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THE NEEDS OF THE CYCLE

The future lies in the present and both include the Past. With a rare occult insight Rohel made quite an *esoterically* true remark, in saying that "the future does not come from before to meet us, but comes streaming up from behind over our heads." For the Occultist and average Theosophist the Future and the Past are both included in each moment of their lives, hence in the eternal PRESENT.

—H. P. BLAVATSKY

In a single life, a person is under the influence of numerous cycles - daily, weekly, monthly, seasonal, annual and, proceeding further, of larger ones. He has his own individual cycles pertaining to his bodily transformation, to his psychic nature, etc. Likewise, there are cycles which affect the life of groups of men and women — family, community, nation, race, and Humanity as a whole.

Each person, therefore, is influenced by his own particular cycles, as well as by those pertaining to the complex Nature without. He is affected by the changing seasons of the year, while he has his own carnational seasons — the spring of youth, the summer of manhood, the autumn of adult years, and the winter of old age. Moreover, he has his own psychological seasons: every year he passes through the repetitive changes in his moral-mental nature which correspond to the seasons of Mother Nature. Further still, just as a single day has its changing phases, from dawn to twilight, from twilight to dawn, so also with man.

One fundamental difference is this: the cycles of Nature are a rhythmic procession; but man's free-willed actions make his own cycles erratic, in the sense that they often do not coincide with those of Nature. Human pain and suffering may be said to be the result of the personal

cycles not synchronizing with those of and in Nature. When we are asked to "help Nature and work on with her," it is implied that our human plans should go by Nature's dependable clock. Motion there always is, everywhere. Rhythmic motion spells order, progress, harmony and peace, as erratic movement, action contrary to Nature's law of Universal Brotherhood, spells chaos, retrogression, discord and strife.

In the life of Nature and of Man certain days have a special significance. In Nature there are the vernal and autumnal equinoxes, the summer and winter solstices, and so on. These are conjunctions of cycles — the closing of one cycle when its influences have completed their decline and the opening of another with the rising of its influences. Similarly, there are important days in national and racial cycles; and likewise in the lives of individual human beings.

The earth's journey round the sun brings us back once more to the Winter Solstice, the New Year according to Nature's clock. Each turn of this annual cycle, which is not a circle but rather like a spiral, should bring us to a higher level. It should be a different man or woman in each case from the one who joined last year in the exchange of greetings and felicitations appropriate to the day. A year is an appreciable part of the time available for our life's journey. Has it seen us marching on, or sitting by the road, or perhaps even falling behind?

Mankind in its totality, in fact, should be much farther on than it is. Ignorance about man's own nature, mental laziness and the selfishness engendered by a false sense of separateness — these are largely responsible for the retardation of the race as a whole. But the whole is a sum-total of its parts. Individuals rousing themselves to effort can help all, for "no man can rise superior to his individual failings without lifting, be it ever so little, the whole body of which he is a part."

Theosophists have a grave responsibility; theirs is a many-sided mission; but the most important aspect of that mission is his own self-elevation by the individual student of the Esoteric Philosophy. The many make the One, and every single member of a unit, such as the human family, makes or mars its fate. Keeping this philosophical principle in mind, the Theosophical aspirant must acquire, as quickly as possible, the cosmopolitan outlook. Rising above creedal and communal, national and racial prides and prejudices, he must try to evaluate events and problems from the point of view that the world is one, that humanity is a family. To become a real cosmopolitan he must have discernment to eschew that which is bad or ugly or weak in the habits and

customs, manners and methods, of his own people, to adopt better substitutes, learning from those of other lands and other nations. Neither political action nor social reform, neither legislation nor administration, neither science nor religion, neither philosophy nor art, by itself can bring enlightenment. Lop-sided development and one-sided consecration will not aid the right unfoldment necessary for world improvement. Every organ of the whole man must be brought into action.

Similarly, we require a knowledge which synthesizes all branches of learning and all methods by which such learning is acquired. This is impossible if by synthesis we mean a complete collection and collation of all knowledge so far acquired by the researches of men. But in reality synthesis does not mean that. Just as mind is not a collection of the activities of the five senses of knowledge and the five organs of action but is superior to and the controller of them, so also there is that learning which is superior to all knowledge developed by the senses and the emotions. This synthesis is the soul of knowledge, and Theosophy is that synthesis. But the student must acquire the art of applying Theosophy in understanding and expounding all worldly learning. What is true and what is false, what is good and what is bad, what is beautiful and what is ugly — this should be decided with the help of Theosophy. Theosophy is the refuge of the devoted and the earnest who desire to save not only their own souls but also the souls of those who are eager to participate in the work of world upliftment.

To each earnest student of life, which every practitioner of Theosophy is, these days of December-January offer a suitable opportunity for renewing the resolve to be a real friend and comforter to all his fellow men. The 20th-century world would have been different had the majority of those who came into the Theosophical Movement in the 19th century been truly loyal to their ideals and ideas, devotedly faithful to their doctrines and teachings, and had studied sufficiently to make adequate applications of what H.P.B. and her Masters set forth. Shall we not learn the lesson that Theosophical history teaches, and make practical applications of it, keeping ever in view that Theosophy is in the world to effect the leavening of the race-mind?

OUR THREE OBJECTS

[The following article by H. P. Blavatsky first appeared in *Lucifer*, Vol. V, pp. 1-7, for September 1889, and was reprinted in *THE THEOSOPHICAL MOVEMENT* for February 1936. In it, H.P.B. takes stock of what the Theosophical Society had succeeded in achieving within the first 14 years of its existence. What she once stated needs to be recalled, that the enormous disproportion between the number of people drawn to Theosophy and the millions who have neither heard of it nor care for it, should not be a cause for discouragement. "When you consider and remember those days in 1875 and after," she said, "in which you could not find any people interested in your thoughts, and now look at the wide-spreading influence of theosophical ideas — however labelled — it is not so bad. We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century." To what extent this leavening of the Manas and the Buddhi of the race has gone on through the years needs to be looked into by students of Theosophy of the present day.—Eds.]

All the performances of the human heart on which we look with praise or wonder are instances of the resistless force of PERSEVERANCE. It is by this that the quarry becomes a pyramid, and that distant countries are united by canals. . . . Operations incessantly continued, in time surmount the greatest difficulties, and mountains are levelled and oceans bounded by the slender force of human beings. —JOHNSON

So it is, and must be always, my dear boys. If the Angel Gabriel were to come down from heaven and head a successful rise against the most abominable and unrighteous vested interest which the poor old world groans under, he would most certainly lose his character for many years, probably for centuries, not only with upholders of the said vested interest, but with the respectable mass of people he had delivered. —HUGHES

Post nubila Phœbus.—After the clouds, sunshine. With this, *Lucifer* enters upon its fifth volume; and having borne her share of the battle of personalities which has been raging throughout the last volume, the editor feels as though she has earned the right to a period of peace. In deciding to enjoy that, at all costs, hereafter, she is moved as much by a feeling of contempt for the narrow-mindedness, ignorance and bigotry of her adversaries as by a feeling of fatigue with such wearisome

inabilities. So far, then, as she can manage to control her indignation and not too placid temperament, she will henceforth treat with disdain the calumnious misrepresentations of which she seems to be the chronic victim.

The beginning of a volume is the fittest time for a retrospect; and to such we now invite the reader's attention.

If the outside public know Theosophy only as one half sees a dim shape through the dust of battle, the members of our Society at least ought to keep in mind what it is doing on the lines of its declared objects. It is to be feared that they overlook this, amid the din of this sensational discussion of its principles, and the calumnies levelled at its officers. While the narrower-minded of the Secularists, Christians and Spiritualists vie with each other in attempts to cover with opprobrium one of the leaders of Theosophy, and to belittle its claims to public regard, the Theosophical Society is moving on in dignity towards the goal it set up for itself at the beginning.

Silently, but irresistibly, it is widening its circle of usefulness and endearing its name to various nations. While its traducers are busy at their ignoble work, it is creating the facts for its future historiographer. It is not in polemical pamphlets or sensational newspaper articles that its permanent record will be made, but in the visible realization of its original scheme of making a nucleus of universal brotherhood, reviving Oriental literature and philosophies, and aiding in the study of occult problems in physical and psychological science. The Society is barely fourteen years old, yet how much has it not accomplished! And how much that involves work of the highest quality! Our opponents may not be inclined to do us justice, but our vindication is sure to come later on. Meanwhile, let the plain facts be put on record without varnish or exaggeration. Classifying them under the appropriate headings, they are as follows:

I. BROTHERHOOD

When we arrived in India, in February 1879, there was no unity between the races and sects of the Peninsula, no sense of a common public interest, no disposition to find the mutual relation between the several sects of ancient Hinduism, or that between them and the creeds of Islam, Jainism, Buddhism and Zoroastrianism. Between the Brahmaical Hindus of India and their kinsmen, the modern Sinhalese Buddhists, there had been no religious intercourse since some remote epoch.

And again, between the several castes of the Sinhalese — for, true to their archaic Hindu parentage, the Sinhalese do still cling to caste despite the letter and spirit of their Buddhist religion — there was a complete disunity, no inter-marriages, no spirit of patriotic homogeneity, but a rancorous sectarian and caste ill-feeling. As for any international reciprocity, in either social or religious affairs, between the Sinhalese and the Northern Buddhistic nations, such a thing had never existed. Each was absolutely ignorant of and indifferent about the other's views, wants or aspirations. Finally, between the races of Asia and those of Europe and America there was the most complete absence of sympathy as to religious and philosophical questions. The labours of the Orientalists from Sir William Jones and Burnouf down to Professor Max Müller, had created among the learned a philosophical interest, but among the masses not even that. If to the above we add that all the Oriental religions, without exception, were being asphyxiated to death by the poisonous gas of Western official science, through the medium of the educational agencies of European administrations and Missionary propagandists, and that the Native graduates and undergraduates of India, Ceylon and Japan had largely turned agnostics and revilers of the old religions, it will be seen how difficult a task it must have been to bring something like harmony out of this chaos, and make a tolerant if not a friendly feeling spring up and banish these hatreds, evil suspicions, ill feelings, and mutual ignorance.

Ten years have passed and what do we see? Taking the points *seriatim* we find — that throughout India unity and brotherhood have replaced the old disunity; one hundred and twenty-five Branches of our Society have sprung up in India alone, each a nucleus of our idea of fraternity, a centre of religious and social unity. Their membership embraces representatives of all the better castes and all Hindu sects, and a majority are of that class of hereditary savants and philosophers, the Brahmans, to pervert whom to Christianity has been the futile struggle of the Missionary and the self-appointed task of that high-class forlorn hope, the Oxford and Cambridge Missions. The President of our Society, Col. Olcott, has traversed the whole of India several times, upon invitation, addressing vast crowds upon theosophic themes and sowing the seed from which, in time, will be garnered the full harvest of our evangel of brotherhood and mutual dependence. The growth of this kindly feeling has been proven in a variety of ways: first, in the unprecedented gathering of races, castes and sects in the annual Conventions of the Theosophical Society; second, in the rapid growth of a theosophical

literature advocating our altruistic views, in the founding of various journals and magazines in several languages, and in the rapid cessation of sectarian controversies; third, in the sudden birth and phenomenally rapid growth of the patriotic movement which is centralized in the organization called the Indian National Congress. This remarkable political body was planned by certain of our Anglo-Indian and Hindu members after the model and on the lines of the Theosophical Society, and has from the first been directed by our own colleagues; men among the most influential in the Indian Empire. At the same time, there is no connection whatever, barring that through the personalities of individuals, between the Congress and its mother body, our Society. It would never have come into existence, in all probability, if Col. Olcott had suffered himself to be tempted into the side paths of human brotherhood, politics, social reforms, etc., as many have wanted him to do. We aroused the dormant spirit and warmed the Aryan blood of the Hindus, and one of the new life made for itself was this Congress. All this is simple history and passes unchallenged.

Crossing over to Ceylon, behold the miracles our Society has wrought, upon the evidence of many addresses, reports, and other official documents heretofore brought under the notice of our readers and the general public. The castemen affiliating; the sectarian ill-feeling almost obliterated; sixteen Branches of the Society formed in the Island, the entire Sinhalese community, one may almost say, looking to us for counsel, example and leadership; a committee of Buddhists going over to India with Col. Olcott to plant a cocoanut — ancient symbol of affection and good-will — in the compound of the Hindu Temple in Tinnevely, and Kandyan nobles, until now holding aloof from the low-country people with the haughty disdain of their feudal traditions, becoming Presidents of our Branches, and even travelling as Buddhist lecturers.

Ceylon was the *foyer* from which the religion of Gautama streamed out to Cambodia, Siam and Burma; what, then, could be more appropriate than that there should be borne from this Holy Land a message of Brotherhood to Japan! How this message was taken, how delivered by our President, and with what magnificent results, is too well known to the whole Western World to need reiteration of the story in the present connection. Suffice it to say, it ranks among the most dramatic events in history, and is the all sufficient, unanswerable and crowning proof of the vital reality of our scheme to beget the feeling of Universal Brotherhood among all peoples, races, kindreds, castes and colours.

One evidence of the practical good sense shown in our management

is the creation of the "Buddhist Flag" as a conventional symbol of the religion apart from all sectarian questions. Until now the Buddhists have had no such symbol as the cross affords to the Christians, and consequently have lacked that essential sign of their common relation to each other, which is the crystallizing point, so to say, of the fraternal force our Society is trying to evoke. The Buddhist flag effectually supplies this want. It is made in the usual proportions of national Ensigns, as to length and width, and composed of six vertical bars of colours in the following order: Sapphire blue, golden yellow, crimson, white, scarlet and a bar combining all the other colours. This is no arbitrary selection of hues, but the application to this present purpose of the tints described in the old Pali and Sanskrit works as visible in the *psychosphere*, or aura, around Buddha's person and conventionally depicted as chromatic vibrations around his images in Ceylon and other countries. *Esoterically*, they are very suggestive in their combination. The new flag was first hoisted on our Colombo Headquarters, then adopted with acclaim throughout Ceylon; and being introduced by Colonel Olcott into Japan, spread there even within the brief term of his recent visit.

Calumny cannot obliterate or even belittle the least of the facts. They have passed through the fog of today's hatred into the sunshine which lights up all events for the eye of the historian.

II. ORIENTAL PHILOSOPHY, LITERATURE, ETC.

No one unacquainted with India and the Hindus can form a conception of the state of feeling among the younger generation of college- and school-bred Hindus towards their ancestral religion, that prevailed at the time of our advent there, ten years ago. The materialistic and agnostic attitude of mind towards religion in the abstract, which prevails in Western Universities, had been conveyed to the Indian colleges and schools by their graduates, the European Professors who occupied the several chairs in the latter institutions of learning. The textbooks fed this spirit, and the educated Hindus, as a class, were thoroughly sceptical in religious matters, and only followed the rites and observances of the national cult from considerations of social necessity. As for the Missionary colleges and schools, their effect was only to create doubt and prejudice against Hinduism and all religions, without in the least winning regard for Christianity or making converts. The cure for all this was, of course, to attack the citadel of scepticism, scientific sciolism, and prove the scientific basis of religion in general and of Hinduism in particular. This task was undertaken from the first and pursued to the

point of victory; a result evident to every traveller who enquires into the present state of Indian opinion. The change has been noted by Sir Richard Temple, Sir Edwin Arnold, Mr. Caine, M.P., Lady Jersey, Sir Monier Williams, the Primate of India, the Bishops and Archdeacons of all the Presidencies, the organs of the several Missionary societies, the Principals and Professors of their colleges, the correspondents of European journals, a host of Indian authors and editors, congresses of Sanskrit pandits, and has been admitted in terms of fervent gratitude in multitudes of addresses read to Col. Olcott in the course of his extended journeys. Without exaggeration or danger of contradiction, it may be affirmed that the labours of the Theosophical Society in India have infused a fresh and vigorous life into Hindu Philosophy; revived the Hindu Religion; won back the allegiance of the graduate class to the ancestral beliefs; created an enthusiasm for Sanskrit Literature that shows itself in the republication of old Encyclopædias, scriptures and commentaries, the foundation of many Sanskrit schools, the patronage of Sanskrit by Native Princes, and in other ways. Moreover, through its literary and corporate agencies, the Society has disseminated throughout the world a knowledge of and taste for Aryan Philosophy.

The reflex action of this work is seen in the popular demand for theosophical literature, and novels and magazine tales embodying Oriental ideas. Another important effect is the modification by Eastern Philosophy of the views of the Spiritualists, which has fairly begun, with respect to the source of some of the intelligence behind mediumistic phenomena. Still another is the adhesion of Mrs. Annie Besant — brought about by the study of Esoteric Doctrine — from the Secularist party, an event fraught with most important consequences, both to our Society, to Secularism and the general public. Sanskrit names never previously heard in the West have become familiar to the reading public, and works like the *Bhagavad-Gita* are now to be found in the bookshops of Europe, America and Australasia.

Ceylon has seen a revival of Buddhism, the circulation of religious books by tens of thousands, the translation of the *Buddhist Catechism* into many languages of the East, West and North, the founding of theosophical High Schools at Colombo, Kandy and Ratnapura, the opening of nearly fifty schools for Buddhist children under the supervision of our Society, the granting of a national Buddhist Holiday by the Government, and of other important privileges, the establishment of a vernacular semi-weekly Buddhist journal in Colombo, and one in English, both composed, printed and published from the Society's own

printing-office. And it has also seen us bring from Japan seven clever young Buddhist priests to learn Pali under the venerated High Priest Sumangala, so as to be able to expound to their own countrymen the Buddhistic canon as it exists in the Southern Church twenty-five centuries after the nirvana of Buddha.

Thus, it is not to be doubted or denied that, within its first fourteen years of existence, the Theosophical Society has succeeded to an extent beyond all expectation in realizing the first two of its three declared objects. It has proved that neither race, nor creed, neither colour, nor old antipathies are irremovable obstacles to the spread of the idea of altruism and human brotherhood, Utopian dream as it may have been considered by theorists who view man as a mere physical problem, ignoring the inner, greater, higher self.

III. OCCULTISM

Though but a minority of our members are mystically inclined, yet, in point of fact, the key to all our successes as above enumerated is in our recognition of the fact of the Higher Self — colourless, cosmopolitan, unsectarian, sexless, unworldly, altruistic — and the doing of our work on that basis. To the Secularist, the Agnostic, the Sciologist, such results would have been unattainable, nay, would have been unthinkable. Peace Societies are Utopian, because no amount of argument based upon exoteric considerations of social morals or expediency can turn the hearts of the rulers of nations away from selfish war and schemes of conquest.

Social differentiations, the result of physical evolutions and material environment, breed race hatreds and sectarian and social antipathies that are insurmountable if attacked from the outside. But, since human nature is ever identical, all men are alike open to influences which centre upon the human "heart," and appeal to the human intuition; and as there is but one Absolute Truth, and this is the soul and life of all human creeds, it is possible to effect a reciprocal alliance for the research of and dissemination of that basic Truth. We know that a comprehensive term for that Eternal Verity is the "Secret Doctrine"; we have preached it, have won a hearing, have, to some extent, swept away the old barriers, formed our fraternal nucleus, and, by reviving the Aryan Literature, caused its precious religious, philosophical and scientific teachings to spread among the most distant nations.

If we have not opened regular schools of adeptship in the Society, we have at least brought forward a certain body of proof that adepts

exist and that adeptship is a logical necessity in the natural order of human development. We have thus helped the West to a worthier ideal of man's potentialities than it before possessed. The study of Eastern psychology has given the West a clue to certain mysteries previously baffling as, for example, in the department of mesmerism and hypnotism, and in that of the supposed posthumous relations of the disincarnate entity with the living. It has also furnished a theory of the nature and relations of Force and Matter capable of practical verification by whomsoever may learn and follow out the experimental methods of the Oriental schools of Occult science. Our own experience leads us to say that this science and its complementary philosophy throw light upon some of the deepest problems of man and nature: in science, bridging the "Impassable Chasm"; in philosophy, making it possible to formulate a consistent theory of the origin and destiny of the heavenly orbs and their progeny of kingdoms and various planes. Where Mr. Crookes stops in his quest after the meta-elements, and finds himself at a loss to trace the missing atoms in his hypothetical series of seven, Adwaita Philosophy steps in with its perfected theory of the evolution of differentiated out of undifferentiated matter, Prakriti out of Mulaprakriti—the "rootless root."

With the present publication of the "Key to Theosophy," a new work that explains clearly and in plain language what our Esoteric Theosophy believes in and what it disbelieves and *positively rejects*, there will remain no more pretexts for flinging at our heads fantastic accusations. Now the "correspondents" of Spiritualistic and other *Weeklies*, as well as those who afflict respectable daily papers with denunciations of the *alleged* "dogmas of the Theosophists" that never had any existence outside our traducers' heads, will have to prove what they father upon us, by showing chapter and verse for it in our Theosophical publications, and especially in the "Key to Theosophy."

They can plead ignorance no longer; and if they would still denounce, they must do so on the authority of what is stated therein, as everyone has now an easy opportunity offered him of learning our philosophy.

To close, our Society has done more within its fourteen years of life to familiarize Western thinkers with great Aryan thought and discovery than any other agency within the past nineteen centuries. What it is likely to do in the future cannot be forecast; but experience warrants the hope that it may be very much, and that it will enlarge its already wide field of useful activity.

PROPHECIES BY H. P. BLAVATSKY

[This article was first printed by W. Q. Judge in *The Path*, Vol. VII, pp. 275-77, for December 1892.—EDS.]

In the Introduction to *The Secret Doctrine*, H. P. Blavatsky boldly affirms the existence of a great Fraternity of Men, Adepts, who preserve the true philosophy through all changes, now revealing it, and again, at certain eras, withdrawing it from a degraded age; and emphatically she says that the doctrine is never a new one, but only a handing on again of what was always the system. Then referring to the reception her works would have in this century [the nineteenth] she says that scholars with reputations would not regard the teachings seriously, but that "*they will be derided and rejected a priori in this century.*"

This is quite definite, and was a prophetic statement. All Theosophists have witnessed its confirmation, for surely both she and the old teachings given out have been derided and rejected. Derision arose first on the ground that such things could not be. If there was no strength in the theories advanced, derision would have been all they should have met, but soon their power compelled enough attention to bring on rejection. So this prophecy is fulfilled.

The next one is in the same sentence, and may serve to give courage to those who have found light, hope, and strength in Theosophy, and to those ardent members who are not so old as to fail in living a few more years. Continuing, she declares that the derision and rejection met in this century would be "*only in this one.* For in the twentieth century of our era scholars *will begin to recognize that the Secret Doctrine has neither been invented nor exaggerated*, but, on the contrary, simply outlined; and finally, that *its teachings antedate the Vedas.*"

We have but eight years to wait for this recognition, and then, as she has said in a private letter of some years ago, after her death — already accomplished — Theosophists and the world will know what they have lost. It is not long to wait, and here is a prophecy easy to watch and profit by. These words of hers are not the cry of a martyr, but the clear, bold tone of the sage who, while giving out right teachings in a transitory, a preparatory age, knows full well that present recognition is an impossibility; there is no regret and no note of disappointed hope in it, for she had no such hopes or ambitions to be defeated, and perchance will be on the scene at the time of the prophesied indorsement.

The bearing of the statement about the *Vedas* is important for those Theosophists to remember who, whether Hindus or Westerns, have now

and then fancied that H.P.B. rested on and worked for the Indian sacred books. For if her teachings will be one day shown to antedate the *Vedas*, then they must be superior to the latter and to all *Shastras*, *Puranas*, and *Sutras*. What, then, of caste and any school of peripatetics founded upon individual constructions? The answer is easy for those who shall believe in the superior doctrine.

Then passing to the next page (Introd. xxxviii) to touch upon the subject of the Messenger from the great Fraternity — she herself being the one for this Century — she observes significantly that “In Century the Twentieth some disciple more informed, and far better fitted, *may be sent by the Masters of Wisdom* to give final and irrefutable proofs that there exists a Science called *Gupta-Vidya*; and that, like the once-mysterious sources of the Nile, the source of all religions and philosophies now known to the world has been for many ages forgotten and lost to men, but is at last found.”

Herein are two prophetic intimations. The first, that in the Century just at hand the Masters may send another Messenger with power, learning, strength, and credentials to carry on the work she began and in which we have been so fortunate as to be companions; the second, that this Messenger will make clear the sources we have sought. The first will be glorious, the second satisfying; and both will help humanity. It is not long to wait! And cannot indiscreet Theosophists put off attempts at the making of dogmas they might have trouble to give up?

To close these words on the future, she says (Introd. xlv), “And then the last prophecy contained in that book (the first volume of the prophetic record for the Black Age) will be accomplished. We have not long to wait, and many of us will witness the Dawn of the New Cycle, at the end of which not a few accounts will be settled and squared between the races.”

This new cycle begins in the next century, and when the end of it is reached much that is now unknown will have been revealed; the earth itself will give up the secrets of the past, in ignorance of which our day has laughed at the ancients; the Fraternity will have caused “accidental discoveries” of manuscripts and objects, the finding of which will make many a theologian quake and bring to the barbarian followers of the ancients great joy that they did not bow down and worship the Golden Calf of today. And even if that great day should be some centuries away, we know that we shall all be present in better bodies with better minds, if only we have patience, fidelity, and courage now.

THE KINGLY SCIENCE

India is famous for its yogis, and today there is a good deal of talk in the West about Hatha-Yoga and Raja-Yoga, and even some vague notion that there is a distinction between these two types of Yoga, but comparatively few Occidentals understand the real difference between them. Even the word common to both, Yoga itself, has been misunderstood and misinterpreted.

Yoga is translated Union — Union between man and Deity — which really means between the individualized man and his divine impersonal Self. As a process leading to unification, Yoga is Discipline; it is called the means of salvation whereby the human Soul frees itself from the continuous round of birth and death. However, its less well known but higher and truer goal, which is the Renunciation of that freedom of salvation for the sake of the sorrow-laden men and women of this earth, gives to Yoga a new value. Yoga is then seen not only as the yoke of discipline for gaining Soul-enlightenment, but also as that highest and noblest of all yokes, one by which an emancipated Soul sacrifices his emancipation for helping humanity, uses his acquired Wisdom to lighten the darkness of men's minds, and dedicates his perfection on the altar of service to bring to his younger brethren the radiance of eternal love.

Hatha-Yoga has its own range — from bodily exercises which keep the corpus fit to very complicated breathing and other practices which lead to psychic development. Numerous are the modes and methods employed by this school of many branches. All of them, however, may be defined in a general way thus: Hatha-Yoga uses physical and material means for purposes of self-development. But Indian mystical philosophy includes in the material more than that which ordinarily is known as matter, *i.e.*, physical matter; it includes in matter that also which it calls subtle substance, *sukshma padartha*, of which the electronic particles and waves of physics are perhaps the grossest constituents. Therefore people in general, and especially Westerners, fail to see that many forms of mental exercises belong to the Hatha-Yoga School. For example, the Order of Quietists, founded by the Spanish monk, Molinos, practise a species of Hatha-Yoga; they define contemplation as an internal state of rest and passivity, and they pass their time in trying to separate their minds from the objects of the senses. There are many, many Indian sects and schools — Tantrik and other — and some of these, even though they disregard the physical body and follow mental practices, are Hatha-Yogic all the same. The highest branch of Hatha-Yoga was brought to

perfection, it is said, in ancient Egypt, Khem, the name from which, as is commonly known, such terms as Alchemy and Chemistry are derived.

Raja-Yoga, on the other hand, means the Kingly Science, the Royal Discipline. This discipline elevates the human Soul to a truly royal state. It is the king of sciences and its knowledge enables a man fully to control all the forces of Nature, so that the Adept of that Science is able to perform at his own will what are called miracles. Round about a Hatha-Yogi "miracles" happen, but it is otherwise with the Raja-Yogi; he controls all potencies in the whole of Nature. In reality, there are no miracles in Nature; there is only the operation of the laws of Nature, most of which remain still to be discovered by modern science, but some of the aspects and effects of which, like gravitation and the rotation of the earth, are recognized. Hatha-Yogis, like Spiritistic mediums and psychic sensitives, become, unconsciously to themselves, channels of invisible forces, while the Raja-Yogi consciously and deliberately uses those forces to benefit mankind.

Raja-Yoga may be defined as the true system of developing the higher psychic and spiritual powers (*Siddhis*) and achieving union with one's own Higher Self, or, as the profane express it, with the Supreme Spirit. It is primarily the Discipline by which the Soul controls and educates the mind, and with its aid purifies and elevates the personal man. Many Hatha-Yogic teachers call their own doctrines Raja-Yoga, just as so many mediums denounce "controls" and messages other than their own; and as in Hatha-Yoga, so too in the Kingly Science, a wide range of practices is included. But removal of all the accretions which have formed through the ages will reveal the discipline of Raja-Yoga as a single and indivisible one, consisting of two sections — the exoteric, or that known to the public, and the Esoteric, known as *Gupta-Vidya*. This Discipline is not a Hindu speciality, though in the public world of today its Hindu form is the best known.

The exoteric and esoteric divisions are not arbitrary: they are only a legitimate device adopted by the high proficient in the art of Pure Living. These proficient are Adepts of the Good Law who assume the solemn responsibility of instructing those who are willing to learn. To facilitate Their work They have kept alive in the world the exoteric knowledge of the Divine Discipline. When the learner has, by his own efforts, progressed sufficiently in controlling his senses and organs and in impersonalizing his emotions by a preliminary educating of the mind, he finds the truth of the statement that when the Chela is ready the Master appears. Both the Hatha- and the Raja-Yogis recognize the place

of the Guru or the Teacher, but here, as in other matters, they differ in reference to the functions, etc., of such guides. Thus, the teacher of Hatha-Yoga has to be found by the pupil, and when found he requires the pupil to adopt practices, bodily and mental, without question, and often without understanding.

The person who plans to walk the Path of Raja-Yoga, on the contrary, does so after acquiring a theoretical knowledge of the Discipline, and fully understanding, therefore, what he is about and what is expected of him. With full confidence born of clear intellectual perception, he knows that Gurus of the Secret Wisdom exist and that One of Them will appear when as a chela he has become ready. This "becoming ready" is a self-chosen task, a self-chosen discipline, and the practitioner knows what are the qualifications that he must strive to unfold. The very first test of his discrimination consists in the selection of the particular scheme, among several which exist. As we are making use of Hindu terminology, we will mention that among such schemes are those outlined in the *Bhagavad-Gita*, in the *Yoga-Sutras* of Patanjali, in the *Viveka-Chudamani* of Shankara, etc. These three are mentioned as the most reliable of Hindu texts. Their study, if dispassionately carried on, will bring insight, and then only can the practical exercises begin on a sound and safe basis. There are many in India and many more abroad who read these treatises, so to speak, upside down and bring discredit upon themselves through failure and worse.

We shall very briefly consider in outline the exercises advocated in these texts, culling from them not their metaphysical and philosophical teachings, but only those which pertain to our subject.

To begin with Shankara's *Crest-Jewel of Wisdom*: The practitioner is assumed to possess sufficient theoretical knowledge of the Science of the Spirit, so that the exercises he undertakes are intelligently practised. Four are the qualifications to be acquired: *Viveka*, *Vairagya*, *Shat-Sampatti*, and *Mumukshuta*. Let us define these very concisely:

(1) *Viveka* is discrimination — discernment between the Eternal and the non-eternal. These two are not distant, somewhere far away, but here, near at hand. Both the Eternal and the non-eternal envelop everything, and we have to discriminate between them in eating and drinking, in waking and sleeping, in all the affairs of life.

(2) *Vairagya* is dispassion or desirelessness, and freedom from self-indulgence. When we indulge the self of senses we follow the non-eternal; when we free ourselves from the senses it is because the Eternal has

been glimpsed, however dimly.

(3) *Shat-Sampatti* are the six virtues: (a) *Sama*: Quietude in holding the mind steadily on the object of attention. (b) *Dama*: Control — mastering of the powers of perception and of action, holding them from running away. (c) *Uparati*: Cessation from leaning on outer things and external objects. (d) *Titiksha*: Endurance of afflictions without rebelling against them and without lamentation or grumbling. (e) *Shraddha*: Faith or firm conviction of the truth about the Soul, the Science of the Soul and the Teachers of that Science. (f) *Samadhana*: Self-Settledness in the Pure Eternal in an increasing measure till permanency therein is attained.

(4) *Mumukshuta* is aspiration and ardent longing to realize the real nature of the Divine Self.

Turning next to the *Yoga-Sutras* of Patanjali, we find that eight steps are given there: *Yama*, *Niyama*, *Asana*, *Pranayama*, *Pratyahara*, *Dharana*, *Dhyana*, *Samadhi*. Roughly, their meaning is as follows:

(1) *Yama* are vices to be overcome and they are violence (*Himsa*), falsehood, theft, incontinence and greed.

(2) *Niyama* are observances to be practised in a sustained manner so that the integration of the whole being becomes a certainty; they are purity, contentment, direction of one's thoughts to the realization of spiritual aspirations, study, resignation to the Lord in the Temple of the body.

These ten practices, five of *Yama* and five of *Niyama*, make up the first two steps; they are the initial steps. People rush into practising the third and the fourth steps before proper and adequate mastery of these two, and hence occur not only many failures, but also numerous breakdowns in bodily and in mental health. We are not detailing here what the significance of these terms is; they are fully explained in the text.

(3) *Asana*, the posture to be assumed for meditation, should be steady or firm and easy or without strain. The poise of the Soul will find its natural reflection in right posture for the body; that Soul-poise comes from the practice of the two first steps. Without that practice, postures are assumed which, being false, prove dangerous. It is said that Right Posture prevents attacks from all the pairs of opposites — a statement neither understood nor taken into serious account.

(4) *Pranayama*, literally translated, means breathing exercises. In reality it means the right guidance of the life-breaths or the vital currents. Inhalation and exhalation do not, in the final analysis, bring en-

lightenment and immortality. Right ideation is necessary to harmonize the psychical and the physiological breathing. Gross ignorance prevails and people who undertake breathing exercises ruin their bodily health and endanger their mental balance. Warnings have been given before, but novices rush in where chelas themselves fear to tread. Occidentals who want quick results run after claimants who teach for a fee, and then they blame the Eastern Science of Yoga for the disastrous results that only too frequently follow. Let us repeat — *Pranayama* is an inner psychic practice and not merely an outer bodily exercise; outer breathing follows naturally the course of mental breathing.

The above four may be described as preparatory to the direct dealing with the mind with which the remaining four steps are concerned.

(5) *Pratyahara* means withdrawal of the mind from all external objects and from all internal images. The senses make contact with the external objects; fancy creates internal images. The mind must withdraw from these and refuse to be affected by any of them. This implies the mind's withdrawal from the power of the senses and its freeing itself from its previous involvement in the fancy-pictures with which it had connected itself. This withdrawal does not call for mental vacancy; it is not a passive condition, for it is but a preliminary to the setting up of the Idea on which the mind has to be placed. The goal or the object of contemplation is *Ishwara*, the Spiritual Lord in the Temple of the body.

(6) *Dharana* is the attentive holding on to the subject-object-goal to which the mind is directed, that is, *Ishwara*. By this exercise the wandering nature of the mind is transformed into the steady nature. This is the practice of Concentration.

(7) *Dhyana* is contemplation on the nature of *Ishwara* in a prolonged state of *Dharana*. *Dhyana* is prolonged *Dharana* in which the mind perceives and absorbs *Ishwara*. The human mind-Soul sees the Spirit-Being and contemplating on the latter becomes like it. That becoming results in—

(8) *Samadhi*, unification, in which the two, the contemplator and the object contemplated upon, become one. Man becomes God and his mind-Soul experiences God-realization.

The reader of this article will please bear in mind that the above is but a most succinct outline and meant only to afford him a glimpse of the scheme. The Yoga School of Philosophy of which Patanjali is the Master is one of the six schools of Indian Philosophy and the *Yoga-Sutras* form the textbook of that School.

Turning to the *Bhagavad-Gita*, the first fact to note is that it is only in the sixth chapter that some hints at "sitting for meditation" are given and that these are in a form generally misjudged and so misapplied. Yoga or the Divine Discipline of the Golden Mean culminates in the sixth chapter, and in practising what is given two facts should be borne in mind. In chapters two to six of the *Gita*, Krishna, the Synthesizer, examines and reviews the teachings of the various schools of thought then prevailing, and to his analysis of each he adds his own teaching. If the Yoga method of the *Gita* is to be understood we should remember that in the sixth chapter Krishna reviews — rejecting or accepting — certain ideas and forthwith proceeds to give his own instruction, including the teaching of Reincarnation — that more than one life is necessary for the fulfilment of Yoga, which begins with the control of the mind, "restless as the wind." Secondly, what is given in the twelfth and the eighteenth chapters corresponds to the teachings of the sixth on a higher spiral, and furthermore the preceding teachings in chapters two to five form the background for the Yoga of the sixth chapter. We write all this because people, especially Westerners, err in picking and choosing *Gita* teachings according to their own inclinations. They fail in consequence and bring discredit on the School represented by the *Gita*.

The discipline of Yoga, we may summarize, consists in:

- (1) Purification and withdrawal of the thinking mind from desires — attachments and repulsions.
- (2) Control and purification of the senses and the organs which are the windows of the Soul.
- (3) Right performance of Duty without any interest in the results which might accrue, which injunction also implies that one should not run away from the world.
- (4) Turning the mind inwards towards the Spirit — the real Actor — and contemplation upon its nature till the thinker becomes what the Divine Actor is.

This is a difficult task and a serious enterprise, not to be lightly undertaken, and certainly any kind of practice should follow a full theoretical understanding of what is to be attempted. Study of the philosophy of Yoga is absolutely essential before any practice is taken up. Greater and graver dangers surround the earnest aspirant than he himself suspects. A clean life and an altruistic motive will reveal the correct method. Without those two prerequisites, ignominious failure and worse awaits the rash practitioner.

THE DIVINE VIRTUES

SHILA

From the foundation of *Dana*, love for all because of the oneness of essence, begins the approach to *Shila*, "harmony in word and act." If we have really grasped the idea that what affects one affects all, this harmony should not be difficult of achievement. But the apparently simple may in fact be very abstruse!

Shila is the key that "counterbalances the cause and the effect." What does this mean? We are all the time reaping the effects of prior causes and creating new causes which will bear fruit later on. Why should harmony in word and act counterbalance the cause and the effect? Why is *thought* not mentioned, though thought is the originator of causes? If we have learnt already to "thrill in response to every sigh and thought of all that lives and breathes," why are we now asked, as a further step, to practise harmony in word and act?

What has been learnt by the mind and heart has to be translated into words and acts, and it is the effort to do so that makes life difficult. Though we may agree with all that the key of *Dana* teaches us, yet when difficulties arise we do not act as we know and say we should, because, for generations, we have been used to another line of life — that of self-preservation. It takes time to get accustomed to a new life, and though the performance of right action often gives us difficulty, yet time and continuity of effort will eventually bring success.

The passage on page 56 of *The Voice of the Silence* helps us to understand the real meaning of harmony and why it is necessary for us to establish it or, rather, take our part in it. Just as *Light on the Path* asks us to "listen to the song of life" and learn from it that we are "a part of the harmony," so here we are given the analogy of a *Vina*; its strings are likened to disciples, and its sounding-board to mankind. The hand that "sweeps it" is the GREAT WORLD-SOUL. Each string must be in harmony with all the other strings; if not, it will break and be cast away.

Harmony is needed everywhere, between all. Nature may seem harsh when it destroys temporarily those units which fail to be in harmony with cyclic law and evolution, and which disturb the equilibrium of the Whole; but the time must come when for the sake of the Whole the single unit must be sacrificed — not for ever, but till it learns the lesson of harmony. It is not an easy lesson to learn and trial and error there

needs must be at first. The goal is only reached by succeeding in a series of examinations, and even if there is failure there has to be the determination to try again. The trial run of a vast ocean liner affords an illustration of this point. The individual screws, nails, pegs, planks and all parts of the machinery have to "learn" to move together and make the ship carry on as a unit. So with the running in of a new car. Time and care have to be expended at first so that there is no undue strain on the parts as they learn to run as a unit, each one performing its own function perfectly. If any part is found defective, then that unresponsive part has to be changed. The law of the eternal fitness of things is universally operative. So all disciples have to become attuned to the Master-Mind, the Over-Soul.

During the first stage of the Path between *Dana* and *Shila*, while we are still novices, all seems well. Love, indeed, is the fulcrum that moves the world, and filled with the love of *Dana*, we pass on through green vales. The nightingales sing to us their glorious song of hope, and birds of radiant plumage chant our success. They sing of the fivefold Bodhisattva virtues — the *panchashila* — and of the seven steps in Knowledge — (1) Mindfulness or attentiveness or self-possession, (2) Wisdom or investigation of the Doctrine (*Dhamma*), (3) Energy, (4) Joyousness or Rapture, (5) Serenity, (6) Concentration or Meditation, *i.e.*, firmly fixed (*Samadhi*), (7) Equanimity.

We are supposed to have progressed in these directions to some extent in order to pass through the gate of *Dana* and be on the way to *Shila*. This way is verdant, too, but it winds uphill towards a rocky top. As with all mountain tops, this one also is hidden in mists, and all is dark beyond. Now it is, when we cannot see the way ahead, that we begin to feel unsteady. We forget the melody of hope we had heard earlier, and doubt begins to assail us.

Why does doubt arise? Because, lacking clear vision of the path ahead, we begin to fear. This fear comes from no definite point and, before we are overwhelmed by it, we must find out what it is we are fearing. It is not so much fear of consequences as of the unknown, for the immediate goal is hidden in mists and the going is hard. Without the sunlight of the heart we seem to be surrounded by darkness, and we see nothing and hear nothing. If we have not developed, at least to some extent, the *Shila* virtue of harmony in word and act, then we trip, and the Karmic consequences bruise our feet. Only when our feet are firmly planted in *Dana* can they be steady on the rocky path, so that those rocks do not harm us. With doubt killing out hope we begin to get into

a condition where we do not know what to do; we cannot see straight; doubt makes us hesitate and, unless conquered, in time roots our feet to the spot and we cannot go ahead.

At this stage we have to begin the practice of *Kshanti* and be patient. But we are apt to cry out: "How can one be patient when all around is dark and treacherous?" Only the reawakening of *Dana*, love immortal, gives a meaning to our journey, *i.e.*, the helping of others, and can enable us to gain fortitude and thus to practise patience. Judge, the victorious disciple, tells us that "the way gets clearer as we go on, but as *we* get clearer we get less anxious as to the way ahead." When the fog descends and we cannot see ahead, we ought to sit down and wait.

The Voice of the Silence goes on to give us further aid: "Close not thine eyes, nor lose thy sight of Dorje." *Dorje* is the Sanskrit *Vajra*, "a weapon or instrument in the hands of some gods (the Tibetan *Dragshed*, the *Devas* who protect men)." Let us always remember that "Man has never been without a Friend." Man never will be without a Friend, for there is the Silent Watcher who never quits his self-chosen post as the guide and protector of weary pilgrims. Why? "Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life" (*The Secret Doctrine*, I. 208). To grasp this great idea fully is to gain a kind of *Mudra*, "a symbol of power over invisible evil influences," mentioned in the footnote in *The Voice of the Silence* (p. 59). We are not alone any more. The *Vajra*-weapon gives us trust in the soul's adamant quality, its indestructibility. This will keep us going until we reach the gate which opens for us the *Kshanti* Path.

It is, again, the indestructibility of Spirit, the SELF, Love immortal, which gives us the solid foundation of hope turned to fortitude, and the necessary patience and quietude to reach the final goal.

Here is the secret of inspiration. Tell yourself that thousands and tens of thousands of people, not very intelligent and certainly no more intelligent than the rest of us, have mastered problems as difficult as those that now baffle you.

—WILLIAM FEATHER

LEO TOLSTOI AND HIS UNECCLESIASTICAL CHRISTIANITY

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—Eds.]

Tolstoi is a great poet, a great artist, a great thinker. All through his life, both heart and mind have been occupied by one burning question, colouring more or less with its painful pressure all his works. We feel its overshadowing presence in the "History of my Childhood," in "War and Peace," in "Anna Karenina," till at last it becomes the exclusive preoccupation of his later years, which have produced such works as "My Confession," "In what does my Faith Consist?," "What shall we Do?," "Upon Life," and the "Kreutzer Sonata." This same question burns in the hearts of many, especially among Theosophists; it is indeed *the* question of life itself. "What is the meaning, the purpose of human life? What is the final outcome of the unnatural, distorted and falsified life of our civilization, such as is forced upon each of us individually? What shall we do to be happy, *permanently* happy? How shall man escape the horror of inevitable death?" To these ever recurring questions, Tolstoi, in his earlier works, gives no answer because he had found none himself. But he could not rest contented, as do millions of others, weaker or more cowardly natures, without an answer, one at least satisfying to his own heart and intellect; and in the five last-named works is contained that answer. An answer, it is true, that will not content the Theosophist *in the form in which Tolstoi gives it*, but an answer in whose basic, vital thought he may find new light, fresh hope, stronger comfort. But to understand it, we must briefly trace the road by which Tolstoi reached the peace he has found; for unless we can *feel*, as well as understand the inner process which led him thither, his solution, like every other solution of life's problem, must remain a dead letter, a merely intellectual word-conception, lacking all vital force and motive power; a mere speculation, not a living truth instinct with enthusiasm.

Like all thinking men and women of today; Tolstoi lost faith in religion early in life; for this loss of one's childish faith — inevitable in every life — is not, as a rule, the result of deep thought; it is rather the natural consequence of our culture and of our general experience of life. As he says himself, his faith vanished, he knew not how. But his youthful striving after ethical perfection survived for some ten years, to die out by degrees, finally disappearing utterly. Seeing everywhere

around him ambition, love of power, selfishness and sensuality triumphant; seeing all that is called virtue, goodness, purity, altruism, scorned and flouted, failing to give either inward happiness and content or outward success, Tolstoi went the way of the world, did as he saw others do, practising all the vices and meannesses of the "polite world." Then he turned to literature, became a great poet, a most successful author, seeking ever, he tells us, to hide his own ignorance from himself by teaching others. For some years he succeeded in thus stifling his inner discontent, but ever more frequently, more poignantly, the question forced itself upon him: What am I living for? What do I know? And daily he saw more clearly that he had no answer to give. He was fifty years old when his despair reached its height. At the summit of his fame, a happy husband and father, author of many splendid poems full of the deepest knowledge of men and of the wisdom of life, Tolstoi realized the utter impossibility of going on living. "Man cannot imagine life, without the desire for well-being. To *desire* and attain that well-being — is to *live*. Man probes life only that he may improve it." Our science, on the contrary, investigates only the *shadows* of things, not their realities; and under the delusion that this unimportant secondary is the essential, science distorts the idea of life and forgets her true destiny, which is to fathom *this* very secret, *not* what today is discovered and tomorrow is forgotten.

Philosophy tells us: "You are a part of Humanity, therefore you must co-operate in the development of Humanity and in the realizing of its ideals; your life's goal coincides with that of all other men." But how does it help me to know that I live for that for which all Humanity lives, when I am *not* told *what it is for which that very Humanity does live*? Why does the world exist? What is the outcome of the fact that it does exist and will exist? Philosophy gives *no* answer.

Scepticism, Nihilism, Despair — thither the thinking man is driven by such thoughts, if he seeks the last word of wisdom in the Science and Philosophy of the schools. Such, too, is the *real*, inner, mental condition of many an one, both without and within the Theosophical Society.

In regard to this, the problem of life, Tolstoi divides men in general into four classes:

"Some, young and feeble of intellect, live happily in their ignorance — for them the problem of life has, as yet, no existence.

"Others know and understand the problem well enough, but turn purposely away from it, favoured by fortunate surroundings which per-

mit them to pass their lives as it were in intoxication.

“The third group consists of those who know that death is better than a life passed in error and ignorance; but they live on, because they lack the strength to put a sudden end to the fraud — life.

“Finally, there are the strong and consistent natures, who grasp the whole stupidity of the farce being played with them, therefore put an end to this silly farce at one stroke.”

“I could do nothing,” he says, “but think, think of the horrible position I was in. . . . My inner condition at that time, which brought me near to suicide, was such that everything I had hitherto done, everything I could still do, seemed to me foolish and bad. Even what was most precious to me in life, what had so far drawn away my eyes from the cruel reality — my family and my art — even these lost all value for me.”

From this depth of despair he escaped at length. “Life is all,” he reasoned; “I, my reason itself, are products of this general life. But at the same time Reason is the creator and the final judge of human life *proper*. How then can reason deny to the latter a meaning without denying itself and calling itself senseless? Hence I am only calling life meaningless, because *I* do not grasp its meaning.” Convinced that Life *has* a meaning, Tolstói sought this meaning among those who *really live* — the people. But there he again met disappointment, the bitterest of all, because here lay his last hope. For, among the people, he found only a solution of life’s problem resting upon a conception of the universe which is *contrary to reason*, and is based upon that blind faith he had long since cast aside.

“I subjected,” he tells us, “the *dicta* of my reason to a fresh examination, and found that Reason did not suffice to answer my questions, because it does not bring into its reasoning the conception of the Infinite (Cause-less, Time-less, Space-less); because it explains my life, passed in Time, Space, and Causality, in terms of Time, Space, and Causality again: thus explaining it indeed with logical correctness, but only in terms of the same components, *i.e.*, leaving its ultimate basis — with which alone we are concerned — unexplained. Religion, on the contrary, does the exact opposite: she knows no logic, but does know the conception of the Infinite, to which she refers everything, and, to that extent, gives correct answers. Religion says: Thou shalt live according to the law of God; the outcome of thy life will be eternal suffering or eternal happiness; the meaning of thy life, which is not annihilated by

death, is union with the Infinite Deity. . . . The conception of the Infinite Deity, of the divinity of the Soul, of the relations of human actions to God: these are conceptions, which have been ripened in the hidden infinity of human thought, and without which there would be no life, and I too should not exist."

"But what is God? On what train of thought rests the belief in his existence and in the relation of man to him? If I am," reasoned Tolstoi, "there must be a reason for my being, and a reason for that ground, and an ultimate reason, and this is God. I felt calmed; my uncertainty and the consciousness of standing orphaned in life vanished. But when I asked myself: What is God? How shall I act towards him? I found only *banal* answers that destroyed my faith again. . . . But that I have the conception of God in me, the *fact* and the *necessity* of this conception — of this no one can deprive me. Whence then this conception? Whence its necessity? This necessity is God himself. And I felt glad again. All things around me lived, and had a meaning. The conception of God is not indeed God himself; but the *necessity* of forming this conception, the craving for a knowledge of God, through which knowledge I live — *that* is God, the living and life-giving God. . . . Live in the thought, thou art a manifestation of God, and then thy life will testify to the existence of God."

Tolstoi had regained Faith, "the evidence of things not seen," and his religious faith expressed itself for three years in a life in strict conformity with the most stringent prescriptions of the orthodox Greek Church. But at last, finding the Church and the entire Christian community acting in direct contradiction to his root-conception of true Religion, he broke loose from orthodoxy and set out to determine what is True in Religion for himself from the study of the New Testament.

But before considering the conclusions he reached, let us examine for a moment, from the Theosophical standpoint, Tolstoi's fundamental position. His argument for the existence of an Infinite God as the necessary "ultimate ground" of human reason, is precisely one of the Theosophist's arguments for the existence of Kosmic or Universal Mind, and, as an argument, it proves nothing more. Influenced by Western habits of feeling, he ascribes to the Universal Mind anthropomorphic attributes which it cannot possess, thus sowing the seeds of the strained and forced conclusions as to practical action which he subsequently arrives at. Fundamentally he is right; but in the effort to satisfy the demands of his emotional nature he falls into a quasi-anthropomorphism.

For us, however, more importance attaches to the poignant picture he presents of the mental misery that tortures every honest thinker today, and to his pointing out of the road, the only road, by which an escape is possible. For, starting from his basis we are led, if we reason carefully and closely, to the basic conclusions of Theosophical teaching, as will be seen later.

To return to Tolstoi's religious unfoldment. Studying the Gospels, he came to find the kernel, the essence of Jesus' teaching in the Sermon on the Mount, understood in its literal, simple sense, "even as a little child would understand it." He considers as the perfect expression of Christ's law of Charity and Peace, the command, "Resist not evil," which to him is the most perfect rendering of *true* Christianity, and this command he describes as "the sole and eternal law of God and of men." He also points out that long before the appearance of the historical Jesus, this law was known and recognized by all the leaders and benefactors of the human race. "The progress of mankind towards good," he writes, "is brought about by those who suffer, *not* by those who inflict, martyrdom."

Such is the essence of Tolstoi's religion; but we shall be better able to enter into its real meaning and appreciate his practical deductions therefrom, after having examined, first, his doctrine of religious bliss, and second, his philosophy of life.

I believe, says Tolstoi: (1) that happiness on earth depends solely upon the fulfilling of Christ's teaching; (2) that its fulfilment is not only possible, but easy and full of joy. Happiness, he teaches, is love towards all men, union with them, and evil is the breach of this unity. Love and unity are the natural condition of men, in which all men find themselves who are not led astray by false teachings.

These conceptions changed his whole view of life; all he had before striven for, all that counts for so much in the world, honour, fame, culture, riches, increased refinement of life, of surroundings, of food, of clothing, of manners — all this lost its value in his eyes, and in place of them he came to esteem what the *World* calls bad and low, simplicity, poverty, want of culture. But the real essence of his teaching lies in the conception of the Universal Brotherhood of mankind.

For Tolstoi, *Life* means the striving of man after well-being, after happiness, a happiness only to be attained, as we have seen, through the fulfilment of the commands of Jesus. Of these commands the deepest meaning is: true life, therefore also true happiness, consists — not in

the preservation of one's personality, but — in absorption into the All, into God and Humanity. Since God is Reason, the Christian teaching may be formulated thus: Subordinate thy personal life to reason, which demands of thee unconditional love for all beings.¹

The personal life, that which recognizes and wills only one's own "I," is the animal life; the life of reason is the human, the existence proper to man according to his nature as man. The crowning maxim of Stoic ethics: live according to nature, according to thy *human* nature, expresses the same thing. The teachings of the wisest lawgivers: the Brahmans, Gautama Buddha, Confucius, Lao-Tze, Moses, all contain the same explanation of life, make the same demand upon the man. For, from the remotest times onwards, Humanity has ever been conscious of the torturing inner contradiction, wherein all who seek after personal well-being find themselves. As, unfortunately, there is no other solution of this contradiction except to transfer the centre of attraction of one's existence² *from* the personality, which can never be saved from destruction, *to* the everlasting All, it is intelligible that all the sages of the past, and with them also the greatest thinkers of later centuries, have established doctrines and moral laws identical in their general meaning because they saw more clearly than other men both this contradiction and its solution.

It is not difficult to see wherein consists the basic contradiction of personal life. That which for man is the most important, that alone which he desires, that which — as it seems to him — alone really *lives*, namely his personality, is destroyed, becomes a skeleton, decays, does *not* remain "himself"; while that which he does *not* desire, which has no value for him, the life and welfare of which he does *not* feel, the whole outside world of struggling beings, that proves itself to be that which endures, which truly lives.

With the awakening of the reasoning consciousness, which must occur sooner or later in every man, he becomes conscious of the gulf between the animal and the human life; he realizes this more and more fully, till at last — on the highest plane of consciousness — the fundamental contradiction of life is recognized as only an *apparent* contradiction, pertaining solely to the sphere of animal existence, and the meaning of life, after which the personal man seeks in vain, is at last discovered.

¹ Absolutely the same doctrine as that taught by Buddha and all other Initiates, Plato included. A fact recognized by Tolstoi, though not given its due significance by him.

² Where thy treasure is, there will thy heart be also.

It is not discovered by logical deduction, but intuitively. The spiritually awakened or regenerated man suddenly finds himself transported into the eternal, timeless condition of the life of pure "Reason,"³ in which can be no more illusions, contradictions, riddles. The life of reason is, as the original and only true life, also the *normal* life of man: and man as such can only be called "living" in so far as he subdues the animal in him under the law of Reason; precisely as the animal only *really lives* when it obeys, not only the laws of the matter which composes it, but also the higher law of organic life. When once it has been recognized that, in specifically human life, the primacy naturally belongs not to the personality, but to the Reason, there is nothing superhuman in following the *natural* law of human life and both regarding and using as a *tool* what *is* a mere tool of the true life — the personality. But it may be asked: Why then do we have a personality if we are to renounce it, deny it? In order that the personality, like any tool, may serve *merely* as a means to an end. To *use* a tool as a tool is not to *deny* it, but simply to make it serve its proper purpose, *i.e.*, Reason.

This is Tolstoi's philosophy of life, identical in its basis with that of Theosophy. But lacking the universality of the latter, leaning too exclusively upon the corrupted and fragmentary dicta of but one Teacher of Wisdom, Tolstoi's philosophy fails to guide him in practice and, as a study of his work shows, lands him eventually in self-contradiction. This self-contradiction, however, being but of the surface, of the physical plane only, is of relatively small importance, contrasted with the real escape he has made beyond the delusions in which most of us live.

Want of space renders it impossible to follow out into further detail the comparison between Tolstoi's views and those of Theosophy. Every reader of *Lucifer* can readily do so for himself, and we will only add that Dr. Von Koeber's essay, which has supplied the material for the above sketch, and of which it is mainly a summary, is worthy of the careful study of everyone who can read German. Of the Appendix, which Dr. Hübbe Schleiden has tacked on thereto, it must be said to show a want of appreciation and understanding of the true spirit and meaning of Tolstoi's thought and action, which seems to indicate the same misconception of the nature of *real* "mysticism," that may be noticed in the same writer's other essays.

³ Meaning Plato's "Noetic Life."

BE TRUE TO YOURSELF

To search for truth, for human happiness and harmonious living, is to walk the path of self-knowledge. It is impossible to be happy and make others happy unless a certain inner equipoise is maintained. In other words, one has to find one's self. That constant search for one's true self is a task which should be undertaken by all human beings. It is a task inextricably linked with the performance of one's own *dharma* or duty.

Unhappiness and restlessness are widely prevalent in the world today because man has cut himself off from the real root of his being. Mere sensuous living, even when coupled with intellectual brilliance, cannot establish those human relationships which at all levels of life make for true happiness. It is a matter of daily experience that our inner mood determines the impact our words and deeds have upon others. We weave around us a pattern whose design and colourfulness are in accord with our inner world. It is our birthright to weave our own destiny with the soul-threads of love and truthfulness. But is it not true that, out of a thousand deeds we may perform, only one is worthy of our true self?

Is the task, then, so difficult, or is it our approach to it that needs rethinking? Basically, it is both. The difficulty arises primarily because of a lack of that true education which enables men to deal efficiently with psychological problems.

Our own world is a cosmos governed by moral and ethical laws, and through ignorance we turn it into chaos. Our first concern, therefore, is to secure peace within through knowledge and understanding of the laws of life. But it is not enough to know; to get to the heart of life we need self-surrender. To hold fast even to a few desires is fatal. It is necessary to learn how to anchor one's life to the real inner centre. Mere intellectual apprehension of these great truths can bring about great despair when these are not built into the fabric of our daily lives. That is why all the great teachers of mankind have always emphasized ethical living, at the heart of which is self-sacrifice through love to all that lives. Unfortunately, it is not realized that this love is the *law* of life.

The best pattern of laws is that which the Ancient Wisdom or Theosophy sets forth. Yet, it might be argued that students of Theosophy find the task harder than those who have never heard of this grand philosophy. But students are prone to forget that any system is at best a

means and by itself does not solve all their difficulties. Truth does not lie in books or within a philosophical system but is concealed within us, is to be found all around us. The book of life lies always open before us; we are invited to read in it as much as we can.

We have to change radically our concepts of good and evil, of virtue and vice. Even our vices have to be made use of. The whole nature of man has to be brought into play; no part of him is to be ignored or can be put aside, for man is an integrated being. One of the main evils on the path of life is strict adherence to any rigid system of thought. The searcher after truth has to commit himself, not blindly and irrationally, but knowingly and intelligently. It is to be remembered, however, that any perception of truth at any particular time cannot be final and absolute. If this were possible then all men would soon become perfected, and the evolutionary progress of all beings end abruptly. But we can only be true to ourselves if at any particular time we fully live up to the perception of that truth. The criterion is to be found in the harmony there is between inner perception and our *svadharma*.

In other words, our new vision must have some bearings on practical life. Thus only can we continue to advance safely, preserving that inner equipoise which enables us to help others. Never can our perceptions of truth be divorced from reality. Mere intellectual perception maintains that dichotomy which is at the very root of our divided and unhappy lives. Man becomes an integrated human being by living up to his highest perceptions and by bringing into his daily actions the essence and fruit of his highest aspirations.

Loyalty to one's true self begins only when the first steps toward a knowledge of that self have been taken. The true centre of our being is not within the desire nature. Many there are who make their lives centre around the desire nature. Such live for life's sensations only. But, because man is endowed with the divine spark of spirit, even the animal nature within him can never be free of the noble aspirations of soul life. Though entangled in this material world of senses and pleasures, he is often impelled to act by higher motives, and experiences a restlessness within that no amount of sensuality can still. As a human being, he has to suffer the torments of self-conscious existence, and in that respect we are all limited.

The roots of our true self, our immortal self, are lost in infinity. It is possible for man to become self-consciously immortal on this plane, while in a body. In spite of knowing it and believing it, man yet continues

his life of petty cares. By failing to live up to the highest he knows of, he gradually loses clear perception of the truth, and what a great loss it is!

Whence comes man's weakness to face truth? Has truth an ugly and repellent face? No, truth is beauty, sheer beauty. In the Eleventh Chapter of the *Gita* we see Arjuna trembling with fear and overwhelmed with awe, on beholding the divine, resplendent form of Krishna, and begging him to resume his normal, human shape. Is it not true also that one experiences awe when beholding a thing of beauty? Truth as Beauty, since Truth *is* Beauty, seems fearsome to certain natures. It is demanding and suffers no compromises. More often than not, men are unable to face it and fall back. This is why to face one's true self, to be true to it, requires effort; it is a daily, never-ending struggle, which gives one no peace until the object is attained. To be true to one's self is to experience the eternal urge to love truly; it qualifies one for the purest of self-sacrifices and the noblest altruism resting on what Krishna calls the highest indifference.

This is the secret path all the wise ones have silently trodden age after age. It is also the path of the Highest Patience; for, knowing and experiencing the weaknesses of our lower selves, we need patience to get over them. On this path we experience again and again the torments of self-conscious existence. We see the truth with the eye of the soul, but cannot bring the lower consciousness to accept it.

There are no words to tell us where the true path lies, because true living can never be suitably embodied into words, even words of light and wisdom. *It just means to be.*

The new worlds with whose life it is most urgent for us to make contact are the spiritual worlds within ourselves, not the physical worlds in outer space.

—ARNOLD TOYNBEE

SACRIFICE THE PERSONALITY

[Reprinted from THE THEOSOPHICAL MOVEMENT, Vol. VI, pp. 161-62, for September 1936.—EDS.]

We — the criticized and misunderstood Brothers — we seek to bring men to sacrifice their personality — a passing flash — for the welfare of the whole humanity, hence for their own *immortal* Egos, a part of the latter, as humanity is a fraction of the integral whole, that it will one day become.

—MAHATMA K. H.

To learn to sacrifice the personality implies possession of adequate wisdom of Theosophy and constant effort. It is an inward process whose outer expressions are single-minded integrity, humility and unwavering faith — intellectual honesty which is tolerant of other minds; humility which is not without a sense of proportion; unwavering faith which perceives order in chaos and knows how to change forces of evil to some good account.

The ardent lover does not find it difficult to sacrifice his possessions on the altar of love. The Theosophical devotee does not find it hard to sacrifice comfort and ease of body on the altar of asceticism. But often both the lover and the devotee, in making the sacrifice, feed their personalities.

To sacrifice what we have is not necessarily sacrificing the personality. With outer actions, which are called sacrifices, such as charity and gifts or deeds of service — including teaching from the U.L.T. platform — there ensues a subtle growth of inner pride and egotism. Because man gives in time, money and work, he is not learning the art of sacrificing his personality, though he gains through such giving most apt opportunities to do so. In how many aspirants have we not seen the smug satisfaction they have felt because they gave a donation to the Work or a talk to a large audience? Such a satisfaction, mistaken for soul contentment, strengthens personality. If to remember is a power, there is also the power to forget. To forget as quickly as may be the outer sacrifices rendered becomes possible when we perceive that we are *not* obliging the Cause or Its Great Founders by our service. It is but our simple duty to do so.

Again, when we endeavour by study and otherwise to prepare ourselves to be the better able to help and teach others we err by looking at our rate of growth every now and then. With what speed are we progressing? While we are engaged in pursuing this lure some important

duty gets neglected or the work in hand suffers in efficiency. For aspirants perhaps there is no more subtle feeder of personality than this desire for growth through service of the Masters, in which attention is fixed now on service rendered and then on progress made.

By practising mortification of the personality its subtle power is shaken. To mortify the personality we need not go in search of special practices: every hour the opportunity to do so presents itself. In our idle fancy or scheming thoughts, in words heard and uttered, in deeds done or events seen, there is always present some opportunity to mortify the personality.

The Law judges us by our opportunities — that is its merciful aspect. How very fortunate and favoured are we as soldiers to be face to face with such numberless opportunities to mortify the personality! Three simple rules, corresponding to our triple nature, adequately observed, will recompense us beyond measure:

(1) Mortify speech by not talking about oneself and thus drawing attention to oneself.

(2) Mortify the desire to get advantage over someone, or to retaliate, or to attempt self-justification, or to insist on having one's own say, much less on having the last word.

(3) Mortify the mind by destroying pictures of self-esteem when non-self-consciously formed and by desisting from reproducing them, or deliberately forming such new ones.

The positive gain from the first rule will be the purification of the senses; from the second, increase of compassion and brotherliness, while from the third will result the power of concentration.

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Since in search of truth the way may lead through fire, why consider rain, wind, or snow as worthy of notice?

—OLD JAPANESE PROVERB

“PATH” CORRESPONDENCE

THE TEACHER

[Reprinted from *The Path*, Vol. VI, pp. 152-54, for August 1891.—Eds.]

The readers of the *Path* may be interested and possibly benefited by knowing something a little more definite about the London centre of Theosophic work. It is true that Mr. Judge's letter in the July issue¹ gives a very good picture of the headquarters at Avenue Road, and yet nothing that he has written, or that I shall be able to write, will be found adequate to give the reader the impression that one receives on the ground where H.P.B. spent the last years of her eventful life. This impression involves three elements. First: the immense power and incomprehensible resources of the teacher. Second: the unbounded loyalty to that teacher and determination to push on her work entertained by those left by her at headquarters. Third: the results already apparent in arresting the public attention and interesting hundreds of intelligent people in the Theosophical Doctrines.

At one time H.P.B. expressed the thought that she might spend her last days, and the closing years of the great cycle, in America, and some of us were looking forward to such a possibility with hope and anticipation. She would have found America today a very different place from that of 1874-75. This, however, necessarily depended on circumstances. Not, as some have inferred, and even suggested — “circumstances over which she had no control” — but that she could not ignore or annul, and that she must necessarily always take into account. H.P.B.'s death was doubtless hastened by the extra tax put upon her vital powers as related to her already diseased body, by the necessity and the opportunity of both special and general work in London. She had predicted great interest in and activity of the T.S. in 1891. She had said the English people are a reserved and lethargic race in occult and spiritual things, but if these ideas were once admitted they would stick and prosper. The interest spread and deepened, and, among all the chance comers and the really interested inquirers, one after another remained at headquarters till she had nearly a score of well-educated, earnest, and receptive persons, men and women upon whom she could rely and who relied upon her implicitly. To educate these for the work they were to do, and to answer the increasing demands of the general public and the T.S.

¹ Reprinted in *THE THEOSOPHICAL MOVEMENT*, Vol. XIV, p. 82, for April 1944.—Eds.

at large, made great demands on the physical body, while the ripening of theosophical events all along the line, perhaps even more than she had hoped or expected, hastened the issues. It must be remembered that H.P.B.'s body was not only physical and mortal, but that it was tinged no less than endowed by ancestral heredity. It was like an imperfect building in which had been placed a powerful engine, which from its immense force and ceaseless activity shook the building to its very foundations. The tabernacle was carefully looked after and continually repaired. Diseases that the best physicians habitually declare incurable were cured, but breaks at other points would occur. Finally, with the special and increasing strain, it required greater expenditure of energy to keep the body together and in working order than could be got out of it; a condition of things which she was known by many hints and signs to have anticipated for many months.

The little group in her immediate presence were carefully instructed and as carefully watched and disciplined. Latent psychic powers were slowly unfolded, but as carefully guarded, and all artificial or hasty development by *Hatha Yog* in any form clubbed out of sight. They were working for the whole Society and for humanity, not for self, and trained as one mind under the eye of a master. First, Harmony; next, Solidarity; and finally, efficient, loyal, intelligent service. H.P.B. seemed thus to have prepared her pupils, and when she suddenly passed from outer sight she seemed also to have transfused her very life and spirit into the group. Never in my life have I seen so many persons inspired by one idea, so harmoniously and persistently carrying out that idea. There were no verbal protestations, more than there were tears or lamentations for the dead. Each seemed to have looked in the face of death after having been filled with a new life, and to have been awed into silence and a full realization of the *Great Work* set them to do by the Great Teacher. The circle extended. Others came and went who could only devote a part of their lives to the work, and these seemed to share in the influence and to catch the gentle but persistent flame. All personal considerations seemed to sink into utter insignificance beside this one aim, this all-absorbing motive. All incongruous elements had been fused in an alembic, and a compound had resulted in which the gold of the individual life had replaced the trivialities of the petty personalities. This is the nucleus, the Laya-centre, to which the Great Teacher bequeathed her dying breath and her latest instructions. The effect is already manifest throughout England and her sister isles by the greatly increased audiences and the interest everywhere manifest

in all Theosophic matters.

What this centre is doing for England and the continent, Mr. Judge and the loyal helpers that gather around him are doing for America. No single member of the T.S. so long in the movement had so completely the confidence of H.P.B., had been so instructed by her, or is so well qualified to lead in every department of the work as W. Q. Judge. What the T.S. shall become, and the measure of good it may accomplish in America, depend, first and foremost, on the loyal support that centres on Mr. Judge, and the zeal and harmony with which we co-operate for the Great Work. There can be no divided interest, no conflicting lines, and yet success. This is no more an overweening regard for the personality known as W. Q. Judge than was entertained by loyal workers for the former personality known as H. P. Blavatsky. It is rather based on the fact that for sixteen years Mr. Judge has worked in season and out of season for the good of the T.S.; putting aside every other consideration, sacrificing every personal interest, he has never a thought or a desire that is not loyal to the Masters and to the T.S.

The work in America, as in England, is bound to prosper. No possible detraction or misrepresentation can put it down or long hold it back, provided the members of the Society work intelligently, harmoniously, and loyally for its success.

—J. D. BUCK, F.T.S.

The man who is anybody and who does anything is surely going to be criticized, vilified, and misunderstood. This is a part of the penalty for greatness, and every great man understands it; and understands, too, that it is no proof of greatness. The final proof of greatness lies in being able to endure contumely without resentment.

—ELBERT HUBBARD

EXTRACTS FROM UNPUBLISHED LETTERS

There are two types of emotions: lower and personal, and higher and impersonal and so truly elevating. Therefore music falls into two classes also. Confucius was a lover of music. Beethoven *is* elevating — e.g., the Moonlight Sonata, the Fifth Symphony, etc. Jazz music is one thing; sacred and classical music, another.

Not much is said about the Jews. What there is, is in *Isis Unveiled* and *The Secret Doctrine*. Remembering Karma and Reincarnation, and that there can be no “Jew souls” any more than “Dutch souls” or “Hindu souls,” we can watch the unfolding of Karma.

About the *Jataka Tales* and the world of symbols: Fables have always been a means of expressing fundamental truths in a way that the ordinary man can understand. You may notice in these tales that a difference has been made between those which refer to animal incarnations and those that refer to human incarnations. In the first case the tales begin with the statement: “The life that was to become the Buddha . . .”; and in the second case with “He that was to become the Buddha . . .” Not many people will see this difference, but Theosophical students ought to do so. Certain constituents in our make-up have come through the animal kingdom. How else could our many qualities have been built up? The stories help us to realize the link between all kingdoms of Nature and the qualities that have to be built up. Animals, you say, are not entities; but they are, for that lifetime, and during that lifetime growth takes place along their natural lines.

The Secret Doctrine is for all, but each one will get out of it what he is capable of getting. Do not, therefore, just read it through or try to understand it at once. Read first the Introductory and the Proem to get a background. Then read in Volume I from page 266 onward, and also page 272 and onward. Book I, Part II, you may find interesting; also the section beginning on page 634 of Book I, Part III. In Volume II, page 303 and onward on Reincarnation and Karma will be a good study. It is a good plan to take from any book just what seems to give one a little illumination; then struggle to understand some difficult part. Knowledge comes slowly, but unless we make the effort that we are capable of making, we cannot progress in knowledge.

Coming to the work of the Lodge, you young friends should prepare yourselves so that older people may be relieved. I do not agree with the view that there is time enough, and if not now, then in the next life you can achieve something. There is no time to wait. Procrastination is a very weakening force and it is so flourishing in India that we are apt to be overtaken by foreign powers and forces and be enslaved by them. It is good that you should want to improve your knowledge of your own language so that your platform work as well as your correspondence and conversation with your own people may be creative and productive to a greater extent.

As students of Theosophy we all agree. The moment we come to politics there is difference of opinion. It shows the binding power of Theosophy. We have to learn to take a further step — “Can I with the help of Theosophy understand the point of view of my brother with whom I differ on any particular problem, including political problems?” But one must have a liberal mind and a spirit of universalism to be benefited practically by Theosophical teachings in this way.

The gathering of knowledge, the endeavour to practise it in daily life and the wish to so live that we may pass on the soul-satisfying knowledge of Theosophy to others and further the work of the Great Masters and of H.P.B. — these are the things that we must work for. It is a trust imposed on us through our interest in Theosophy, and making Theosophy a living power in our lives to an ever increasing extent will bring its own recompense.

The soul is a river whose holy source is self-control, whose water is truth, whose bank is righteousness, whose waves are compassion; bathe there, O son of Pandu, for not with water is the soul washed pure.

—INDIAN PROVERB

IN THE LIGHT OF THEOSOPHY

Hypnosis has today become so controversial a subject that it is more than ever necessary for Theosophists to acquaint themselves with the uses to which it is put and to point to its dangers.

Arthur J. Snider, writing on "Hypnosis: What It Can and Can't Cure" (*Science Digest*, October 1965), describes some of its uses as a medical tool:

Today, several thousand babies are delivered each year with the mother in a hypnotic trance. Surgeons can perform such major operations as removing a thyroid gland, opening an abdomen or amputating a cancerous breast without using anesthesia. Patients who never before have been able to enter a dentist's office for fear of the anesthetic needle and the drill are having their teeth fixed.

Hypnosis is also used to relieve pain, to cure skin diseases, to rid people of such habits as over-eating, excessive smoking or drinking, drug addiction and nail-biting, and also in the treatment of psychiatric disorders.

This might seem to some to justify the therapeutic uses of hypnosis, yet it is admitted by many doctors to be a two-edged tool, and warnings are from time to time sounded against its indiscriminate practice. Mr. Snider writes in his article:

Hypnosis has been used by many psychiatrists as a short-cut in therapy but there is a constant warning to the non-psychiatrically-trained doctor to be wary lest in removing a neurotic symptom he precipitate something more drastic.

Dr. Harold Rosen of Johns Hopkins cites the case of a psychotic obese person who committed suicide after her compulsive eating habit was hypnotized away.

A similar circumstance was reported by Dr. J. J. Harning of Chicago. A patient had developed functional blindness as an escape from an intolerable life situation. When her symptoms were removed by hypnosis, she committed suicide.

"Great harm can be done when an untrained operator attempts to cure individuals with serious personality problems," Dr. Harning said.

In a recent evaluation of the dangers of hypnosis, Dr. Louis J. West, University of Oklahoma psychiatrist, said it can make an existing mental disorder worse or it may revive symptoms of an illness that was improving.

He also warned that a patient might become excessively dependent on the hypnotist but conceded that this danger is disputed.

One normal subject underwent such a pathological dependency reaction that she often went into a trance upon hearing the operator, a psychology graduate student, speak even in an ordinary social situation, Dr. West said. "Hypnotized repeatedly as a subject in demonstrations, eventually she could not make the most trivial decisions without consulting the hypnotist, and when he moved to a city 1,500 miles away, she followed him, leaving family, friends and her job."

Students of Theosophy need to ground themselves in the teaching on this important subject in order to be able to base their warnings on a knowledge of occult law. This is an urgent need, for, as H.P.B. wrote, "The experiments made in Hypnotism and Mesmerism are experiments of unconscious, when not of conscious Black Magic. The road is wide and broad which leads to such destruction; and it is but too easy to find; and only too many go ignorantly along it to their own destruction."

Eight years ago, two sisters, Joanna and Jacqueline Pollock, aged eleven and six, respectively, were killed in a road accident in Hexham, Northumberland. Today, their parents are convinced that the two girls have reincarnated and have returned to them. The story of these reincarnated children is told in the magazine *Weekend* for June 1, 1965.

About one and a half years after the fatal accident, identical twins, again two girls, Gillian and Jennifer, were born to Mr. and Mrs. Pollock. Soon after their birth, the parents began noticing similarities between the twins and the dead girls. Baby Jennifer had a birth-mark on her left hip and a scar on her forehead, both identical in shape, size and position to the dead Jacqueline's. When the twins were given dolls that had belonged to the dead children, Jennifer at once claimed Jacqueline's doll as hers; and Gillian went for the other doll which had been Joanna's, saying, "Oh, that's my dolly that we had a long, long time ago." When the twins were taken to a park where they had never been before in their present life, they suddenly ran in the direction of the swings, as though they knew where they were. Jacqueline and Joanna used to spend a lot of time playing on those swings. And as time passed, the similarities in physical features, habits and temperament between Jennifer and the dead Jacqueline on the one hand, and between Gillian and the dead Joanna on the other, became increasingly

evident.

“As a Roman Catholic,” says Mrs. Pollock, “one isn’t supposed to believe in reincarnation, but when you actually come face to face with something like this in your own life you just can’t ignore it.”

The internationally famous authority on reincarnation, Professor Ian Stevenson of the Neurology and Psychiatry Department of the University of Virginia, made a special trip to see the Pollocks and study at first hand the strange case of the twins who live in the past. Professor Stevenson wanted to take the children to the past under hypnosis, but the parents wisely felt that they were too young for an experiment like that.

Remembering that quick rebirth is possible in the case of children who die young and of those whose lives are violently cut off by some accident, and also that when a child dies its Ego might be reborn in the same family, the above case hardly seems incredible.

J. B. Priestley, the well-known English writer, in his article “Doubts About Dynamism” (*New Statesman*, October 29), argues that all talk about dynamism and growth and how wonderful our life might be in 1970 is based on false values.

Everybody [he writes] will have a car and drive home in it to watch colour television and eat frozen scampi and artificially-flavoured peas. We shall be living in an adman’s dream. But is this what we really want? No doubt we must pay our way but do we have to keep on paying a bigger and bigger way so that everybody can have an electric toothbrush? Before we listen to any more appeals to hurry up and go and get there, we ought to ask ourselves where the hell we think we are going.

Take an obvious example. We are told we could soon double the number of cars in private ownership. But this would be a nightmare. . . . One reason why owning a car appeals to so many people is that they are becoming more and more restless. They don’t know where they want to go but they want to go somewhere. Life might be better there; it isn’t satisfying here. Our whole society is restless, dissatisfied, longing for somewhere else, something else. . . . And there is always something you long to buy that you just can’t afford — or can you? Every night, after the admen have done with them, millions of couples are arguing, trying to plan, suddenly deciding to spend more than they can afford. Is this the good life? It is not.

The possibility of doing good work, on any level, begins to

recede or vanishes altogether when the community seems to look like a kaleidoscope. Standards of all kinds disappear. Fashion always seemed so restless that it was absurd to any sensible mind, but now fashion has taken over everything. The newest periodicals exist to tell us what is up-to-the-minute in all sections of human activity — who and what are “in touch,” who and what are out. We are all — not only manufacturers, shopkeepers, restaurateurs, but politicians, artists, philosophers, scientists — in a huge dress show, modelling hard. And clearly a society behaving like this is well on its way towards intellectual and moral bankruptcy and final idiocy. So how will being dynamic help? We don't need an accelerated pace but a change of direction. . . .

Many moralists of my generation condemn our society, especially in its more American aspects, for being too “materialistic.” They seem to me to have missed the point. 1965 is in fact less materialistic than 1900 or 1865. And America is less materialistic than Europe. What is wrong with the American style of life we are so busy reproducing is that it starves both the soul and the senses. It chiefly exists in a sterile realm of figures, diagrams, abstractions, in which flesh and blood and the taste and touch and solidity of material things are just a nuisance. . . .

Many long for a little peace of mind. They would like to be members of a society not so obviously restless, dissatisfied, close to violence, rushing God knows where. . . . Such people, who have all my sympathy, don't want to hurry along but to settle down, if only for a change. They would welcome a chance to escape from this endless worrying and nagging about production, prices and wages, from all the Admass devices to tempt somebody in the family to try more hire purchase, perhaps for an opportunity at last to feel something deeply, to think a bit, or to enjoy that little peace of mind. And these, please note, don't cost money; you haven't to work overtime to acquire them; and of course because they don't swell anybody's profits, no campaigns are being planned to recommend them.

The November *Reader's Digest* prints excerpts from the late Albert Schweitzer's *Teaching of Reverence for Life*, to be published in January by Peter Owen, London. This world-famous theologian, philosopher and missionary doctor, who died in September, preached and popularized in our age the philosophy of reverence for life.

Three kinds of progress are significant [he writes]: progress in knowledge and technology; progress in the socialization of

man; progress in spirituality. The last is the most important.

As soon as man does not take his existence for granted, but beholds it as something unfathomably mysterious, thought begins. Ethical affirmation of life is the intellectual act by which man ceases simply to live at random and begins to concern himself reverently with his own life, so that he may realize its true value. And the first step in the evolution of ethics is a sense of solidarity with other human beings. . . .

Man belongs to man. Man is entitled to man. There is much coldness among us because we obey a law of proper reserve and do not dare to be as cordial as we really are. The ethics of reverence for life require that all of us somehow and in something shall act as men towards other men. Those who in their occupations have nothing so to give, and who possess nothing else they can give away, must sacrifice some of their leisure, no matter how sparse it may be.

Fortunate are those who find some good cause in which they can act as a man for other men. Their own humanity will be enriched.

Open your eyes and seek another human being in need of a little time, a little friendliness, a little company, a little work. It may be a lonely, an embittered, a sick or an awkward person for whom you can do something, to whom you can mean something. Perhaps it will be an old person or a child. Or else a good cause that needs voluntary workers. Do not lose heart, even if you must wait a bit before finding the right thing, even if you must make several attempts. . . .

Our age must achieve spiritual renewal. A new renaissance must come: the renaissance in which mankind discovers that ethical action is the supreme truth and the supreme utilitarianism. By it mankind will be liberated.

British scientists have found traces of various insecticides, including DDT and dieldrin, in rainwater, implying that the atmosphere is now contaminated by them. Air-borne insecticides may account for the recent discovery of traces of DDT in the fat and liver of Antarctic seals and penguins. One British scientific committee described the situation as "somewhat terrifying."

How much harm will man cause to himself and to the flora and fauna of the earth before he learns!
