.

Anasuna Parva Section CXIII

The word *dharma* is a multi-dimensional Sanskrit term. It can refer to the essential nature of anything, such as it is in the nature of fire to burn. In this context it seems to be referring to both the sacred corpus of the teachings of Hinduism and the fundamental Law of human life. We find the term used in a similar manner in relation to the Golden Rule in the *Padma Purana*, another ancient Hindu text which far precedes the common era:

If the entire Dharma can be said in a few words,
then it is—that which is unfavorable to us, do
not do that to others.

Padma Purana, 19/357–358

One could easily conclude from these and many other examples that could be given, that we have an ethical maxim of universal validity. In fact, it is a maxim so accessible and direct that it can be understood by a child of three or four years of age and yet has relevance for the scientist, the scholar, the politician and the sage. In a deceptively simple formula it gives a practical but challenging principle by which each person could begin evaluating not only their daily conduct, but their life aims, goals, and aspirations. It is a maxim of reciprocity, encouraging an empathic grasp of the needs, dignity, divinity and reality of the mind and heart we typically consider not our own. As such it provides a firm basis for self-correction and soul etiquette in every context and circumstance. It invites us to transcend any and all sectarian, political, class or racial boundaries and reminds us that no human being can be rightly regarded as our enemy. Each and all deserves our kindness, tolerance and civility, equality of treatment, fairness and forgiveness as well as truth and love, no matter how that person may be treating us.

The Golden Rule is therefore the basis for non-violence, undermining what is called the Mosaic Law of “an eye for an eye,” which as Gandhi said, “makes the whole world blind”. Thus it provides a starting point to begin thinking through each specific relationship: “If I were the son instead of the father, the teacher instead of the student, the Muslim mother in Gaza instead of the wealthy Jewish politician in Tel Aviv, what would be my perspective? How would I wish myself, my family and community to be treated?”

In other words, in attempting to practice the Golden Rule, we are asked to activate the moral imagination. And in doing so, we are quickly led into complexities. For example, is it always possible to act on behalf of a single individual while also serving the needs of the larger good? If I am always to act in the best interest of another, am I thereby

being called to protect their misconceptions, illusions or delusions, religious or personal? Would I want others to treat me based on my shallow but comforting aims, even when they are harmful to my better self and to others? In addition, given available resources and limitations, how can one do the most good for the greatest number over the longest arc—sometimes called ‘the Ganesh principle’? If I am acting in order to create harmony and benefit in a limited immediate context, might I be acting in a way that undermines the longer term good?

When considered in these ways, the Golden Rule raises questions for which there are often no simple answers. It then becomes the basis of a life-long search for true wisdom, requiring the highest human faculties. We are not only required to activate compassion and empathy, but discrimination and insight, as well as intuition and soul vision, where all the illusory veils of nature are lifted and where we have knowledge instead of opinion. We cannot serve the good of another or of the whole without knowing the good, without *prajna*. Nor can one truly identify with the soul needs of another human being without having transcended both personal egotism and individuality in oneself. Ultimately, we are required to enter, through meditation, the one universal divine light, that source of all consciousness, within which all individuated souls have their home and origin. Might it be the case that by doing so and by confronting and dispelling the self-centered demons of my own nature, that I am helping others to do the same, more than any outward or exoteric action?

If we take it to heart, we find the Golden Rule also undermines our concern for individual progress and enlightenment. Instead, it points us in the direction of the Bodhisattva path, to unconditional altruism, what W.Q. Judge called an “inner and an outer philanthropy.” Just as we would not wish to be excluded from the nourishment

and beneficence continually offered by the sacrificial divine in nature, so must we ourselves become “channels of Alaya,” ambassadors of Light and Joy, able to see, appreciate and acknowledge burgeoning buddhic wisdom everywhere. Only by selflessly seeing and giving in this way and by stepping “out of sunlight into shade to make more room for others”, will doors to deeper mysteries eventually unfold.

The Golden Rule is also at the core of the Dharma of Jainism. According to Jain cosmology, the first world savior or Tirtankara in our cosmological half-cycle lived hundreds of millions of years ago. Its teaching is centered upon the doctrines of Ahimsa and Karma:

A man should wander about treating all
creatures as he himself would be treated.

Sutrakritanga 1.11.33

Theosophically, though the immortal essence animating the lower kingdoms of nature is not yet individuated as it is in the human kingdom, it is still part and parcel of the Monadic life of the World Soul. According to the mystics, despite what the physical senses tell us, there is no atom of empty or dead space anywhere. Everything is alive and conscious. All such life atoms are either moving toward the human kingdom, are currently evolving in it, or have already passed into kingdoms above the human. This includes every plant, animal and mineral element, interstellar space, the sub-atomic quark, as well as the galaxies of Bodhisattvas guarding and guiding all world systems. All are evolving aspects of the One cosmic non-dual Reality. Called *Brahman* in Hindu Philosophy, it will one day be understood as identical with the *Shunyata* of Buddhism, the *Christos* of Christianity, the *Tao* of the *Tao-de-Ching*. It is the boundless Circle of Pythagorean teaching and the ultimate nature of Apollo, whose name in one derivation means “without differentiation”. Theosophy holds to the

ancient Upanishadic injunction which equates the cosmic Self with the human Self, *Brahman* with *Atman*: above all things, beyond all things, within all things: "That thou art". At the same time, because of the willing sacrificial descent of spiritual progenitors, every human being is the seven-stringed lyre of Apollo capable of healing, uplifting and aiding all life through celestial harmonies. This is all part of the metaphysical basis upon which the Golden Rule is built.

In Buddhism, a restatement of the Golden Rule can be found both in the Pali Canon of Theravada Buddhism as well as in the Tibetan version of the *Dhammapada*, called the *Udanavarga*: "Look where you will; nothing is dearer to man than himself. What is dear to you is the same for others; Hurt not others in ways that you would find hurtful." (*Udanavarga* V, 136). In Mahayana Buddhism, the complete transcendence of the personal ego and the realization of the equality of self and others is one of the central aims of Buddhist practice and the heart of the Bodhisattva path. In Chapter 8 of the "The Way of the Bodhisattva," Shantideva affirms:

All the joy the world contains
 Has come through wishing happiness for others.
 All the misery the world contains
 Has come through wanting pleasure for oneself.
 ...All the harm with which this world is rife,
 All fear and suffering that there is,
 Clinging to the "I" has caused it.
 What am I to do with this great demon?
 If this "I" is not relinquished wholly,
 Sorrow likewise cannot be avoided.
 For if he does not keep away from fire,
 A man cannot escape from being burned
 ...Those desiring speedily to be
 A refuge for themselves and other beings,
 Should interchange the terms of "I" and "other,"
 And thus embrace a sacred mystery.

The distinction between “I” and “other,” he says, is like cutting the sky with a knife. Once the boundless space nature of consciousness is realized, it is no longer possible to make a separation. Since everything we regard as “the other”, should in fact and truth be regarded as “I”, we should develop the yearning to protect all from suffering in just the same way as we protect ourselves. This human duty to protect, nourish and sustain all beings is part of the symbolism of the shepherding of cows by both Apollo and Hermes. It is reminiscent of those sentiments found in the Kwan Yin pledge and the Dharma of the Bodhisattva:

May I be a magic jewel, a jar which cannot be drained, a mighty mantram, a true panacea, a wishing tree and a cow of plenty for all creatures... Just as the earth, the other three elements, and space eternally nourish and sustain all beings, so may I become that source of nourishment and sustenance which maintains all beings situated throughout space, so long as all have not attained to Peace.

Ibid



Great men are they who see that spiritual is stronger than any material force, that thoughts rule the world.

RALPH WALDO EMERSON

QUESTIONS AND REFLECTIONS

QUESTION: What is the relationship between trusteeship and generosity?

RESPONSE: If one is a true trustee, one is naturally generous—the opposite of personal greed. Where there is selfishness, our generosity will be tainted by desire for reward, no matter how subtle. We might think, for instance, that such acts advance us on the path of spirituality, but such motivation prevents just such advancement. We must renounce the fruits of action and exemplify *aparigraha*, non-possession. Excess and indulgence have some personal element involved, even if it is desire for advancement or salvation. Hence one can go too far—and virtue carried to excess ceases to be a virtue. Excess demands notice, and self-indulgence makes us feel good—and both of these ignore the recipients of generosity. Inappropriate and excessive generosity can be a kind of spiritual greed in which one wants to build up a huge bank balance of virtue. This has no good result, and it is rooted often in salvationist attitudes.

QUESTION: How may we offer help to another without doing another's duty?

RESPONSE: We cannot do our duty without the risk of excess and error, and we cannot secure the rectitude of our actions in advance. This is why the spiritual life is difficult; truly the razor's edge. Entering the Path is entering the danger zone. We have to be constantly aware of the need for discrimination at every point.

In every situation, we have to use higher *Manas* permeated by the light of *Buddhi* to avoid doing the duty of another. To the extent we rise toward universal

consciousness and transmit the light of *Buddhi*, we are altruistic, and vice versa. To we must have clear lenses. A principle turned to selfish ends cannot transmit the divine light. Skill is required to focus the divine light through *Manas*.

ARIEL

UNITED LODGE OF THEOSOPHISTS

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Winter 2026

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January	4	The Web of Life
	11	Ancient Views of the Afterlife
	18	Memory and Reminiscence
	25	Hypatia*
February	1	“Let Him Hear the Law”
	8	Karma Yoga
	15	The Path to Wisdom
	22	The Symbol of the Phoenix*
March	1	Self-Reliance and Fearlessness
	8	Theosophical Meditation
	15	William Q. Judge — Exemplar of Actionless Action
	22	Mesmerism
	29	The Symbol of the Caduceus*

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THE KINGLY MYSTERY

The “kingly mystery” is Life itself. We all have Life. We all are Life. Every being everywhere is Life—expresses Life. To know what is Life itself is to know the mystery. But there is a condition precedent to this mysterious knowledge, stated by Krishna, in the opening of the Ninth Chapter of the *Bhagavad Gita*: “Unto thee who findeth no fault I will now make known this most mysterious knowledge, coupled with a realization of it, which having known thou shalt be delivered from evil.” When the one who desires to learn is not in a critical attitude, when he has sensed in one way or another that truth lies in a certain direction and gives all his attention to it without quarreling with terms or the ideas put forward, his is the attitude of the true student. The one who desires to know must set aside for the time being all preconceptions, pride, and prejudices which he may have held, and then he is ready to begin his studies—to take the first step in the right direction.

The world is full of false ideas, false religions, false philosophies which must be thrown away. We of the Western peoples have been taught that we were poor miserable sinners who could do nothing of ourselves. We have assumed that we are poor miserable sinners and have acted as such. Our whole civilization is colored and steeped through with this falsity. Our theologies, our sciences, our commercial, social and political conditions are all based on this false idea, which in its turn rests upon another equally false—that man is here on earth for once only. Hence, that his entrance on this physical scene was through the act of others, and we believe that whatever of merit or demerit is his was handed on to him by his forebears. As

a consequence, man constantly shifts his responsibility, and acts as an irresponsible being. The whole falsity of our existence is centered there, for we are responsible for every ill that exists among us; every kind of suffering on every hand has been brought about through a false idea, and the false action which followed. What are sin, disease, sorrow and suffering but the result of our own thoughts and actions?

Again, we say "we cannot know;" or, "this life is all there is." Therefore, the whole force of our consciousness is directed in the line of that one false idea and inhibited in the expression of any other; whereas all directions lie absolutely open to us, if only we understand our own natures. Man circumscribes his own conditions by the false ideas he holds in regard to life. No one holds him back. He holds himself back. Yet, even with his narrowing, limiting ideas and conceptions, he is able to accomplish wonderful things. Whatever he sets out to do on the purely physical, material plane of life, he accomplishes in a shorter or greater length of time. If his ideas of religion are all concerned with the physical aspect of life, however, how can he know more? All the conquests that he can make will be physical conquests. What could it avail him in the direction of real knowledge, if he continued similar conquests from civilization to civilization, age to age, planet to planet, solar system to solar system? He could gain nothing but a small sum of possible combinations and correlations, and in all that search and effort would not have gained the first fundamental of true knowledge, of true thought and action.

The kingly mystery of Life can not mean physical existence, which is merely one aspect of the Great Life. We have to go deeper into our own natures, and into the natures of all beings, in order to grasp what that great mystery is. Then the lives of all beings become clear Unto us; we understand what all phases of existence mean; we see the

causes for all the difficulties that surround us; we know how to bring about better results, and we perceive from the very first that the power lies in us, and in us alone, to bring about all future changes for ourselves. Looking at all existence from a universal point of view, we become able to exercise the power which lies in the essential spiritual basis of every being, high or low. The One Self appears only to be divided among the creatures; in reality, It is not divided at all. Each being is That in his essential nature. In It is the foundation of all power; in It lies the power of unfolding, of evolution, which makes possible for each being—representing one ray of that One Life—the attainment of a full knowledge of Life in his own true nature.

Each one of us stands in the midst of a great and silent evolution. Each one of us sees many expressions of different beings—those of the same grade as ourselves and beings of grades below us. We find relations with other elements, the power of which we do not see, the source of which we do not grasp, yet the effects of which we feel. On every hand we are getting effects from different beings of different grades, each one receiving those effects differently. The beings below us in forms of the mineral, vegetable, and animal world are all working, just as we are working, toward a greater and greater realization of the whole. Sparks of the One Spirit, of the One Consciousness, they have begun their little lives in forms, or bodies, by which they may contact others. As they have need for better and better instruments, need for further and further contact, they evolve, from within, a better instrument. Such is the whole course of evolution, always from within outwards, and always with the tendency to an increasing individuality. From the one ocean of Life there finally tends to arise—Divinity.

Divinity is always acquired. It is not an endowment. It does not exist of itself. If we could be made good, if we could be made to turn around and take a righteous course,

life might seem very much easier to us. But there is no escaping the law; no one can get us “off” from the effects of our wrong-doing; no one can confer knowledge on another. Each one has to see and know for himself. Each one has to gain Divinity of himself, and in his own way. We think of this as a common world. But it is not so. There are no two people who look at life from the same view point, who have the same likes and dislikes, whom the same things affect in exactly the same way. No two people are alike either in life or after the death of the body. Each makes his own state; each makes his own limitations; each acquires his own Divinity. Divinity lies latent in each one of us; all powers lie latent in every one, and no being anywhere can be greater than we may become.

What is Divinity but all-inclusive knowledge? True spirituality is not a hazy condition. It is not something that denies any portion of the universe, nor any kind of being. A hazy abstract condition would mean no men, no principles, no opposites; but Divine spirituality is the power to know and see whatever is wished known or seen; it is an intimate knowledge of the ultimate essence of everything in nature. Such knowledge would not mean seeing all things at once, nor being everywhere at the same time, but it is the power to see and know in any direction—the power to grasp whatever it wishes, the power to shut out whatever it wishes. Otherwise it would be no power at all; there would be no use in having power and wisdom, and such beings as the Masters could be afflicted with all the grief and misery in the world, unable to help where help is needed and possible.

All-inclusive knowledge lies before every living being, if he will but take the necessary steps. What prevents him are the false ideas he holds; for thought is the basis of all action, and wrong ideas in regard to life inevitably bring

about wrong actions. We have thought we are all different, because we have different ideas, but, in essence, we are One. The One Life is in each of us. Each one of us stands in the same position, looking out; all the rest are seen. Starting from this point, we begin to find ourselves, to see ourselves, to feel ourselves, and, in feeling ourselves, feel all others. All that a man can know of God is what he knows in himself, through himself, and by himself. Never by any outside presentation can that realization be gained. All the great saviors of all times have never asked man to rely on some outside God, to fear some devil, to go by this or that revelation, to believe in any book, church, ‘ology,” or ism” of any kind. They have asked him to take the step that the height of his calling demands—to know himself, to know his own true nature, and the nature of every other being. They have shown that the Real Man must assert himself, and must act in accordance with his own nature, and the responsibility which the oneness of all nature demands.

Man occupies the most important place in the whole scheme of evolution. He stands where Spirit and matter meet. He is the link between the higher beings and those below. He has so to act, so to think and act, in and upon and with this physical matter that he raises it all up, and gives it another tendency, another trend. By the very constitution of his nature, by reason of his being connected as he is in a physical body with all nature, The Secret Doctrine states that man can become greater than any one of the Dhyān Chohans and equal to all of them put together. That is the goal which lies before him—the goal of the ‘Kingly Mystery”—the seeing and knowing and feeling and acting universally. For there is a power in man which enables him to judge aright; he has the all-seeing eye—the all-encompassing sight which permits him to see the justice of all things. And always there is present the power of choice in one direction or another. The questions before each

human being are: Whom will ye serve? Will you serve the higher spiritual nature, or the body of flesh? Whom Choose Ye This Day?

ROBERT CROSBIE

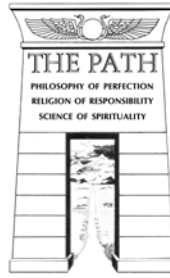


To become Divine is, then, the aim of life: then only can truth be said to be ours beyond the possibility of loss, because it is no longer outside of us, nor even in us, but we are it, and it is we; we ourselves are a truth, a will, a work of God.

HENRI FREDERIC AMIEL



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