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सत्यात् नास्ति परो धर्मः । PROF. L.S.S. KUMAR &

“There is no Religion higher than Truth”

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1976

# THE THEOSOPHICAL MOVEMENT

VOL. XXXII. No. 2

17th December 1961

## “COME OUT FROM AMONG THEM”

Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness?

And what concord hath Christ with Belial? or what part hath he that believeth with an infidel?

And what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.

Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.

—*Second Epistle of St. Paul to the Corinthians* (vi. 14-17)

The ordinary man is an idolater. Idols are not only of stone, mud, metal or stained glass. Customs and habits, social shibboleths and religious dogmas and a hundred other varieties of “idols” exist and bowing down to these frustrates the soul. Man generally lives according to the routine established for him; unconsciously to himself he is a slave to family, communal, religious, national and racial customs and taboos. Instead of seeking a rational basis for his actions, he is guided by what is done and what is not done in his own set or circle. The aspirant who earnestly resolves to emancipate himself from slavery to the lower self and daily attempts to purify himself, to give up non-rational living and to be guided in all circumstances by philosophical principles only, is often dubbed “queer.”

His enemies are twofold: his own innate weaknesses, and his affinities with relatives and friends, who would persuade him to be “normal and natural,” *i.e.*, to be as they are. The second enemies strengthen the first; hence the advice of the Initiate Paul to “come out from among them, and be . . . separate.”

This separation in thought is not from the souls of people but from the tendencies and weaknesses inherent in them. The aspirant must learn to distinguish between the evil-doer and the evil act, between his friends and kin and their wrong tendencies. The people we contact

have to be helped and served and not to be condemned. But we cannot help and serve them by continuing in the ways of personality, prides and prejudices. By ourselves rising above these limitations we make it easier for our Karmic affinities also to rise.

What are those tendencies which we must overcome in ourselves and which demand that we come out from among those surcharged with them? From what shall we abstain because it is right to abstain?

The religious tendencies which we must shake off include (*a*) looking outside ourselves for salvation; (*b*) belief in the efficacy of any priest or ceremony to purify or to elevate us; (*c*) fancying that we can evade the consequences of our acts; and (*d*) the false assumption that we are inherently weak and sinful creatures instead of Gods in the making.

Modern science has rendered yeoman service in freeing many minds from thralldom to popes and priests everywhere; large numbers have awakened to the mental and spiritual exploitation to which they had been subject. But while science has helped in overthrowing religious exploitation, it has acquired in some measure the vice of its conquered enemy — the vice of dictating to and exploiting the human mind. In the name of science numerous superstitions and malpractices are being fostered. All the same, the spirit of enquiry and of quest is energizing an increasing number of men and women.

The social tendencies to be transcended by the aspirant include (*a*) habits of life which cannot meet the challenge, "Is it necessary?"; (*b*) indiscriminating acquiescence in what is expected of him by his family and friends, his club and his social set; (*c*) customs which mean nothing; and (*d*) partisanship to his own caste or class.

Prominent among the wrong national tendencies to be overcome is unreasoning patriotism — better called chauvinism — which champions the interests of one's own country, irrespective of the demands of right and justice. Political exploitation is only one remove from religious exploitation and there is little to choose between a pope and a dictator.

"Evil communications corrupt good manners," and vice grows by being fed. The aspirant cannot afford to trifle with his own discipline to suit the idiosyncrasies of others or to placate friends and kin. Neither priest nor politician, neither financial magnate nor social welfare worker, can really help him; but he can gain for himself the impetus to move to the region of the righteous. If he waits for his own regeneration till legislators act and society undergoes a change and nations rise in morals and capacity, he will wait till the day of doom. One by one, men have freed themselves from outside domination as also from the domination of the senses; one by one, they have taken the Kingdom of Heaven by violence, and have enjoyed the freedom of thought, will and action. And what men have done in the past we too can do today. The needed inspiration can be found in such words as these:—

Even if thou wert the greatest of all sinners, thou shalt be able to cross over all sins in the bark of spiritual knowledge. (*The Bha-*

*gavad-Gita*, IV. 36)

Shun ignorance, and likewise shun illusion. Avert thy face from world deceptions; mistrust thy senses, they are false. But within thy body — the shrine of thy sensations — seek in the Impersonal for the "Eternal Man"; and having sought him out, look inward: thou art Buddha. . . . Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. (*The Voice of the Silence*, pp. 28-29, 68-69)

Within you is the light of the world — the only light that can be shed upon the Path. If you are unable to perceive it within you, it is useless to look for it elsewhere. (*Light on the Path*, pp. 3-4)

What does it mean to look within? Within man are good and evil, God and Devil, Buddha and Mara. How can a man looking within and finding virtue and vice, ambition and aspiration, jostling each other learn infallibly to be directed by the noble and not to be insidiously influenced by the ignoble? There is one and only one way — by acquiring right knowledge, not blindly accepting that knowledge but calmly studying and considering it, and then applying it to our own affairs. Before we come upon the Divine in us, Krishna-Buddha-Christos, there is work to be done.

People begin at the wrong end. In this, our nuclear age, on everybody's lips are the sincere words: "We must save our world." It is not acknowledged in full measure that saving the world implies saving ourselves. The issue has not been raised, save by a few: "What is wrong with us as individuals?" Selfishness manifesting in varied forms divides and subdivides the human family and causes all our woes. We live by the law of division and disintegration.

Seventy-one years ago, in *Lucifer* for December 1890, H. P. Blavatsky published the article which follows, "Forlorn Hopes." Only in outward appearance are the setting and the events of 1961 different from those of 1890; political rivalries, social degradation, religious superstition, scientific puzzlement — these are present now as then, however differently disguised.

That which is the Forlorn Hope for collective humanity is not forlorn for the man of courage who resolves aright, who pulls himself out of the milling, aimless crowd, and takes advantage of this very season. It has been written:—

Man's life is in his own hands, his fate is ordered by himself. . . . Let no one imagine that it is a mere fancy, the attaching of importance to the birth of the year. The earth passes through its definite phases and man with it; and as a day can be coloured so can a year. The astral life of the earth is young and strong between Christmas and Easter. Those who form their wishes now will have added strength to fulfil them consistently.

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## FORLORN HOPES

[The following article appeared as the opening editorial in *Lucifer*, Vol. VII, pp. 265-274, for December 1890, and was reprinted in THE THEOSOPHICAL MOVEMENT for December 1933. —EDS.]

Hope without action is a barren undoer.

—FELTHAM

From the lowest depth, there is a path to the loftiest height.

—CARLYLE

One year more at its eleventh hour. A grain of sand on the brink of eternity, preparing to fall and disappear in the fathomless Sand-dial of Father Kronos, the cruel measurer — in space and time. One fortnight more, and 1890 — the year welcomed by the teeming millions of the civilized lands, as it now seems but yesterday, will be replaced with the last stroke of midnight by 1891. The Old Year that was born amongst us, that grew so rapidly beside us, became adult, mature, and has now aged — has lived its life, while we, mortals, have lived but a portion of ours. And now (for many of us), the two will soon become things of the Past.

And what hast thou given us, or left us to remember thee by, O year 1890? Not much, in truth, save evil, disappointment and sorrow. Born in the lap of Dame "Influenza," thy days have rolled on — as those of thy predecessors have, and as the days of thy successors will, we fear — in the mephitic atmosphere of political and personal strifes, and also, alas, of very unseemly squabbles among Theosophists. Men have lived thee through, O departing year, as usual, more in envy and bitter hatred of each other than brotherly love; and the sister nations — again, as usual — have passed thee in arrogant glorification of self, in vilification of others, and perhaps, in a trifle more lying and bitter, international slanders. Thus, thou art dying as thou hast lived: in the loud din of mutual condemnation, of unexpected exposures, the crash of gigantic fortunes, the ruin of great reputations, and in a pandemonium worthy of all the Evil Spirits and "goblins damn'd" of our glorious age of pretensions to righteousness, and skin-deep civilization. . . . Good-bye, OLD YEAR, good-bye; thou blessed by so few and cursed by so many!

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Woe to us, men and races born in the tail-end of the present and most dreadful cycle! Mystics and Theosophists, think that the world will be living for the next decade over a volcano. For the year 1891 is the eldest son of the last Septenary in the said cycle. On February 17th next, will commence the last series of seven years which will close the first cycle of 5,000 years of *Kaliyuga* — the "Black Age" of the Hindu Brahmins. Thus, in truth, neither the blessings nor the curses of men can influence, let alone alter, the Karma of the nations and men which they have generated in their respective Pasts. But people are blind to

this truth. They see the decrees of retributive sentences carried out in the marshalling of public events, but refuse, nevertheless, to comprehend their true causes. "Oh," they cry out, "it is the immorality and untruthful nature of Mr. A that has caused this new public scandal. It is a calamity brought, through the hypocrisy of A, on B, and C, and D, and thus, through them, it is affecting a whole nation! We righteous men had nought to do with all this. *Ergo*, our plain duty is now to vilify A, agreeably to our pharisaical social code, to express our holy horror of him, and wash our hands of the rest."... Oh, you dear private and political vipers! Has it never struck you, that if the nightmare of a dreaming goose, causing the whole slumbering flock to awake and cackle — could save Rome, that your cackle, too, may also produce as unexpected results? That if A, or B, or C — better think at once of the whole alphabet — has broken a commandment or two, it is simply because, like all of you, he is the product of his times and century. But don't you know that the building of a nest by a swallow, the tumbling of a dirt-grimed urchin down the back-stair, or the chaff of your nursery maid with the butcher's boy, may alter the face of nations, as much as can the downfall of a Napoleon? Yea, verily so; for the links within links and the concatenations of this Nidanic<sup>1</sup> Universe are past our understanding.

Every transgression in the private life of a mortal is, according to Occult philosophy, a double-edged sword in the hand of Karma: one for the transgressor, the other for the family, nation, sometimes even for the race, that produced him. If its own sharp edge cuts him badly its other edge may, at a future day, chop into mincemeat those morally responsible for the sins of their children and citizens. One Cain-nation is made to bite the dust, while its slaughtered Abel-sister resurrects in glory....

"He that is without sin among you, let him cast the first stone" — at the guilty. These words appear to have been said in vain, as even Christian law sneers at their practical application. "Heathen" Theosophy alone tries to remember, in our modern day, these noble words addressed to one caught in adultery: "And Jesus said unto her, Neither do I condemn thee; go and sin no more"; and alone, again, bows in deep reverence before the divine mercy and Buddha-like wisdom of this judgment. But then we are only infidels and "wretched atheists." Yet this is the key to the seeming "contradictions" in our teachings: we accept and try to follow almost every injunction of Christ — whether the latter be historical or ideal — while feeling the greatest contempt and irritation against that which is now called Christianity but is simply unadulterated Pharisaism.

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Prophecy is at a discount in our times. Prophets, both Christian and Heathen, have fallen off in grace. They stand low in the estimation of

<sup>1</sup> *Nidan*as, or the concatenation of causes and effects, in the Eastern philosophy.

society, and are out of touch altogether with that portion of mankind which calls itself "cultured." If the soothsayers are no longer stoned by order of the Sanhedrims of our civilized nations, it is because they are no longer believed in. But who is, in our modern day of Didymi? The city *Augurs* "on the Stock Exchange" are, perhaps, the only prophets Society now bows to. For the chief Temple wherein our races worship is the temple of Mammon and his evil imps; and if his High-priests — the Bulls and Bears — are listened to, it is only because all know that they prophesy but those events which they have themselves carefully prepared, set going and thus "*made to pass.*" To these soothsayers too methinks, the Karmic tail-end of 1890 was not entirely propitious. But let them go. In the good old days of the preceding *Yugas*, however, it does seem as if our earliest Aryan ancestors — whose eldest descendants are now contemptuously included among the "inferior races" — knew and foresaw clearly the moral state in which *civilized* mankind would be, in the present era.<sup>2</sup> For see what is *prophesied* in the Puranas, generally, and in the *Vishnu Purana*, especially. The following is an abridgment from the fourth volume of the latter (Wilson and Fitz Ed. Hall)

*In those days there will be reigning over the earth Kings of churlish spirit, of violent temper, addicted to falsehood and wickedness. They in authority will inflict death on women, children and cows (the sacred animal); they will seize upon the property of their subjects and BE INTENT ON THE WIVES OF OTHERS; they will be of limited power, and will often rapidly rise and fall; their lives will be short, their desires insatiable, and they will display but little piety... the world will be wholly depraved.... Wealth alone will confer rank; wealth will be the only source of devotion; passion the sole bond of union between the sexes; falsehood the only means of success in litigation; and women objects merely of sensual gratification. [Has the prophet caught a glimpse in the astral light of the KREUTZER SONATA of Tolstoi, wonder!] The Brahmanical thread (or the priestly array) will alone constitute a Brahman; dishonesty will be the universal means of success; impudence and presumption will be substituted for learning liberality will be devotion; a man, if rich, will be alone reputed pure... fine clothes will be dignity.... Amidst all castes, he who is the strongest will reign over the earth.... The people, unable to bear the heavy load of taxes, will take refuge beyond the seas, amongst the valleys of the mountains... etc., etc., etc.*

<sup>2</sup> In *Vishnu* and other *Puranas* (the former being surely pre-Christian) the description of the evils of *Kaliyuga* applies most evidently to our present period. It is stated in them (a) that the "Black Age" will last 1,200 *divine* years (*i.e.*, 432,000 of the years of mortals); and (b) that the state prophesied for our world will happen *toward the end of the first half of the first "year" of the Kaliyuga*. Now as we know from the teachings of occult science that one of the secret sub-cycles or "years of the Devas" lasts *about* 12,000 of our common years, this brings the calculation to the end of this first cycle of 5,000 years since the present Yuga commenced 3,102 years B.C., between the 17th and 18th of February.

The last sentence looks very much like a prophecy regarding the immense wave of European emigration. However it may be, no modern critic could depict more accurately the present state of things. Is it not verily, "as it is written"? Are not most of our Kings of "churlish spirit," some addicted to falsehood, cruelty and wickedness? Are not our Royal and Imperial Highnesses, and Kings, only *too* truly "intent on the wives of others"? And which of them is a genius, since the days of King Arthur, and the good old kings in the Fairy Tales? Does not wealth in our day "confer rank" much sooner than real merit; and craft and cunning, false evidence and cant, ensure the best success, before both courts and juries? Outward form alone constitutes in nine cases out of ten a "man of God," a priest or clergyman. Women are to this day — in England, before the law at any rate — merely the goods and chattels of their husbands, and mere objects of lust for only too many. Slanders — private or public — are rarely, if ever, save in cases of blackmail, directed against wealthy men; thus, the rich alone have a chance of being "reputed pure" as the prophet has it. But what of the poor man, of one who has no means of going to law for redress: in England, for instance, where justice is the most expensive thing in the Kingdom, and where it is sold in ounces, and paid in pounds — what of him? And what of one who, besides being poor, is falsely accused of that *which he can no more disprove than his enemy can prove* — with the handicap, moreover, against him, that while slander and bad reports require no proofs to be eagerly believed in by charitable Christians at large, he can no more disprove the charge — say, of having murdered his mother-in-law in a dream — than he can pay his "costs" in court? For, does not the smallest lawsuit generally equal three fires and a successful burglary? How is one so situated to protect and vindicate himself? In the eyes of the whole world, save of his friends, he stands accused of everything his traducers can invent, and thus he remains at the mercy of any blackguard who owes him a grudge. And oh, the terrible helplessness, and the mental agony of the victim, especially in lands of *blessed* freedom of speech and press, such as England and America! Do what he may, the slandered man will go down into his grave with a name left dragging in the mud of calumny; and the inheritance of his children will be the opprobrium attached to that name.

Blessed are the deaf, the dumb and the blind, for they will not hear themselves traduced and condemned; not in this world of sorrow, at any rate.

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But how far was the Puranic prophet right when foretelling among other things that "presumption will be substituted for learning," in this, our "black" Age?

Something might be said upon the subject, but silence is in some cases golden. Were truth always declared and spoken, life would become very soon not worth living for the sincere man. Moreover, Dr. Koch, of

Berlin, has just caused a lightning rise in the stocks of science, and it would be rather dangerous now to take the latter to task for its "presumptions." Nevertheless, there's always "balm in Gilead." The year 1890 has carried off a considerable number of victims, especially among royalty and the "upper ten," and its sudden and mad changes of weather have nigh driven frantic the legions of gouty and rheumatic humanity. But the past year, now happily dying, has redeemed its sins by bringing forward a new benefactor of men, in the shape of a Neapolitan professor. This favoured mortal has just found out that growing old, with its gradual weakening of organisms and final decrepitude, is not in the programme of human life at all (nor of animal either); and that perennial youth, from birth till death, is really the lot of all that lives and breathes — even during *Kaliyuga*. That which causes decay and old age is — again a *bacillus*, you see, and the professor has just discovered this cunning microbe.

The Lord love him — not the bacillus, but the professor, of course! Just fancy the magic effects of this new "grandest discovery" of the age! One has but to invent and prepare a lymph suited for the complete destruction of the monster, inoculate oneself with it and — remain young for ever. This particular lymph is not yet prepared, nor has anyone, so far as we have heard, begun to work at its invention. Yet, we have no doubt — in view of the lightning speed of the progress of applied science, that the new lymph will prove a terrible rival to Dr. Brown-Sequard's "elixir of life," which, we are not sorry to hear, is fast coming to grief. At any rate it is sure to give a point to some of our bottled insecticides, the "unparalleled flea-catchers" and the like. The latter is also warranted to kill "instantaneously." You have but to catch your flea, say the *instructions*, imprison it by dropping it delicately with thumb and finger into the bottle (like King Solomon's *djin*), cork it up, and — our acrobatic enemy has *lived*! But the triumphs of chemistry can never parallel, let alone surpass, those of modern bacteriology. We may imagine the roaring popularity of the new lymph — when ready. No more grey hair, shaky teeth with their widowed gums, bleared eyes, deafness, and what is more important still — no more wrinkles. The modern Ninon de Lenclos of fashionable society will be able to dispense with her daily prayer, "Oh Lord, grant me the favour of confining my wrinkles to my heels!" Every grandmother will have the privilege of marrying as a "blooming and blushing bride" her own grandson's school-fellow; nor will any more weeping maidens have to be sacrificed to the purse and title of noblemen in their dotage. No decrepit frames will meet our eyes — as the one that so impressed the Prince of Kapilavastu, Gautama, that it became the first step that led him to his Buddha-ship. Like the Homeric Gods and the heroes of the golden age, we will live and die in the full rosy bloom of youth, and "sweet sixteen" will be no longer at a premium. Truly, where are the "seven sciences" of the pre-Christian ages, when compared to our seventy-seven sciences of modern times?

And what shall we say of the latter, after Pope has declared, even of the former, that —

Good sense, which only is the gift of Heaven;  
And though no science, fully worth the seven?

Withal, Science applied or pure is a mighty power in our times: especially applied Science in its experimental garb, whether dealing with microbe or practical cannibalism. If it has destroyed religion, it has on the other hand established and guided civilization, which it is now carrying even into the heart of the darkest continents. Therein, its practical observations of comparative “cruelties” — as between Siberia and Africa — have been especially successful. Let us make obeisance to “Modern Research.”

To destroy old age may be truly glorious; yet we, Theosophists, at any rate many of us, would rather decline the offer. Eternal youth is an alluring but dangerous gift. Youth is quite long enough as it is, to allow each mortal to spin a Karmic web vast enough to cover the span of several successive lives with a dark veil of sorrow. We agree with the Greek chorus in *Œdipus*, that the happiest fate for man is not to be born at all, while the second best is to die — no sooner he sees the light. Sophocles was a wise man in advising mankind to lament rather than rejoice over every new birth. He, whom the Gods love, dies young, Menander tells us. At any rate, old age is less dangerous and more respectable in every country than youth, a defect of which, luckily, man is very soon cured. Progress toward old age is the first approach to the secure haven of life, for everyone; and, as Brück has it, it is far from being an evil. The wave of every individual life, he says, rises out of the sea of Being to return to its parent source once more; and in exceptionally healthy people the vital functions become weakened gradually, and without being noticed. A happy old age carries us insensibly, as on a ship, away out of the current of life. We do not ourselves sense the motion, but feel as if the shores were moving and passing before us, until we reach unawares the Ocean of eternal sleep. . . .

Just so; and the “Ocean” is preferable to the “Sea of Being” or Life. Life is certainly, and at its best, “but a walking shadow”; and short as it may be, each mortal will find, one day, that he has lived too long. With most of us

. . . It is a tale  
Told by an idiot, full of sound and fury,  
Signifying nothing. . . .

With everyone, without exception, life is as full of pains and sorrows as a bramble-bush of thorns. An undesirable thing, at best.

“But this is Buddhist pessimism!” we hear the reader say. Not at all. No more Buddhist than Christian; and quite as Biblical as Buddhist. For, see for yourself. Does not Jacob complain to Pharaoh of the

sorrows of life, when asked his age? "And Jacob said . . . the days of the years of my pilgrimage are an hundred and thirty years; few and evil have the days of the years of my life been, and have not attained unto the days of the years of the life of my fathers in the days of their pilgrimage." And Joshua, the son of Sirah, describes life from the beginning to its end as one uninterrupted wave of sorrow! In his view, wherever we look we find but cares, fear, dangers, broken hopes and then — death. Do not the long-suffering Job, and the much-married King Solomon, depict life under the same colours? Life is a series of hard trials for the "Soul"; *a new initiation of the Ego into a new mystery*, every time It incarnates. Believe me, reader; the luckiest ticket man can draw in that never ceasing, dark Lottery called human life, is, an — empty ticket.

Since happiness is but a dream on earth, let us be resigned, at least. To do this, we have but to follow the precepts of our respective great and noble Masters on earth. The East had her Sakyamuni Buddha, "the Light of Asia"; the West her Teacher, and the Sermon on the Mount; both uttered the same great, because universal and immortal, truths. Listen to them:—

"Crush out your pride," saith the One. "Speak evil of no one, but be thankful to him who blames thee, for he renders thee service by showing thee thy faults. Kill thine arrogance. Be kind and gentle to all; merciful to every living creature. Forgive those who harm thee, help those who need thy help, resist not thine enemies. Destroy thy passions, for they are the armies of Mara (Death), and scatter them as the elephant scatters a bamboo hut. Lust not, desire nothing; all the objects thou pinest for, the world over, could no more satisfy thy lust than all the sea-water could quench thy thirst. That which alone satisfies man is Wisdom — be wise. Be ye without hatred, without selfishness, and without hypocrisy. Be tolerant with the intolerant, charitable and compassionate with the hard-hearted, gentle with the violent, detached from everything amidst those who are attached to all, in this world of illusion. Harm no mortal creature. Do that which thou wouldst like to see done by all others."

"Be humble," saith the Other. Resist not evil, "judge not that ye be not judged." Be merciful, forgive them who wrong thee, love thine enemies. Lust not; not even in the secrecy of thy heart. Give to him that asketh thee. Be wise and perfect. Do not as the hypocrites do; but "as ye would that men should do to you, do ye also to them likewise."

Noble words these. Only how far are they practicable, in the Nineteenth Century of the Christian era, and the tail-end of the Brahmanical cycle? Alas! While a Protestant Bishop was opposing these precepts consequently his Master, here in England, by showing the impossibility of any civilized State carrying them out in practice — (civilization first and Christianity afterwards?) — a French journalist of note was doing the same across the Channel. Reviewing the Buddhist Lectures of Pro

fessor Leon de Rosny, of Paris, M. Anatole France makes his readers feel that it is a Forlorn Hope, indeed, to think that the present generations of Europe will ever attempt to carry out the noble commandments of either Christ or Buddha; and hence that true Theosophy is doomed to be, for the present, a failure in its practical realization.

*"Ah me!" he writes, "If He did live, as I firmly believe He did, Sakyamuni was the most perfect of men. 'He was a Saint!' — as Marco Polo exclaimed, after hearing his history: Yea, he was a Saint and a Sage. But this kind of Wisdom is not suited for the ever active European races, for the human families that are so strongly possessed by life. The Sovereign panacea discovered by Buddha as a remedy against the Universal evil, will never do for our temperaments. It demands renunciation, and what we want is to acquire; it teaches us to desire nothing, and lust and desire are stronger in us than life. As a final reward, we are promised Nirvana, or absolute Rest, when the thought alone of such a rest creates a feeling of horror in us. No; Sakyamuni Buddha has not come for us, nor can he save us — whatever M. de Rosny may do or say!"*

No; He cannot. But no more can Christ, as it seems. Buddha was not alone in offering the remedy of "personal indifference" to the allurements of this world, or care for the *self* of matter, as a *panacea* against the world's evils, its sins and temptations. The "Kingdom of God" of Jesus is but another name for "Nirvana." His injunctions to take no thought for the morrow, nor as to what we shall eat, drink, or clothe our body with, but to live as "the fowls of the air and the lilies of the field," are but another version of the teachings of Buddha (*vide Matth. vi. 24-34 and vii. et seq.*). Both the Masters tried to impress their followers with the idea that "Sufficient unto the day is the evil thereof"; but, so far, the Buddhist laymen alone have tried to follow the injunction, while the Buddhist clergy have done so *literally*, and do so to this day.

Many and great are the reforms enacted in this age; and yet, as year rolls after year, each bringing some new light, each speeding the wheel of progress and civilization, no *new* reform seems to affect or alter the *old* man. It is a

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indeed! Let us then say good-bye to the Old Year and reproach him no longer. Let us neither curse nor bless him; but saying, "Sufficient unto *the year* 1890 is the evil thereof," let Karma dispose and take care of the coming 1891.

There is a kind of ancestral wisdom in man and we can, if we turn inward, drink that old wine of heaven.

—JOHN KEATS

## THE BASIS OF UNITY

If Theosophy, the Ancient Wisdom, is the synthesis of science, philosophy and religion, there must be certain general propositions that would enable us to understand all the three aspects of the Wisdom.

Let us consider the method of science, and, in doing so, ask ourselves what science is. Science is built on knowledge gained by study and research; laws are discovered and tested over and over again. Scientists are active today, trying to find out new laws in the universe and testing their knowledge by comparing it with the researches of other well-trained scientists. This has been going on for a long time and H.P.B. tells us in *The Secret Doctrine* that what we know as the Ancient Wisdom is that well-tested and verified tradition of old — verified by those who are trained and fitted for the task. Therefore we have a system of knowledge in which there are “no two opinions” on any point.

To master any science, therefore, we have first to learn — as did the ancient scientists; then apply the knowledge gained and prove to ourselves its accuracy. So the testing and checking go on from age to age. Some of the fundamental propositions of this science, known to students of Theosophy as the Three Fundamentals, have been given to us in the Proem of *The Secret Doctrine*. They are fundamental because on their clear comprehension depends the understanding of all else. But scattered throughout *The Secret Doctrine* are other “fundamental laws,” and the study of these is very illuminating.

One such law is especially related to our present topic:—

The fundamental Law . . . the central point from which all emerge around and toward which all gravitates, and upon which is hung the philosophy of the rest, is the One homogeneous divine SUBSTANCE-PRINCIPLE, the one radical cause. (*S.D.*, I. 273)

It therefore follows that “the one fundamental law in Occult Science” is

the radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptance of the term, and whether applied to the spiritual, intellectual or physical worlds. (*S.D.*, I. 120)

In these two fundamental laws we have the basis of Unity, especially when we consider what H.P.B. says further about the “Substance-Principle” referred to in the first of the above quotations:—

It is called “Substance-Principle,” for it becomes “substance” on the plane of the manifested Universe, an illusion, while it remains a “principle” in the beginningless and endless abstract, visible and invisible SPACE. It is the omnipresent Reality: impersonal, because it contains all and everything. *Its impersonality is the fundamental conception of the System.* It is latent in every atom in the Universe, and is the Universe itself. (*S.D.*, I. 273)

It is therefore obvious that all is one unity, a unity of units. How are we to understand this unity of the units? Says H.P.B.:—

From *Gods to men*, from Worlds to atoms, from a star to a rush-light, from the Sun to the vital heat of the meanest organic being — the world of Form and Existence is an immense chain, whose links are all connected. (*S.D.*, I. 604)

This is all very well as a mental concept, but how does it affect us in our daily living? How can we use the knowledge to understand further the Universe around us? We have been given another law to help us understand: “The law of Analogy is the first key to the world-problem.”

Using this law, let us first begin at the root.

THE ROOT OF LIFE WAS IN EVERY DROP OF THE OCEAN OF IMMORTALITY (*Amrita*) AND THE OCEAN WAS RADIANT LIGHT, WHICH WAS FIRE AND HEAT AND MOTION. (*S.D.*, I. 69)

*It is that LIGHT which condenses into the forms of the “Lords of Being” — the first and the highest of which are, collectively, JIVATMA, or Pratyagatma* (said figuratively to issue from Paramatma. It is the Logos of the Greek philosophers — appearing at the beginning of every new Manvantara). (*S.D.*, II. 33)

It is from this that all issues forth. But,

the ocean (of matter) does not divide into its potential and constituent drops until the sweep of the life-impulse reaches the evolutionary stage of man-birth. (*S.D.*, I. 178)

So,

the root of every atom individually and of every form collectively, is... the one Reality. (*S.D.*, I. 18)

As an abstraction, we call it the ONE LIFE; as an objective and evident Reality, we speak of a septenary scale of manifestation, which begins at the upper rung with the One Unknowable CAUSALITY, and ends as Omnipresent Mind and Life immanent in every atom of Matter. (*S.D.*, I. 139)

It is “from the Unknown One, the Infinite TOTALITY,” that “the manifested ONE, or the periodical, Manvantaric Deity, emanates; and this is the Universal Mind” (*S.D.*, I. 110). And it is because of this Universal Mind that

the Secret Doctrine teaches the progressive development of everything, worlds as well as atoms; and this stupendous development has neither conceivable beginning nor imaginable end... Our “Universe” is only one of an infinite number of Universes, all of them “Sons of Necessity,” because links in the great Cosmic chain of Universes, each one standing in the relation of an effect as regards its predecessor and being a cause as regards its successor. (*S.D.*, I. 43)

The “why” and “how” of this unity can be understood. From the earliest times the Mysteries of Nature were recorded in geometrical

figures and symbols. The keys thereto were passed from one generation of Wise Men to the other. Some of the symbols were brought from the East to the West by Pythagoras, who was not the inventor of his famous "Triangle." Says H.P.B.:—

The *ten points* inscribed within that "Pythagorean triangle" are worth all the theogonies and angelologies ever emanated from the theological brain. For he who interprets them — on their very face, and in the order given — will find in these seventeen points (the seven Mathematical Points hidden) the uninterrupted series of the genealogies from the first *Heavenly* to *terrestrial* man. And, as they give the order of Beings, so they reveal the order in which were evolved the Kosmos, our earth, and the primordial elements by which the latter was generated. Begotten in the invisible *Depths*, and in the womb of the same "Mother" as its fellow-globes — he who will master the mysteries of our Earth, will have mastered those of all others. (S.D., I. 612-13)

We are further helped to see the "links" between all parts of manifestation when we learn of the connection between the sun and man. We are all familiar with this in our daily lives. We are also familiar with the effect of the moon on us and on the earth, so that it ought not to surprise us to learn that there is an intimate interrelationship between our earth and its inhabitants and the other planets within the solar system.

*Every sin committed on Earth is felt by Usanas-Sukra [Venus-Lucifer]. The Guru of the Daityas is the Guardian Spirit of the Earth and Men. Every change on Sukra is felt on, and reflected by, the Earth. . . .* Archaic tradition . . . states that . . . whatever takes place on the one takes place on the other. (S.D., II. 31-32)

Therefore for our practical use we can reflect on the statement that "our destiny is written in the stars!"

Only, the closer the union between the mortal reflection MAN and his celestial PROTOTYPE, the less dangerous the external conditions and subsequent reincarnations. (S.D., I. 639)

In conclusion, we can turn to the following:—

. . . the Universe . . . manifests periodically, for purposes of the collective progress of the countless *lives*, the outbreathings of the *One Life*; in order that through the *Ever-Becoming*, every cosmic atom in this infinite Universe, passing from the formless and the intangible, through the mixed natures of the semi-terrestrial, down to matter in full generation, and then back again, reascending at each new period higher and nearer the final goal; that each atom, we say, *may reach through individual merits and efforts* that plane where it re-becomes the one unconditioned ALL. (S.D., I. 268)

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## RELIGION AND RELIGIONS

Madame Blavatsky wrote that "it is only by studying the various great religions and philosophies of humanity, by comparing them dispassionately and with an unbiased mind, that men can hope to arrive at the truth. It is especially by finding out and noting their various points of agreement that we may achieve this result" and discover their common basis. In such a survey, Sikhism, Taoism, etc., have to be included, as well as Judaism and its offshoots or outgrowths, Christianity and Islam, besides the ancient Aryan religions, Hinduism, Buddhism and Jainism of India and Zoroastrianism of ancient Iran. A division into Semitic and Aryan religions is neither wholly accurate nor complete. Each religion evolves in the soil of an older religion and such a division is not a happy one.

The open-minded study of comparative religion will convince anyone that no creedal religion is altogether free from dogma and superstition. But this is not to imply that any creed is altogether lacking in the light of Wisdom. On the contrary, each of them contains something of the true Religion which binds all men to the One Reality which is in all and contains all; and therefore binds each to all others. This in spite of the fact that in some religions this inner core of Truth is almost covered over with superstitions or with ritual observances and taboos or with exclusive and hence mutually conflicting claims; sometimes with all these obscurants together. But the Truth is there in every case and patient search can reveal it. It has been said that error persists only by virtue of the grain of truth that it contains.

Each creedal religion has been compared to a coloured ray of the white light of Truth, into which these rays, like the colours of the spectrum, will merge back as the sun of truth rises higher and higher on the horizon of man's perception.

The feeling of devotion, of instinctive aspiration, is innate in every normal individual, and the mystical elements in every faith agree fundamentally with those in every other; the mystic's realization of unity does not differ from that of other mystics, except in degree. It matters little whether the awakened and glorified Spirit of Truth is called Krishna or Christos or Buddha or Ahura Mazda or Allah.

Similarly the ethics of all faiths are in essential agreement, resting on harmony and truth and expressing themselves in the Justice which is also mercy, in brotherly service and in love or the "charity" proclaimed by St. Paul as also by the Prophet of Islam, who described even "smiling in your brother's face" as charity. Religion is properly a way of life.

Seeking points of agreement between the world's faiths with a mind free from prejudice is a quest fruitful in mutual understanding and sympathy. This is especially true if the search is directed to the original formulation by the Prophets or Great Teachers claimed by the several religions but whose universal Message is the rightful monopoly of none.

What is needed is to bring people out of the twilight of sectarianism and the creedalism that divides, into the clear light of the Inner Religion which unites, the Religion of the Heart. As this is practised, it is sure to lead to an ever-deepening realization of the Divine in oneself and in others, and the ever fuller and more enlightened application of Universal Brotherhood. It is written in *Isis Unveiled*:—

The world needs no sectarian church, whether of Buddha, Jesus Mahomet, Swedenborg, Calvin, or any other. There being but ONE Truth, man requires but one church—the Temple of God within us walled in by matter but penetrable by anyone who can find the way; *the pure in heart see God.*

The Buddha tells us in the *Dhammapada*: “The Self is the Lord of self; what higher Lord could there be? . . . by self alone is one purified. Purity and impurity belong to oneself. No man can purify another.”

Guru Nanak of the Sikhs says: “In each and every one there is eternal light; know this the essence of the Guru’s teaching,” and he also says: “O foolish man, turn thy thought to the one God in thy heart.”

Each man ideally should be a priest unto himself. In a work entitled *Remarkable Lacedemonian Sayings* is printed a dialogue ascribed to Plutarch. A Spartan asks a Priest, “Is it to thee, or to God, that I must confess?” The honest priest replies, “To God,” and the Spartan rejoins “Then, MAN, stand back!”

What is needed is to help people to acquire the knowledge which makes it possible to lead the right kind of spiritual life, not withdrawn from the world but working in it, in harmony with the eternal and universal principles, the great virtues or Divine Paramitas. The existence and nature of the Religion of the Heart need not be, ought not to be, a matter of blind faith. It should have the support of the reasoning mind as well as the intuition and the conscience, and it can have that support if the scriptures of the world are searched and the self-compelling basis of right ethics is found. The labour of that search has been lightened for those who study the reformulation of the Ancient Wisdom for this era, which the modern Theosophical Movement has made widely known.

Among the objects of this Movement “the study of ancient and modern religions, philosophies and sciences, and the demonstration of the importance of such study” stands second only to the formation of “the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste or colour.” Brotherhood is a fact in Nature, but until men recognize that fact they cannot be expected to live up fully to its implications. The same divine Spirit animates all, and all men are made of the same material physically and morally; but Madame Blavatsky has written, unless humanity “becomes a Brotherhood also intellectually, it is no better than a superior genus of animals.”

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# TEACHINGS OF THE MASTER

RECORDED BY ONE OF THE AUTHORS OF "MAN: FRAGMENTS OF FORGOTTEN HISTORY"

## II

[The following, reprinted from *The Path*, Vol. I, pp. 278-81, for December 1886, is concluded here from our last issue. —EDS.]

The Master walked beside the river at evening-time. In the instant that his signal was recognized he walked no longer alone. By his side appeared one—as a little child clinging close to his garments. The Master said—"When you have obtained mastery over the senses then you will no longer totter in your step or falter in your flight. Realize the divine atma within you. Realize it!" he repeated, and then raising his hand slowly upward the stature of the child lengthened until a man's proportions were outlined. Only this form could hold the expanded soul. Disenthralled, the soul perceived a world with every pulsation, and in every faculty there was absolute harmony. This was divine. This is man's rightful condition into which only the Mahatmas have fully come; but to which everyone is heir. The Mahatma teaches with the thought unexpressed, but formulated in his own mind and sent with sudden power, into yours. It strikes with resounding force against the spirit's prison-house. In great agony the pupil cried out: "Master! Master! redeem me from this state with your great power." The Master, answering, said: "Burst by concentration of spiritual energy the bonds that bind you." No pen can describe the force of the Master's thought. For the instant it seemed possible; a moment's hesitation to make the effort through mortal fear, and the supreme moment was passed. The Master looked sadly upon his suffering disciple and then was alone again.

The latter had gone back to try again through duty—if need be, through death.

### THE LESSON

The pupil goes to the Master without conditions. He goes, but not to return. The illusions of matter are dispelled for him and thenceforth he is a stranger in the world of actions, even though he should be in it again.

Fiery is the furnace of probation, and great is the danger when the neophyte has reached the "states of exaltation." About each advance step wait the enemies of the spirit—to overthrow its sovereignty and hurl it back to the plane of matter. These enemies live in matter and are persuaded that their existence is confined to it—hence their determination to keep matter from a knowledge of spirit. In darkness and sin is their safety, for they are children of these conditions and will cease to exist when the lamp that is lighted from within is turned upon the world.

Temptations are in the way of those who would *demand* much without *deserving* even a little. So soon as the student comes in contact with the occult he encounters on the threshold the demons who loiter by—the demons of worldliness, inconstancy, suspicion and faint-heartedness.

The student should find in his own intuitions all the proof needed of the existence on this earth of the Wisdom teachers. Behind the screen of the senses reposes the soul of man—an unfathomable factor in the Universe—as unknown to its possessor as to its observers. Intuition is its only avenue of communication, and the language it speaks is known only to him who understands arcane knowledge or occultism.

When the Master has initiated his pupil he puts the seal of the mysteries upon his lips and locks them even against the chance of weakness or indiscretion.

It is the sense of personal isolation that brings on death; genuine philanthropy puts the individual *en rapport* with the *Divine Spirit* and thus gives him the eternal life. The Divine Spirit being all-pervading, those who put themselves *en rapport* with it, necessarily put themselves *en rapport* with all other entities in the same *rapport*. Hence, the Mahatmas are necessarily in constant magnetic relation with those who succeed in extricating themselves from the lower animal nature. It is by this means that the Mahatmas must first be known.

Until the Master chooses you to come to Him, be with humanity, and unselfishly work for its progress and advancement. This alone can bring true satisfaction.

What is a Mahatma? Is it His physical body? No; for that must perish sooner or later—though it can be preserved through what is to us an endless age. A Mahatma is one who lives in His higher individuality, and to know Him truly, He must be known through the individuality in which He is centred.

Knowledge increases in proportion to its use—that is, the more we teach, the more we learn. Therefore, seeker after Truth, with the faith of a little child and the *will* of an Initiate give of your store to him who hath not wherewithal to comfort him on his journey. A whisper of the divine mystery into the ear of a weary wayfarer frees you from the stain of many evil deeds done in your migrations through matter. Philosophy can never be learned through phenomena. Try to break through the desire for it. Occult students the world over have been warned by their teachers that it is a habit which grows with gratification. It is better to abandon the study than to risk the dangers of black magic.

What is Self? Only a passing guest, whose concerns are all like a mirage of the great desert. Man is the victim of his surroundings while he lives in the atmosphere of society. The Mahatma may be willing to befriend such as he has an interest in, and yet be helpless to do so. The *will of the neophyte*, also, must be the magnet which alone can compel a Mahatma's notice. He follows his attractions as the needle

does the poles. Will and Purity — these are the qualities which open the arcane to the presence of an adept — mere enthusiastic regard has no effect.

Feeble souls content themselves with wishes; great ones have *wills*.

In every man lie concealed the germs of faculties that are never unfolded on earth, and which have no reference to this state of knowledge.

No man can judge another, save by the measure of his own understanding: do not injure your own chance for growth by condemning in others the possession of faculties not known to yourself.

Thought runs swifter than the electric fluid; every bright aspiration sparkles and attracts the attention of the distant but ever-watchful Master.

“Lay your burden upon the Lord” — that is, put your reliance in the Higher Self. Use the body as a means of strengthening the connection with the spirit and opening the road for its descents.

Slay Ambition: it is a deadly and cowardly foe, whose power over you is augmented by the approbation of others.

It is Karma that sends you into this world — to which you come alone — that leaves you alone in it and which takes you out of it alone. The law of Karma is the law of the conservation of energy on the moral and spiritual planes of nature.

The body is the mind's portrait. The artist seeing its inharmonies regrets his failure, but knows not how to improve upon it. This is the spirit's work, which, accomplished, leaves the outward a reflection of the indwelling Soul.

The manna that feeds the spirit is hidden from sight. The universal spirit supplies it.

Duty is the River that flows through life. Its tide is silvery to those who are on it, but threatening to those who approach it seldom.

Seek to recover your soul. It is the hidden treasure lost in the caverns of sense. Its recovery is redemption from many rebirths.

The vain and the arrogant demand our pity — the weak and erring our forbearance — the indifferent our sympathy — and the wise, alone, our admiration.

You have learned of Krishna that death is better than the performance of another's duty. In persevering in the erroneous idea that we were put here to do the duties of others, woes have resulted that follow one through many lives.

Your perception of the inner self is clearer than the vision of the natural eye.

Earnestly regard the plane upon which you seek truth; do not expect to secure soul-knowledge through the avenues of the senses.

Karma is like the vine that gathers strength through uninterrupted years, and which fastens its tendrils so closely that it is as strong as the structure to which it adheres. There is no way to destroy its power except by the separation of the parts; these parts renew themselves

in other forms of life, but the structure is freed when its root is destroyed.

Evil thoughts corrode the character. Only the spirit has power over the character to purify it.

We carry the accumulated results of many lives from one to another. This is the clue to the perfect fairness of nature. The apparent injustice of all differences of well-being are explained by the fact that we have known former states of existence. Every spiritual effort now made will tell not only now, but in the next incarnation as well.

The clue to many of the great mysteries of life is to be found in reincarnation; it is the only possible solution of the enigmas of existence.

The rule of the Mahatma is to approach everyone where there exists even only the slightest glimmer of the true light within him. None are left to perish who desire to be succoured.

We write in every aspiration for truth, in thought and deed by day, and in soul-struggles by night, the story of our desire for spiritual development. Upon the pages of the Book of Karma are written the minutest particulars of individual efforts; when the feeble will is strong enough to prevent further births in this world, which is the spirit's dream life, we shall find in real existence all the chapters that we have written in all our transitions. Only then will we be able to read the whole book through and know the nature of the long journey out of spirit through matter and back again to the All.

The conflict of intuition against intellect has covered mankind in the crumbling ruin of despair. Man will never surrender himself to be the permanent vehicle of any set of ideas unless it completely satisfies the whole of his nature; the union of intellect and intuition only will end the conflict.

Take what you can of the teachings, and in developing devotion keep before you your example — THE TEACHER.

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The teachings of the "Order" are like precious stones — whatever way turned, light and truth and beauty flash forth, and *will guide* the weary traveller in search of them, if he but stops not on his way to follow the will-o'-wisps of the illusive world, and remains deaf to public rumour.

—H. P. BLAVATSKY

## A STUDY IN CONSCIOUSNESS

“Realization comes from dwelling upon the thing to be realized.” “Try, try, ever keep trying.” Observance of these two injunctions provides basic practice for those who are consciously concerned with the growth of the Soul. Of course the importance of the idea dwelt upon is equally basic.

*The Secret Doctrine* states: “Everything that *is, was and will be, eternally is, even the countless forms, which are finite and perishable only in their objective, and not in their ideal Form.*” Obviously, therefore, it is most important that the content of our thinking and dwelling and trying be carefully chosen to produce those realizations that will be constructive and of relatively permanent value.

Consider the fundamental implications attending realization. Realization of spiritual verities is an advanced aspect of Consciousness. It is closely related to the “highest power of Intellection.” Other aspects of Consciousness are: Cohesion, Sensation, Instinct, Ratiocination, Intuitive Thinking. Our dwelling upon a fundamental idea, or condition, or situation, or truth, will eventually make it real to us, provided, of course, we “try, try, ever keep trying.” This is what we mean by realization. All have experienced this. Maybe we have tried to understand a particular philosophical truth. We grasp it to some extent, but another dimension is needed before it takes on reality for us. Suddenly there comes a dawning to our consciousness. No longer does it seem to us an abstract proposition, a proposal to be weighed, compared, possibly compromised; it becomes a living Fact, a Truth that seems more real to us than anything our senses or our intellect can experience.

This is one form of realization, the manifestation of Truth. Something of importance has occurred. Not only have we experienced an expansion of consciousness, but something has been brought into manifestation. A heretofore potential Idea has been brought on to the field of manifestation, made potent. A new centre will act as a vehicle, as a channel, for the manifestation of the force which this newly realized Idea will release.

From observing this process, we begin to understand why even a relatively few devoted, sincere students can be of great value to their community. They can exert a force for good that is far beyond the numerical proportion of their class. This process, of course, applies also to the manifestation of falsehood and error, to ideas of selfishness, greed, passion, to desires to obtain personal advantage. We cannot effectively dwell upon both the personal and the impersonal. The time must surely come when it will be necessary to choose our path, whether we shall develop our faculties for the realization of an impersonal Ideal, love, brotherhood, co-operation; or whether we shall dwell upon personal ideals in the hope of acquiring power, wealth, position. The greatest initial difficulty is the clarification of our objective.

It seems hardly possible for most persons either constitutionally

or environmentally to give up the world and devote their lives to dwelling upon high ideals and great, impersonal concepts. Nor is this procedure demanded of all at this juncture. There are, however, a number of things we can do that will be both productive and sufficient. It is possible undeviatingly to keep alive in our hearts a desire to fit ourselves "by study and otherwise, to be the better able to help and teach others." This is the first step. This will produce several important effects. We shall be in a constant attitude conducive to the absorption of facts and knowledge — knowledge that will later provide a basis for realization. It will provide an ever-widening circle of opportunity to help those who are less progressed. Under the accumulated impetus of these factors we shall develop material which provides a rich productive basis for our progress here and now and especially during the Devachanic period when the unrealized knowledge will become part of our mental faculty. Then, too, in either the next or some future incarnation we shall find ourselves in an environment that will permit us to become increasingly valuable servers of those Few whose objective is the amelioration of the sorrows of mankind. This is the greatest of all possible goals, yet within the reach of all those who "try, try, ever keep trying."

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Whatever reality things possess must be looked for in them before or after they have passed like a flash through the material world; but we cannot cognize any such existence directly, so long as we have sense-instruments which bring only material existence into the field of our consciousness. Whatever plane our consciousness may be acting in, both we and the things belonging to that plane are, for the time being, only realities. As we rise in the scale of development we perceive that during the stages through which we have passed we mistook shadows for realities, and the upward progress of the Ego is a series of progressively awakenings, each advance bringing with it the idea that now, at last, we have reached "reality"; but only when we shall have reached the absolute Consciousness, and blended our own with it, shall we be free from the delusions produced by Maya.

—*The Secret Doctrine*, I. 39-4

# THE YOGA APHORISMS OF PATANJALI

## II.—RAJA YOGA AND HATHA YOGA

The clear distinction between Raja Yoga and Hatha Yoga, drawn by Mr. Judge in the Preface to his rendering of Patanjali's *Yoga Sutras*, should set the student on the right path at the outset. He writes:—

Patanjali's rules compel the student not only to acquire a right knowledge of what is and what is not real, but also to practise all virtues, and while results in the way of psychic development are not so immediately seen as in the case of the successful practitioner of Hatha Yoga, it is infinitely safer and is certainly spiritual, which Hatha Yoga is not. . . . In Hatha Yoga practice . . . the result is psychic development at the delay or expense of the spiritual nature.

Mr. Judge, as well as H.P.B., has seriously warned against the dangers involved in Hatha-Yogic practices. The Raja Yogis, on the contrary, are said in a passage which he quotes in his Preface to "try to control the mind itself by following the rules laid down by the greatest of adepts."

Hatha Yoga has been defined by Mr. Judge in *U.L.T. Pamphlet No. 18* as "a practical mortification of the body by means of which certain powers are developed." Undertaken without adequate guidance, Hatha-Yogic practices involve serious physical risks, not only to health but even to life, and moral risks as well. Explaining these risks in the same pamphlet, Mr. Judge explains that they

consist in this, that while an undirected person is doing according to the rules of Hatha Yoga, he arouses about him influences that do him harm, and he also carries his natural functions to certain states now and then when he ought to stop for a while, but, having no knowledge of the matter, may go on beyond that and produce injurious effects.

Patanjali's reference to *Pranayama* in Book II will be specifically considered in a future article in this series.

It is in the light of the age-old rule that "what powers one gets he must himself acquire" and that only "when the materials are all prepared and ready, the architect shall appear" that is to be understood H.P.B.'s warning against the practice of blindly "transferring" and "receiving" powers. She says that this practice "is that of sorcerers, whether they are so consciously or unconsciously," and she adds:—

Moreover, the ignorant practice of Hatha Yoga leads one invariably into that undesirable acquisition. The Hatha Yogi either becomes a sorcerer, or learns practically *nothing*; or more frequently yet, kills himself by such an unjudicious practice. (THE THEOSOPHICAL MOVEMENT, Vol. XI, p. 163)

The Adept commands the elemental forces of nature through occult sounds, but it is foolhardy for the ignorant tyro to arouse these forces

by a *mantram* while he lacks the knowledge and power to direct them. For,

although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma. (*Raja-Yoga or Occultism*, second ed., p. 35)

At best, "practices of Hatha Yoga [are] conducive but of the production of physical phenomena — affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy."

Since, moreover, Hatha Yoga "pertains to the material and semi-material man — roughly speaking, to the body . . . what is gained through it is lost at death."

*Raja* Yogins . . . have nothing to do with the physical training of the Hatha *Yogins*. . . . The *Raja Yogin* trains but his mental and intellectual powers, leaving the physical alone, and making but little of the exercise of phenomena simply of a physical character. Hence it is the rarest thing in the world to find a real Yogi boasting of being one, or willing to exhibit such powers — though *he does acquire them as well as the one practising Hatha Yoga, but through another and far more intellectual system.* (THE THEOSOPHICAL MOVEMENT, Vol. VI, p. 131)

"A gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog," we are told by H.P.B. in *The Theosophist* for August 1882. Contrasting the nine degrees of Initiation of Raja Yoga, its "nine jewels," with "the minor eight degrees of 'Hatha Yoga,'" H.P.B. says that "in knowledge and powers, the latter stand in the same proportion to the former as rudiments of Arithmetic to the highest degrees of Mathematics."

To put the difference between Hatha Yoga and Raja Yoga in another way, we may say that the practices of the former relate solely to the present personality, whereas Raja Yoga offers in its culture of concentration the means of attaining the "perfection of spiritual cultivation." Discarding physical motions, postures and recipes, it "directs the student to virtue and altruism as the basis from which to start." (*U.L.T. Pamphlet No. 18*, pp. 7, 14)

Madame Blavatsky explained in her Third Message to the American Theosophists in 1890 why "the Ethics of Theosophy are more important than any divulgement of psychic laws and facts."

The latter relate wholly to the material and evanescent part of the septenary man, but the Ethics sink into and take hold of the real man — the reincarnating Ego. We are outwardly creatures of but a day; within we are eternal.

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## KING SOLOMON AND HIS TEMPLE

Was there ever such a man as King Solomon who lived so many years ago, built a magnificent Temple and sent his merchantmen to the East, to India, to bring back gold, silver, ivory and apes and peacocks? (*Cf. I. Kings*, x. 22 and *Isis Unveiled*, I. 136 fn.). We are told in *The Secret Doctrine* (II. 396 fn.) that traces of such a man "are nowhere to be found outside of the Bible," and in *Isis Unveiled* (II. 391) we read that the detailed description we have been given of the Temple of Solomon is purely allegorical and "whether or not there ever was a real temple of that name, we may well leave the archaeologists to decide." *The Secret Doctrine* (I. 314) states that it "never had a real existence, any more than had King Solomon himself."

Mr. Judge explains in *The Ocean of Theosophy* (p. 9):—

We do not have to accept the name Solomon nor the pretence that he reigned over the Jews, but we must admit the fact that somewhere in the misty time to which the Jewish records refer there lived and moved among the people of the earth one who was an Adept and given that name afterwards.

So perhaps the Bible story is not all fiction and there is more than meets the eye in the description in *I. Kings*, Chapter vi:—

And the house which king Solomon built for the LORD, the length thereof was threescore cubits, and the breadth thereof twenty cubits, and the height thereof thirty cubits. . . .

And the house, when it was in building, was built of stone made ready before it was brought thither: so that there was neither hammer nor axe nor any tool of iron heard in the house, while it was in building.

In *Isis Unveiled* (II. 391-92) we read:—

The building of the Temple of Solomon is the symbolical representation of the gradual acquirement of the *secret* wisdom, or magic; the erection and development of the spiritual from the earthly; the manifestation of the power and splendour of the spirit in the physical world, through the wisdom and genius of the builder. The latter, when he has become an adept, is a mightier king than Solomon himself, the emblem of the sun or *Light* himself — the light of the real subjective world, shining in the darkness of the objective universe. This is the "Temple" which can be reared *without the sound of the hammer, or any tool of iron being heard in the house while it is "in building."*

In the East, this science is called, in some places, the "seven-storied," in others, the "nine-storied" Temple; every story answers allegorically to a degree of knowledge acquired. Throughout the countries of the Orient, wherever magic and the wisdom-religion are studied, its practitioners and students are known among their craft as Builders — for they build the temple of knowledge, of secret science.

Those of the adepts who are active, are styled practical or *operative* Builders, while the students, or neophytes, are classed as *speculative* or theoretical. The former exemplify in works their control over the forces of inanimate as well as animate nature; the latter are but perfecting themselves in the rudiments of the sacred science.

We can easily see, then, why Mr. Judge tells us in the *Ocean* (p. 21) that "Solomon's Temple means man whose frame is built up, finished and decorated without the least noise." We have here a help to the understanding of man's body as "the temple of the living God."

*The Secret Doctrine* further brings out that

the *esoteric foundations*, or the system used in the building of the Great Pyramid, and the architectural measurements in the Temple of Solomon (whether the latter be mythical or real), Noah's ark, and the ark of the Covenant, are the same. (II. 465)

Moses, an Initiate into the Egyptian Mystagogy, based the religious mysteries of the new nation which he created, upon the same abstract formula derived from this sidereal cycle, which he symbolized under the form and measurements of the tabernacle, that he is supposed to have constructed in the wilderness. On these data, the later Jewish High Priests constructed the allegory of Solomon's Temple. . . . Thus, if the measurements of this allegorical temple, the symbol of the cycle of Initiation, coincide with those of the Great Pyramid, it is due to the fact that the former were derived from the latter through the Tabernacle of Moses. (I. 314-15)

What do we know of King Solomon? "Sometimes facts and historical events are presented to the world under the colours of a fiction," as in the case of the traditions left us of King Solomon (*Isis Unveiled*, I. 19). Separating the man from the legends, we learn that

the King Solomon so celebrated by posterity, as Josephus the historian says, for his magical skill, got his secret learning from India through Hiram, the king of Ophir, and perhaps Sheba. His ring, commonly known as "Solomon's seal," so celebrated for the potency of its sway over the various kinds of genii and demons, in all the popular legends, is equally of Hindu origin. (*Isis Unveiled*, I. 135)

This seal, as all know, is the interlaced triangles — a familiar "magical" sign in India.

Why it should be called "Solomon's Seal" is a mystery, unless it came to Europe from Iran, where many stories are told about that mythical personage and the magic seal used by him to catch the *djins* and imprison them in old bottles. But this seal or double triangle is also called in India the "Sign of Vishnu," and may be seen on the houses in every village as a talisman against evil. The triangle was sacred and used as a religious sign in the far East ages before Pythagoras proclaimed it to be the first of the geometrical figures, as well as the most mysterious. (*The Theosophical Glossary*)

In *Isis Unveiled* (I. 136 fn.) we are told that "besides 'the gold and silver, and apes and peacocks,' King Solomon and his friend Hiram ... got their 'magic' and 'wisdom' from India."

Why is the peacock specifically mentioned? The peacock is "the bird of Wisdom and Occult Knowledge." His tail "represents the sidereal heavens; and the twelve signs of the Zodiac are hidden on his body" (*S.D.*, II. 619). He is the vehicle of Saraswati, the goddess of Wisdom in the Hindu Pantheon. But there is another side to this symbol. *The Secret Doctrine* (II. 514 fn.) calls the "Lord Peacock" "the emblem of pride and of hundred-eyed intelligence (and of Initiation also), which was expelled from heaven with Satan, according to an old Oriental tradition."

The Secret Tradition is indeed one, timeless and universal, though having different names and symbols and emblems!

It is interesting to read of the seven "abominations unto the Lord" given by Solomon in the *Proverbs* (vi. 16-19) and quoted in *Isis Unveiled* (II. 67): "A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren."

Whether or not King Solomon wrote the maxims in the *Book of Proverbs*, and the *Song of Solomon*, we have in these books of the Bible much of hidden meaning and value.

A good name is rather to be chosen than great riches, and loving favour rather than silver and gold.

The rich and poor meet together: the LORD is the maker of them all.

A prudent man foreseeth the evil, and hideth himself: but the simple pass on, and are punished.

By humility and the fear of the LORD are riches, and honour, and life.

Thorns and snares are in the way of the froward: he that doth keep his soul shall be far from them.

Train up a child in the way he should go: and when he is old, he will not depart from it.

The rich ruleth over the poor, and the borrower is servant to the lender.

He that soweth iniquity shall reap vanity: and the rod of his anger shall fail.

He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor.

Cast out the scorner, and contention shall go out; yea, strife and reproach shall cease.

—*Proverbs*, xxii. 1-10

## SOUL'S PILGRIMAGE

Reincarnation is a concept which has become familiar to the mind of the race. Therefore students of Theosophy should become increasingly aware of their duty to promulgate right metaphysical and philosophical teachings on the subject. It is important that at least a few should possess such right knowledge and meditate upon it so that they themselves could live in terms of the ethical principles derived therefrom. Thus only can Theosophy become a living power in the world.

Man is, at present, essentially a mind-being. Through his mind he gains knowledge, learns to know himself and the world around him. Having formed mental concepts as to the nature of life, he applies the knowledge acquired to his own life. By meditation upon birth, death, decay, suffering and sorrow he gains further insight into the working of the laws of life. Thus, ultimately, intellectual concepts have to become living realities to him.

How can knowledge of the law of reincarnation help us to live better lives and make those around us richer and happier? We are all brother-pilgrims. All sparks that have issued from the pure Essence of the Universal Sixth Principle or the Over-Soul have ultimately to become individually self-conscious divine beings and merge again into the One Universal Consciousness. There is a bond of natural kinship between all human beings and all living creatures. Our pilgrimage on earth does not last one lifetime only. Again and again we all come back to resume our duties, meet old friends and settle past differences. The idea of the eternal life of the soul and of its pilgrimage through all forms of life must become familiar to every man. It would transmute all human relationships. Real kinship is rooted in the world of spirit. The light of the soul has to shine through the mind down into the world of matter. This light can illumine the path of the weary pilgrim, lift his heart and make him love his task.

It is the same ego-entity that passes from life to life. Within it must be stored the knowledge of all our past experiences. We must therefore distinguish between that which is real, enduring and immortal and that which is transient and mortal. It is the spark or flame of the Spirit which is the real light in man. His personality is but the vesture of one lifetime; his mental powers and soul faculties tools which he carries from life to life. Knowledge of reincarnation gives us a new scale of values. We learn to see the essentials and come to plan our lives in accordance with them.

In our relationship with others we should endeavour to contact the real being, realizing that the personality is but a mask behind which is hidden the real self. Unless we see life as divine and sacred, our love for men and other creatures as part of the universal and all-embracing Love, our journey will remain fruitless. We become richer by giving up our dearest possessions and advance along the path of Life without moving. The real powers and faculties of the soul unfold when the per-

sonality has become pure, unselfish and radiant.

The purpose of all the great epics of mankind is to describe the spiritual adventure of the soul through this world of *maya* and illusion. Human experiences and happenings are reflections on the plane of matter of the mighty scheme in which the soul is engaged on the spiritual plane. Again and again man has to question his own understanding of spiritual truths. He has to lead his daily life in terms of clear spiritual vision and bring down on this plane of manifestation something of the knowledge and wisdom of his Real Self. Man must know that he has lived before, that this is not the first time he has to face difficult problems, suffering and finally death. Though we cannot remember, within us is locked up the essence of our past experiences and through self-effort and merit we can bring down to our present consciousness something of the wisdom acquired in past ages.

There are those who embody in their lives and work something of the accumulated wisdom of the ages. This is perhaps the best testimony we can have of the truth of reincarnation. A correct understanding of this law helps us to live ethically and morally. Even the dullest of men must feel at times that life is not just a string of events but that there must be an underlying purpose. Man is great; he is a God in the making. Through knowledge of reincarnation alone can he see his real position in the great Cosmic Plan. Through that vision man can shape his life and make those around him feel that they are his co-workers and brothers. He becomes a voluntary server of the great Cause of Mankind.

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O Friend, hope for Him whilst you live, know whilst you live,  
understand whilst you live; for in life deliverance abides.

If your bonds be not broken whilst living, what hope of  
deliverance in death?

It is but an empty dream that the soul shall have union with Him  
because it has passed from the body;

If He is found now, He is found then;

If not, we do but go to dwell in the City of Death.

—KABIR

## HURT FEELINGS

[The following article first appeared in *THE THEOSOPHICAL MOVEMENT*, Vol. VI, pp. 145-146, for August 1936. —Eds.]

Excessive heat or cold hurts bodily sensitiveness. Similarly, feelings which do not suit our temperament hurt us. Different things irritate different people; that which soothes A, irritates B; some are able to receive personal criticism from friends, while others fly into a rage at a slight phrase which sounds critical; still others — a large number — nurse in silent resentment “adverse” criticism while expressing their thanks for advice given. In one, patience leads to lethargy, while in another a slower tempo would lead to real patience; and so on.

In the leading of the higher life hurt feelings are a very early experience and it takes time for most students to realize that the cause of the hurt is not in the critic or in the circumstance but in his own desire nature. Just as believers in Karma quickly slide into blaming others for their misfortune so also our hurt feelings make us blind to the simple fact that their cause is within ourselves.

Hurt feelings mean a disturbance in the Kamic or desire nature. In the final analysis it is the personality which feels hurt — dissatisfied with what is heard or seen. Wounded feelings are as real as wounds to flesh and muscle. Further, they prove highly dangerous if not promptly attended to. Open astral sores immediately attract to themselves substantial elementals. Continued emotional upsets made by hurt feelings produce a reaction on the physical body, resulting in neurosis, hysteria, leading to melancholia or apoplexy, and so on. Such upsets, if they become frequent, ultimately become permanent.

Hurt feelings are related to the personality whose nature is egotistic in the ordinary man. When he, energized by Theosophy, undertakes to transmute egotism into altruism, he is face to face with self-centredness, conceit, vanity, pride, which are but aspects of egotism. The personality resents its control by the Inner Ego. Further, aspiring to pure altruism, he tends in the direction of like-minded folk; this is due to the action of the Inner Ego. Then, the resentment of the personality translates itself as interference, injury, or insult from others. To the personality this becomes an attractive base to fight from. It deludes the aspirant into false perception so that instead of handling his own personality he opens the flood-gates of his wrath, mental and verbal, on others. He takes comfort in his own wounds, indulges in self-pity, and feeding his egotism produces self-righteousness.

How shall we heal our wounded feelings, our astral sores?

First, we must cease brooding over the incidents which wounded us. Wounds were not caused by what was said but by our reaction to what was said. We ourselves by Kamic process wound our astral body. Every time the picture which resulted in the wounds engulfs us we must get away from it by engaging ourselves in thinking of metaphysical or ethical teachings.

Secondly, when these astral-light pictures are not permitted to disturb us in waking consciousness they reproduce themselves during our sleeping conditions. When these astral pictures affect our astral sores during *svapna* we find a recrudescence of our evil mood in waking consciousness, albeit we may be unconscious of how or why we become ill again.

Preparation for sleep should include not a resolve not to be affected by them — for this is remembering them and arousing their activity — but a quiet dwelling on the Inner Ego and the Higher Self, so that the ills of *svapna* may not contaminate us and so that we may, without dallying on the way, pass into the higher state known as *sushupti*.

This will react beneficently in waking life although we may not on waking remember what the Ego experienced plunged in *sushupti*, which is dreamlessness for the brain. But that Egoic experience — a refreshing plunge in the fount of almost omniscience — will act as a reminiscence in hours of waking consciousness, enabling us to reproduce in ourselves the good and the noble which are present everywhere in Nature and in all men.

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The very best I can say to you is that, as you know, all our troubles in life arise from ourselves, no matter how much they may seem to come from the outside; we are all parts of the one great whole, and if you try to centre your mind upon that fact and to remember that those things that seem to trouble you are really due to your own way of looking at the world and life, you will probably grow more contented in mind. It is your own mind you should watch and not the circumstances in which you are placed. Others have been in worse circumstances than what you think surround you, and have not been disturbed as you seem to be. It must be, therefore, that it is the way you yourself look at these things; stop looking at them then in that way and look at everything in a contented spirit, feeling sure that they are all more or less illusionary, and you will do better.

—W. Q. JUDGE

## EXTRACTS FROM UNPUBLISHED LETTERS

I know that you have not been well and are in pain. It is cold comfort to say, "You are paying off Karma," but it is so. And I should like to explain how. You, having *proven* your ardency to be capable of immortality, must gain the privilege of a healthy body so necessary for Chelaship — see and note that to be the very first condition ("Chelas and Lay Chelas"). Unless in this body which has served you well you are helped to clear away ill-health elementals by pushing them down and out, how are you to be free of them? Karma and Skandhas are intimately linked. Tanhaic elementals are builders and destroyers and their status has to be improved, for they are the bearers of spiritual stamina. So, in a way, it is natural that you are having difficulties with an ailing and aging body. Remedy: A collected Centre of thought, will and feeling should be maintained, and the one and only force which is essential for that task is that of Altruism — *Paramartha*. The sustaining power of the Universe, called Vishnu, lives by Altruism, imparting it to all persons. Regeneration brings Truth, Knowledge, *Satya*. Brahma, the Creative Power, is Compassion. This may sound like metaphysics, which again is cold comfort.

So, with a collected centre in deliberate calmness you will be able to put up with pain and you will comprehend what is said in the *S.D.*, II, 475, about suffering and sufferers. I wish I could be with you to comfort and to sustain you. Daily my thoughts go to you, and my best love.

During the last year you have gone through a great deal of bodily suffering, but you have cleansed yourself of many things. Allow me to quote from a less known letter of Mr. Judge and you will see that he lays down a principle which applies to people like you, who have been faithful student-servers of the Great Lodge:—

You may perhaps ask why Mme. Blavatsky does not cure herself if, as I believe, she has that power, and know that she possesses it. You must remember that curing bodily diseases and restoring physical health is not the "be all and end all." Philosophy as well as religion has always taught that the Soul is purified and strengthened by suffering, and it is sometimes well to suffer. If we could know the action and operation of Karma we would see that by suffering pain in sickness bad Karma is worked off which could not be got rid of if one be suddenly cured as in "mind cure." Those who know and recognize that fact are cured thereby of the mental distress which is so large a part of the evil of bodily suffering, and this is for them a "mind cure" on a higher plane than the physical, for then they can bear their sufferings with calmness and resignation.

So much for the past. I must send you my heartfelt wishes for your peace and your enlightenment, the positive and negative aspects of the world of spirit. May the Good Law prove its beneficence to you in the

visible world and in the brain! I hope that you have made considerable progress with your physical disability.

I am very much pleased at your remark that the enforced rest is doing you good in directions other than the physical. Therein you must see the mercy aspect of the Law of Karma. Bodily ill health also can be made psychical and spiritual use of from the spiritual unfoldment point of view. To see our aches and pains of the body as different and apart from our real Self leads us in the direction of the Ego. But you will find that out for yourself, and the experiences which follow. There is another aspect — bodily illness enables us to throw off the poisons and clear the system; no disease is wholly physical, and there are physical cleanliness and psychical purity, both aspects of one phenomenon. Rest up not only in your body, therefore, but also mentally and psychically. The lower quaternary so changed will be found to be better adapted to the Spiritual Triad.

I have been greatly distressed to learn of your ill health and the many difficulties through which you have passed. I hope you are a little better now, not only in your bodily health but also in your psychic and mind state. You have gone through many difficulties, but suffering "is the badge of all our tribe"; and if we try to absorb and assimilate the experiences that suffering brings we purify ourselves at the same time as we pay off so much in Karmic debt. But you know all this, and if I write this it is only to remind you and appeal to you to keep close to our books and our great ideas, for they possess real comfort; and the memory of the Great Theosophists always energizes and inspires us to become whole.

Why does the *Gita* give "honouring the gods, the brahmans, the teachers and the wise" as a mortification of the body? *Tapas* or the mortifying aspect thereof must be contrary to the object to be mortified. Now the separative and the lower materialistic tendencies are *the* factors of the gross body. Gods (human Egos or Deva-Monads), Holy Men in general, our teachers who have imparted knowledge of one type or another and the learned in right conduct — all these by precept and example weaken the gross tendencies of the body.

The "body agitated" [*Voice*, p. 32] means vitally alive — to what? To the mind-soul calmed and enveloped through and through by the spirit-influence. It is not passivity that is to be understood by the term but the body's receptivity. A medium is passive; a disciple becomes more and more receptive.

Receptivity of the body is, or should be, an orderly process: (1) to Manas freed from Kama, *i.e.*, *Antahkarana*; (2) to Manas, *i.e.*, No. 1

becomes receptive to No. 2; then (3) to Manas-Taijasi; and (4) to the Monad. That is one line. The second is: (1) the earthly or little guru; (2) the Great Guru as Manasa-Putra — he who lighted up our Manas; (3) the Dhyani-Buddha. The common link between the two lines is one's own inner divine nature *directly* connected with the Logos, Ishwara, Krishna or Christos. Here is human evolution to be looked at from a different point of view.

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### HOW TO STUDY

In the eye of the law a man is supposed to be innocent until he is proved guilty. The same principle can be applied in our study of books. All study, as H.P.B. has told us, is in terms of our own understanding, experience and consciousness, which means that when we read any book and study any subject we understand only what we are capable of understanding. Hence the value of repeated study of such books as *The Ocean of Theosophy*, *The Key to Theosophy* and *The Secret Doctrine*, and the constant re-reading of *The Voice of the Silence*, the *Bhagavad-Gita*, *Light on the Path*, *Five Messages*, etc. Each re-reading should give us more understanding because of the experience undergone since we read it before. Therefore when we come to passages we cannot understand and which, in fact, seem to us incorrect let us take the point of view that *we* are not able to understand, not that the book is not correct. So let us put the doubtful point aside and wait. This does not mean that we must say "This is true" when we do not believe it. But we can say we do not understand it; and wait. We are learning what Theosophy teaches, and it teaches *ideas*, not words. Ideas are grasped by searching behind the words, using our logical sense and finding correlations in other parts of the teachings.

Let us remember that it is the lower mind that watches out for flaws and breeds doubt. Doubt masks the intuition. It is better to accept an occasional error than to throw all aside because of doubt. Discrimination is absolutely necessary, but so is common sense and a sense of proportion.

In the beginning there are bound to be statements with which our own experience and lower mind cannot agree. That does not matter provided we are sincere. We shall never make ourselves good students unless we maintain this critical attitude. But we must be honest and admit to ourselves that *we* do not agree with what Theosophy is teaching on a certain point. One day no doubt we shall agree, but we can be quite sure that Theosophical teachings will never change. Only *we* shall change, and that in the light of our growing experience and knowledge and state of consciousness.

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## IN THE LIGHT OF THEOSOPHY

The distinguished British author and publisher, Victor Gollancz, who recently published a pamphlet appealing for mercy for Adolf Eichmann, has summarized the main arguments of his appeal in *Life International* for September 11th under the title "Should Eichmann Be Killed?"

Though the appeal of Mr. Gollancz, himself a Jew, is addressed primarily to the Jews, his arguments against the killing of Eichmann have a far wider and deeper import. He shows the futility and undesirability of capital punishment and gives many hints as to what kind of attitude those who suffer should try to adopt towards the offender. He views the subject from the highest possible level, far removed from fanaticism or emotionalism, and uses arguments which are seldom brought forward while discussing the topic of crime and punishment.

While admitting that Eichmann's crimes against the Jews under the Nazis were appalling and unparalleled in human experience, Mr. Gollancz questions the desirability of the rehearsing of those crimes that the hunting and trial of Eichmann were intended to effect. It is a Theosophical truth that Mr. Gollancz repeats, that to be reminded of human wickedness may, "by a process of morbid fascination, reinforce our own evil"; to be reminded of human goodness encourages the good in us. To remind the Jews of the suffering of their people, Mr. Gollancz contends, would not in any way make them spiritually healthier, better integrated, more at peace with themselves and the world, but would on the contrary reinforce the deforming emotions of insecurity, hatred, revengefulness, etc. What needs to be encouraged, whether among the Jews or any other group of people, is not an intensification of racial or particularist solidarity but a passion for the solidarity of the whole human race.

Even assuming Eichmann to be fully accountable for the slow agony and inhumanly degrading deaths of six million men, women and children, Mr. Gollancz argues, it would do no good but much harm to give him the death sentence.

... the whole idea of compensatory or retributive justice — the notion that the very nature of things demands a blow for a blow — is not only false, it is based on the ultimate lie. It views the world as a piece of dead mechanism, held in order by, enslaved to, a sterile necessity. It omits the dimension of free spirit. . . .

Love is spirit and spirit is love. Love or spirit is that going out of ourselves to the whole, and to every part of the whole, which is also, by a beautiful inevitability, self-fulfilment. Love is a longing for unity; and unity is at the very moment enhanced by the mere longing for it.

Unity is life, disunity death. A house divided against itself cannot stand. But it is of our nature to seek life and ensue it. So the more we love, the more we fulfil ourselves — and everything desires to do

that, from a blade of grass to a man; and the less we love, the less we realize our own very nature.

Good is positively promoted by the example of good: a good act, with its lightning power to elicit the best in us and as innumerable instances have shown, automatically multiplies itself manyfold. The example of evil, on the other hand, whether or not it encourages evil, at any rate leaves it intact. But the greatest, the most potent of goods is love. So every act of love, and of conspicuous love in particular, brings us closer and closer to unity as it multiplies itself through the world.

At the opposite pole to the spirit of love is the spirit of vengeance. For while love is going out of the self to the whole, vengeance is an ingrowing concentration on the self and its injuries. So vengeance, to put the charge against it at the minimum and negatively, can do nothing to enhance unity. . . .

If the enormity of the offence is insisted on, I would answer this. What should guide us is not the mythical law of compensatory justice, but the real one of spiritual compensation. And the more monstrous the wrong that has been done to us, the more imperative, by that law, does mercy become. It is precisely the ultimate evil in Hitler's "final solution" that calls, by way of reply to it, for an act of ultimate good. . . . If six million have been slaughtered, what can it profit to make the number six million and one?

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From more than one viewpoint, the National Integration Conference which met in Delhi from September 28th to October 1st was an event of considerable importance. Not only the leaders of all political parties but also prominent educationists, scientists, business men, *littérateurs* and a number of leading personalities from other walks of life and from all over India deliberated the ways and means to do away with the fissiparous and disruptive tendencies that have raised their head in the country recently.

Dr. S. Radhakrishnan was among those who spoke at the Conference, and in his address, printed in the October 29th *Bhavan's Journal*, he brought out the various factors accounting for "the strange power of our country." From the historical side, at all times we have had a multi-racial, multi-lingual, multi-religious society, and the idea was to accommodate all and to harmonize all faiths, not to obliterate any. The historical traditions of each race, of each community, of each tribe, were preserved and taught to them. It is this attitude of acknowledging every path, rejecting none, trying to find something of value in each tribe and community, that has been the tradition which has governed the history of India. It is an attitude "born of spiritual perception and intellectual generosity," says Dr. Radhakrishnan.

In the greatest periods of our history, when we were able to make a mark, we adopted this attitude of toleration and good-will. . . .

But whenever we surrendered these principles and resorted to rigid, fanatical attitudes, our country suffered and declined. If the misfortunes of our country tell us anything, it is this: the greatest need which we have is of developing qualities of good-will and toleration among the people whom we have in this country.

We may adopt secularism, but religion is there, rooted in the nature of man. Man's impulse is to grow upward, to surpass himself, to know more and to love more, to create beauty. But we never said that it was only one particular religion that could help us to reach this conclusion. . . .

We do not want religious principles and political beliefs to be mixed up. This has caused ruin to this country times without number and we are anxious to avoid this as much as possible.

The code of conduct of the unity of the human race and that all men are brothers, was embodied in what is called the Code of Dharma.

What is Dharma? Dharma is that which holds society together. Whatever divides society, distintegrates society, creates sects and coteries, that is Adharma.

National integration cannot be built by brick and mortar, by chisel and hammer. It has to grow silently in the minds and hearts of men. The only process is the process of education. This may be a slow process, but it is a steady and permanent one.

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The increasing acceptance of the idea of non-violence and its relevance in the world today are reflected in current literature. William Robert Miller, the American pacifist, discusses in *Gandhi Marg* for October 1961, under the heading "Notes on the Theory of Non-Violence," three types of action compatible with this attitude: non-resistance, passive resistance and non-violent action.

The practice of non-resistance, Mr. Miller explains, does not mean being complacent when evil is done; it means not showing one's resistance through overt actions, confining it to the realm of mind, will and spirit. Non-resistance in this sense can never be hateful but is always practised with a core of love.

Passive resistance, on the other hand, is a form of action which is not overt in the way it opposes. It means directly altering one's own behaviour but not directly impeding that of the opponent. It involves forms of non-co-operation that embarrass rather than coerce, so that the opponent, for his own reasons and not because of any overt impediment, is led to initiate change. Boycott, or withdrawal of patronage, or the walk-out aspect of a strike are types of passive resistance.

But not all kinds of non-violent resistance are passive. There is a type of conduct in which the resister seeks directly to thwart his opponent's conduct by his own, but using non-violent tactics. Non-violent resistance is morally a combat *against* evil, but it is also morally *for* good.

Non-violence, Mr. Miller points out, cannot be used to dodge responsibility.

... its God-given function is not evasive but redemptive. The exponent of non-violence cannot just "mind his own business" and fulfil his faith merely by engaging in non-violence when violence happens to cross his path. . . . Preachment has to be rooted in practice, and practice in the world — not just the world that impinges upon our everyday activities and not just the remote world of nations and continents, but the world as a structure of human community in all its ramifications. . . .

But let us return to the earlier question of non-violence as a panacea, having made it clear that non-violence must be meshed with concern for injustice, that it must be accompanied by an affirmation of love that is not abstract but partaking of community concern. Must it then succeed in order to be valid? If it fails, must its failure invariably be attributed to unfavourable circumstances? I think there must be situations in which non-violence is bound to fail and yet has an intrinsic value that may be socially irrelevant, but which still stands in the personal relation of a man to his comrades and to his God. Situations are bound to arise in which one's witness is wholly lost to the world, yet it is not lost to God. In a Nazi concentration camp a man perished. He would still have perished no matter what he did, whether he bowed and scraped before his oppressors or whether he revolted in the effort to kill as he was being killed. No one knew of his action. Or if they did, perhaps they misinterpreted its intent in a dozen ways. Still, he himself knew and God knew, and in that private and holy relation he died true to his faith. Such a fate surely is not to be scorned, even if it is totally irrelevant to society, to history or to another human being, alive or dead. In the same category, though less absolute, is the man who could have helped another man only at the cost of his own faith. This is a delicate situation, and we must be careful not to prejudice it by injecting corollary suppositions. Suffice it to say that each of us can imagine some act so debasing that no situation could require it as the price of doing "good" to a fellow human being. I do not believe it is necessary to examine further hypothetical situations to establish my point, that there are grounds besides social relevance for right conduct — in this case, non-violence — that may or may not also be potentially relevant to other human beings.

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Shri V. T. Nayak, S.J., in his article on "Birth Control and Gandhian Morality" in *The Indian Journal of Social Work* (Vol. XXI, No. 4), deals with a controversial problem facing India today and brings to light Gandhiji's views on the subject.

These days when politicians, economists, scientists, medical men and other specialists view man from their own isolated viewpoints, it is refreshing to read an article such as Shri Nayak's, which takes the whole man into consideration. He considers birth control to be a

question that pertains to man as a whole — a point ignored by many of its advocates. As he brings out, Gandhiji viewed man not as a specialized animal but essentially as a moral being, and he often described morality in terms of self-restraint. For him an act was immoral when it hindered the growth of the moral man and degraded his dignity. His argument against artificial birth control was on moral grounds.

Gandhiji looked upon marriage as a sacrament; its purpose according to him was not mere physical enjoyment, and he asked the people to keep the distinction clear between love and lust. "Marriage for the satisfaction of sexual appetite," he wrote, "is no marriage. It is *vyabhichar* — concupiscence." He characterized as sinful the use of the sex urge, in itself "a fine and noble thing," for any other purpose than procreation.

It is this concept of morality and marriage that made him take a stand against contraceptive methods. "My opposition to contraceptives," he explained, "is based on merits." He had patiently studied the arguments of those favouring artificial means of birth control, *e.g.*, "that if births are not regulated, overpopulation will ensue; individual families will be pauperized and their children will be ill-fed, ill-clothed and ill-educated." Such an argument, he said, "has failed to convince me," because "it is too heavy a price to pay for any possible immediate gain." He found more weighty arguments against the use of artificial means than for them.

Gandhiji frankly said that

the greatest disservice protagonists of contraceptives are rendering to the youth of India is to fill people's minds with what appears to me to be wrong ideology. . . . These methods make man lower than the brute: they are immoral. . . . It is a sin to bring forth unwanted children, but I think it is a greater sin to avoid the consequences of one's own action. It simply unmans man. . . . Wherever contraceptive practices have taken root they have let loose a host of evils which even he who runs can see. . . . The tuition that is needed for much married and enervated India is not that of self-indulgence with artificial means, but complete restraint, if only for the sake of regaining lost vitality. . . . My quarrel with the advocates of contraceptives lies in their taking for granted that ordinary mortals cannot exercise self-control. They have no right to limit the capacity of the soul. . . . The real difficulty, however, is that we vainly expect to be free from outward manifestations of lust, while harbouring it in our minds, with the result that physically and mentally we become utter wrecks. . . . Without control over the mind, mere physical control, even if it can be attained for a time, is of little or no use. . . . There is nothing in our society today which would conduce to self-control. Our very upbringing is against it. . . . Today our entire environment — our reading, thinking, our social behaviour — is generally calculated to subserve and cater for the sex urge.

Gandhiji's insistence that we take the moral aspect into the picture has been declared to be outmoded, or too idealistic, and therefore worth little consideration. But no one has a right to pull down man from his rightful dignity and reduce him to worse than a beast. It is the duty of all upholders of the truth to consider Gandhiji's views on the subject.

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An instance of how savagery can co-exist with civilization is provided by the Australian aborigines, of whom Eugene Burdick draws a portrait in the September *Harper's Magazine*, under the title "The Invisible Aborigine." The author considers that the aborigine had the chance of becoming "civilized" and rejected it. He has dwelt in Australia for centuries, since the time that continent was connected with the mainland. He never developed agriculture, writing, money, arithmetic, tools or villages. He has instead developed "a microscopic sense of his physical world and of the imperatives of existence." Even when it was possible to build habitations and settle down, the aborigine did not do so, preferring to roam endlessly. When the whites came, the space open to the aborigines began to dwindle, but they still wandered, and most of them still do. Their possessions are few and anthropologists say that they are the simplest persons in the world.

Seeing the aborigine today is a very difficult thing. For generations Mr. Burdick declares, he has been suspicious of whites and strangers and is hardly willing to talk to them. But slowly a few trusted and diligent whites are said to have understood something of the mind of the aborigine. His life is filled with a multitude of demons and gods, and his mind obsessed with fears, hopes, totems, taboos, compulsions, injunctions. Mr. Burdick describes some of their strange and complicated rites.

*The Secret Doctrine* speaks of the "inferior Races, of which there are still some analogues left — as the Australians (now fast dying out) and some African and Oceanic tribes." At the time of the lighting up of Manas, the Monads occupying the bodies of these inferior races "were not ready"; their Karmic development "had not yet fitted them to occupy the forms of men destined for incarnation in higher intellectual Races" (*S.D.*, II. 162). Some of the Australian tribes, it is stated, "are the last remnants of the last descendants of the Third Race." (*S.D.*, II. 328)

This explains the otherwise unaccountable degrees of intellectuality among the various races of men — the savage Bushman and the European — even now. Those tribes of savages, whose reasoning powers are very little above the level of the animals, are not the unjustly disinherited, or the *unfavoured*, as some may think — nothing of the kind. They are simply those *latest arrivals* among the human Monads, which *were not ready*: which have to evolve during the present Round, as on the three remaining globes . . . so as to arrive at the level of the average class when they reach the Fifth Round. (*S.D.*, II. 168)

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