

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

# THE THEOSOPHICAL MOVEMENT

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## THE PSYCHE OF THE SEASONS

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THE WINTER SOLSTICE, and its Hindu counterpart, Makara Sankranti, come upon us. The Sun begins to move Northwards. The season's manifestations differ in different latitudes. As in old persons getting ready for a new incarnation, these manifestations may be either grim and cold, hiding underneath the snows the seed of promise, or inglorious, virile and exhilarating, as those which the great Kalidasa described:

Then may these winter days show forth  
To you each known delight,  
Bring all that women count as worth,  
Pure happiness and bright;  
While villagers, with bustling cry,  
Bring home the ripened corn,  
And herons wheel through wintry sky,  
Forget sad thoughts forlorn.

The Psyche of the Seasons is ready to be reborn. The Astral Light over our Earth is refreshed. As in winter days the sun is sought for comforting warmth, so the human soul may well seek the season's influence to help its human mind to make and sustain the good resolve. The ancient Pagans revered this season; theirs was a noble world; nature, the vehicle of intelligences who influenced human beings, reacted by their thoughts and feelings and will prayers. Therefore they celebrated the Winter Solstice by an act of sacrifice of the lower self, and an invocation of the Divine Man to come to birth in their hearts. They took advantage of the season and fixed a festival in

which the death of the material soul and the birth of the moral was celebrated. The *hoi polloi* observed it by symbol and outer ritual; the serious and sincere celebrated it in the sanctified silence of their own inner consciousness.

The early Christians borrowed this festival from that noble Pagan world and called it — Christmas. The ignorant masses and even many among the educated are unaware of this fact. Their many churches influence them to remain in ignorance and so most people in Christendom believe Christmas to be the Natal Day of Jesus. The Birth of Christos, as a metaphysical and mystical truth, does not yield the beneficent influence that it should when man fails to become his own priest and to minister to his own needs and wants, but instead is led to believe in salaried priests who are remunerated in a variety of ways.

Like the real meaning of Christmas, the real meaning of the Virgin Mother was known to those same wise Pagans by whom the festival was celebrated in its true spirit. In our Theosophical literature, the true meaning of God the Father, of the Son, and of the Virgin Mother Goddess are explained. Remove carnal anthropomorphism and the special claims to uniqueness made by the churches, and the Myths of the Birth, Crucifixion and Resurrection of Christ will be seen as grand and potent symbols which men and women can and should use for their Second Birth, and the Soul will be rejuvenated and enabled to express its puissance on earth.

To our fellow students and companions what message shall this particular issue of THE THEOSOPHICAL MOVEMENT give?

Impersonal Nature is beneficent in Its wisdom; Its justice is merciful; Its sweetness and peace are fundamental. It is personified as the Great Mother with many powers, many forces. One of them, as the Psyche of the Seasons, works its miracles, passing from glory to glory. Often the pattern of the seasons is disturbed by human folly, thoughtlessness and ignorance. The Psyche of the Seasons adjusts the broken harmony in the best way possible.

Theosophy is the wisdom which enables us to work with Nature. Divine knowledge shows how man can and should work *with* the Law. In acting to preserve the harmony of the Law, we touch the many powers of the Divine Mother, and among them the Psyche of the Seasons. Nature, in her perpetual motion, is ever beautiful. Her perfect acts, like stars and flowers, fade away, but out of perfection

the labours in love to create grander perfection.

Nature is resolute. It knows neither pardon nor punishment but is ever active in supreme resignation, even when men disturb the great rhythm, its equipoise unfolding potency after potency. Abjuring sloth and passivity, we are asked to activate the slumbering power of the Great Mother in our own frame. Let us but activate the principle of Buddhi, and our own Psyche will express the Wisdom-Compassion of the Divine Mother.

Let us take advantage of this season. Its influence aids the making and sustaining of resolves. The Psyche of the Seasons in these days favours us in our task of refashioning our minds. Let us then resolve — to Work Wisely, to Serve Compassionately, to Will Steadfastly. True resignation, potent and active, is the force wielded by Nature in all its manifestations. In man resignation to the Great Law is conspicuous by its absence. Man fights a million fights, in every one of which he arrogantly tries to combat the Resignation which never resists, which ever persists; he fights Nature when Nature attempts to befriend him at every turn, at every hour.

Let us copy Nature — Resolute in Resignation, bearing the burden of human errors and sins, transmuting them all into beauty and grace. Let us resolve to be persistent in our resignation to injuries done to us by others. Let us, the Soul, transmute the evils begotten in our sensorium. "No one can help the reactions of time, place and circumstances; they should be recognized, and what is to be done, done as best may be under them," wrote Mr. Crosbie. To achieve this, one must remember these words of W. Q. Judge:

The first step in *becoming* is Resignation. Resignation is the sure, true, and royal road. Our subtle motives, ever changing, elude us when we seek it.

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WHERE there is duality, as it were, there one sees another; there one smells another; there one tastes another. . . . But where everything has become just one's own self, then whereby and whom would one see? Then whereby and whom would one smell? Then whereby and whom would one taste?

—The Upanishads

## OF RESOLUTIONS AND VOWS

Good resolutions are mind-painted pictures of good *deeds*: fancies, day-dreams, whisperings of the *Buddhi* to the *Manas*. If we encourage them they will not fade away like a dissolving mirage in the Shamo desert, but grow stronger and stronger until one's whole life becomes the expression and outward proof of the divine motive within.

—MASTER K.H.

EACH MAN has in him the strength and the power to make a resolve and to carry it out to its ultimate fruition. Yet, there are only the very few who have the tenacity of purpose that will refuse to be diverted from the formulated goal. The schoolboy resolves to make the effort to improve his ranking; the addict resolves to break the habit that is ruining his life; the convict resolves to reform and lead a decent life; the average man resolves to be more diligent in the discharge of his duty to God, kin and country. A large majority of these slip back into the previous aimless and quasi-somnolent states of the soul because they find that the extra effort required is beyond their capacity. The urge to make resolutions is usually strong when illnesses and other calamities overtake us, but once these are passed, we readily and almost willingly sink back into our familiar modes of behaviour. This, all men have experienced at one time or another.

What is it that loosens the individual's hold on his resolution? What power, seemingly against his will, forces him to break the resolution? The answers to these questions have to be found by each who is prepared to enter on the experiment which, if carried on despite the despondencies of failures, will give him the clue to the strengths and the weaknesses that paradoxically reside in him side by side. Whatever be the proximate reason for the abandonment of the resolution, it will be found that at the bottom of it there was either passion (selfish desire), or anger, or greed. The *Bhagavad-Gita* describes these three as the Gates of Hell, and the greatest enemies of man on earth. These three, either singly or in combination, have the power to topple a man, make him impotent of resistance, and force him to remain a captive slave obeying their behests and bringing others by force or by cajoled reasoning into the ranks of the evil and the damned. The force of each of these three sources of evil that reside in him has to be evaluated by each person who cares to view his actions and motives impartially. It is not un-

common to see people searching for excuses for their failures. Righteous anger is one such, and this excuse is sometimes buttressed with the statement that the person was not angry at all but was putting on a show of anger — red face and all. Sooner or later the degree of force which any one of these recruiting forces of hell can muster against the striving soul has to be judged to a nicety, lest in underestimating their great power of lure and glamour the person falters and fails and becomes irretrievably lost, at least for that particular incarnation.

Any good resolution that is made automatically gives notice to these three forces that the individual has desired to enter the lists against them, challenging them to combat. No resolution that tends to release him from the pull of materiality can be made and persisted in without sounding the bugle call for a trial of strength. And as in all combats, the clever enemy sometimes feigns defeat, inducing the individual to become complacent, and when in consequence the guard is lowered, he will strike ruthlessly at any vulnerable point and go on striking till the victim owns defeat and succumbs to the pressures of the lowly and the evil. Each student of life goes through this experience because it is necessary for him to learn about his own ignorance which makes him fight lust with lust, anger with anger and greed with greed. He has to learn through pain and sorrow that the touch of any of these three defiles and that he who removes not that defilement can never expect to win battles and establish kingdoms.

Since Theosophy is the philosophy which teaches man to be something more than man, its teachings are not for those who still harbour in themselves the wish to find that formula which would enable them to use its tenets for the amassing of material and psychic acquisitions. Theosophy is meant for helping those who, having had intimations of spiritual heights, long for help to find a release from the bondage of matter. Virtue is to be assiduously acquired, but with virtue there must come the tempering touch of wisdom lest virtue and knowledge lose their power to succour and sustain.

Personal experience as well as the lessons that history presents to us show that resolutions formed for worldly ends and the acquisition of material things lose their power either when the goal is achieved, or when they get eroded by the constant adverse pressures of other hungers and desires, or when the forces of karmic reactions

compel their abandonment. Even when the resolution is claimed to be good by worldly standards, its fruits will turn to ashes sooner or later because matter *per se* can bring no lasting happiness. A focus of power created in matter remains subject to the law of matter which is dispersal and ultimate dissolution. It cannot survive in regions which are the playgrounds of births and deaths. The lesson which earth-life can teach can be assimilated through experience only. Until the person recognizes that so long as he emplaces his desires in matter, just so long will he find frustration peeping through his hour of fulfilment, he will go on working the treadmill of life, passing the greater part of his years between tears and laughter. Satisfaction in the fields of matter is a mirage of a minute or an hour, and then comes disillusionment. But man is a slow learner and it is only when several disillusionments force their bitter truth upon him that he starts searching for his knowledge elsewhere. And this search for the true source of the transcendental power is a long and arduous one. The recognition and conviction that matter and material things bring only ephemeral results is but the first step that induces the mind to turn to higher regions for guidance.

It is now that the student realizes in some measure the great power that evil has at its command and the tainting force even of what men consider as an innocuous white lie which precludes contact with the diviner elements in nature and in himself. Anger, jealousy, hatred, unbrotherliness are inimical to the building of an inner body which he has to create and use for his entry into the higher spheres. And until he succeeds in building his temple to the Lord, it will be impossible for him to raise his voice to the planes where the Great Ones can be found. How, then, can the man steeped in materiality ever hope to raise his eyes to the uncreate and to him the unreachable? Theosophy says that he need not lose hope.

That the average person continues throughout life between the two extremes of good and evil is a fact commonly accepted. Can he take advantage of these cycles, and profiting by the good make the best out of the worst? The fact that others have done so and that some others are in the process of doing so is intuitively recognizable, and it is this fact which can be taken as the anchor of hope. During the dark cycles of the soul, he can cling to the thought that in his inner nature he remains soul and spirit; and if dense fogs do surround him on all sides, he can still sit down and wait, for fogs al-

ways lift. He who goes rashly out to fight the fog, merely invites trouble. Mental fogs are but the agents that becloud the mind. They are the effects and karmic consequences of many a previous divagation. The student who gets surrounded by these blinders of the soul has to take heed of the injunction, "The ripple of effect, as the great tidal wave, thou shalt let run its course." It is during such hours when gloom and darkness surround the soul that peril lurks behind each false step and danger threatens the disciple if he insists on forcing his way into the denser areas of darkness. Since fogs do not last for ever, the student has patiently to await the hour when they will lift; it is while waiting that he is left with his thoughts, and that is where another danger lies. Unless he is firm in his resolve not to shift from his fixed purpose, he will find himself becoming an easy prey to internal images that will cast dark and threatening shadows on his soul. Images of himself enjoying past iniquities can easily lash the embers of passion to flame, and forgetting any and all resolves, the entrapped ego surrenders himself to the delights of that very temptation which he had resolved and even vowed to avoid.

Through all these difficulties, the storm-tossed soul must go on keeping his head above the waters in the hope of reaching the safety of the distant and seemingly unattainable shore. The only failure he has to avoid is that of losing all hope and in profound despair allowing himself to be drowned, bringing a closure to his effort. To such souls on the point of despair, *The Voice of the Silence* gives an example to emulate:

The fearless warrior, his precious life-blood oozing from his wide and gaping wounds, will still attack the foe, drive him from out his stronghold, vanquish him, ere he himself expires. Act then, all ye who fail and suffer, act like him; and from the stronghold of your Soul chase all your foes away — ambition, anger, hatred, e'en to the shadow of desire — when even you have failed.

Such strength of purpose is rarely to be met with and the student has to search for it in hitherto unknown quarters if he is to vanquish his foes even at the moment of impending failure. Where shall he find the reservoirs of such strength? In the *shloka* which succeeds the one cited, the student will have to search for the clue that will give him the answer. Says the text:

Remember, thou that fightest for man's liberation, each failure is success, and each sincere attempt wins its reward in time. The holy germs that sprout and grow unseen in the disciple's soul, their stalks wax strong at each new trial, they bend like reeds but never break, nor can they e'er be lost. But when the hour has struck they blossom forth.

The strength comes from on high to him who renounces all selfish purpose. The fight is no longer for oneself, not even for one's advance to spiritual heights. It is for the liberation of mankind. When the soul devotes itself to the interest of others, when it starts obeying the unknown general that resides deep within his own complex being, it acquires the power to send its voice upwards for help, and since the voice has lost all trace of selfish motives, it is heard in the silence, and the aid comes.

It is unselfishness of motive that transforms a resolve and carries it higher than the plane of desires, higher than the plane of intellect, to our universal and immortal part. It is here that the resolution is transformed into a vow and is registered. And the very fact of that registration sets up a vibration that travels throughout the lower man and makes his life purposeful and full of meaning. Says *Light on the Path*:

Once having passed through the storm and attained the peace, it is then always possible to learn, even though the disciple waver, hesitate and turn aside. The voice of the silence remains within him, and though he leave the path utterly, yet one day it will resound and rend him asunder and separate his passions from his divine possibilities. Then with pain and desperate cries from the deserted lower self he will return.

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NOTHING is so contagious as enthusiasm; it is the real allegory of the tale of Orpheus; it moves stones, it charms brutes. Enthusiasm is the genius of sincerity, and truth accomplishes no victories without it.

—SIR EDWARD BULWER-LYTTON

# PROBLEMS OF LIFE

FROM "THE DIARY OF AN OLD PHYSICIAN"

BY N. I. PIROGOFF\*

## II

### ON MEMORY AND CONSCIOUSNESS

[Reprinted from *Lucifer*, January 1891.—EDS.]

SECOND CONDITION for becoming a truthful autobiographer is good memory. For a person with a bad memory, however witty and mentally sane he may be, there can exist no past. Such an individual may be a profound thinker, even a genius, but he can hardly avoid being one-sided, as, in any case, clear and fresh sensation of past impressions is unthinkable without a good memory. But, there are two kinds of memory, I believe: one, a general memory, more ideal, more universal; and the other a special and more technical one, such as the memory for music, for colours, numbers, figures, etc., etc. The former (the general memory) though it has been rejected by some, is precisely the one that retains the various kinds of impressions received throughout our life, and the events lived over by every one of us. A very profound thinker, and a man full of genius, may have a strongly developed special memory, and lack almost entirely the other.

My memory is of the former order and was in days of yore very acute. And now, in my old age, as in the case of other old people, it is the past that appears to me the clearest, not only in its events, but in the personal sensations experienced by me. I feel almost sure of making no mistake in the correct description of my thoughts and feelings at the various and most remote epochs of my life. Yet the collection of my past sensations and the convictions and ideas resulting therefrom may, after all, not be of that kind which I have termed "general memory." It may be only special or, so to speak, technical memory; and it is not everyone who is endowed with it. Furthermore the memory or recollection of one's personal sensations demands culture (training), as it is only culture which can generate in us and develop self-absorption. To the development of this quality, attention — centred on one's sensations and their further evolution — must be added. In general, we remember well only that which our attention has been called. Attention, thus, is the first

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\* Translated from the Russian by H. P. B.

attribute of memory, although neither attention nor memory is always conscious; yet the former is rarely otherwise. On the other hand, memory — the special or technical memory — frequently acts quite unconsciously in us. We remember a good many things and often pay great attention to them (involuntarily and unawares to ourselves). When suddenly recalling certain things, how very often a genuine feeling of surprise arises in us that we have preserved them in our memory!

It is extremely difficult to realize how certain sensations and recollections, not only of past events in general, but even the minute feelings which we experienced during long bygone events — how they can remain stored in our brain, as they do, almost for a lifetime! The brain, like all our other organs, is subject to a constant change of substance, the particles of its tissues being steadily replaced by new ones. We must suppose that during the process of this change of one substance into another, the old atoms impart to the new ones the same vibrations that moved them, when experiencing various impressions connected with the past. Thus, the plastic soft brain-stuff of the child, during the process of its solidification and changes of its physical properties, continues to retain the imprints of its earliest sensations and impressions, thence to pass them on to our consciousness; and this it does still more vividly and clearly in our old age than during our manhood. Does not this speak rather in favour of a theory of mine (rather a mystical one I confess), that the atomic or molecular oscillations (which it is absolutely necessary to postulate in sensations) take place, not in the visible and ever-changing cells of the brain tissues alone, but also in something else besides; in a more subtle, ethereal element, which interpenetrating the atoms, passes through them, and is impervious to all the organic changes?<sup>1</sup>

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<sup>1</sup>This is purely occult teaching. Our "memory" is but a general agent, and its "tablets," with their indelible impressions, but a figure of speech: the "brain-tablets" serve only as an *upadhi* or a *vahan* (basis, or vehicle) for reflecting at a given moment the memory of one or another thing. The records of past events, of every minutest action, and passing thoughts, in fact, are really impressed on the imperishable waves of the ASTRAL LIGHT, *around us* and everywhere, not in the brain alone; and these mental picture images and sounds pass from these waves *via the consciousness of the personal Ego* Mind (the lower *Manas*) whose grosser essence is astral, into the "cerebral reflectors," so to say, of our brain, whence they are delivered by the psychic to the *sensuous* consciousness. This at every moment of the day, and even during sleep. See "Psychic and Noetic Action," in *Lucifer*, November 1890, pp. 181 and 182.—[TRANSL.]

Very remarkable, also, are the unconscious sensations, which may, or may not, remain latent in our memory. All our inner life consists of incessant sensations — whether conscious or unconscious; of feelings ever acting upon and agitating us, brought from without, and generated within. From the beginning of our being to the end of our life, our organs and tissues bring to, and retain in us, a large mass of such sensations, which, in their turn, receive their impressions, some from the external world, others from their own innermost being. We do not feel our organs. When looking at an object, we do not think of our eye. No one during his normal state knows anything of his liver, nor even of his ever-beating heart. But there is not an organ that fails to furnish with its special contingent of sensations the general organism it belongs to, and which is composed of these organs. Not one of these, as a part of the whole, can avoid incessantly notifying the latter of its presence. It is, then, this endless series of sensations from within and from without — regulated, no doubt, in a certain way, and therefore, rather a collectivity of sensations — which is our “I” during our earthly lifetime. What is, or would be, that “I” separated from this collectivity of feelings, is something which no one could represent to himself. But there is no reason why he should refuse to admit the possibility of the existence of a *sentient Principle*, yet experiencing none of *our* sensations. Thus, while one “I” is based on experiment and observation, the other has to be accepted on logic, and the third may be postulated on faith.<sup>2</sup> The Cartesian *cogito, ergo sum*, might be replaced by the more correct words: *sentio, ergo sum*, as the sentence “I feel my ‘I’” may be uttered without any thinking. The feeling — “I am,” “I exist,” is not the product of the action of a thought, but that of a sensation, the result of a feeling, not of an idea. True, the infant when drawing its first breath, upon entering the world, does not formulate the words “I exist,” though unquestionably, when drawing breath for the first time, it experiences (unconsciously) something entirely new to it. Nor, again, is the conscious feeling of existence which develops gradually in a child the product of thought, any more than is the other. It is simply only a more regulated, and a firmer sensation brought to him by his organs from

<sup>2</sup> “Faith” is but the misapplication of an *inner* intuition. The latter shows to us untrivially a general truth, in this, or that, universal proposition, which the former proceeds to objectivise and disfigure, according to the canons of our objective plane. Intuition is divine, but faith is human.—[TRANSL.]

the outside world and from within himself.

The Cartesian "I," due to reasoning, is quite another affair. Nevertheless, and long before we pronounce the suggestive words "I," and "I am," we have the time of reaching and realizing through our sensations and mental representations (not due to thought, anyhow) our self-sentiency, and of manifesting it. Thus, the conscience of our "I" comes to us unconsciously, and we do not reach it through a thinking process. For, the conscience of existence is not the prerogative of human nature alone, but we share it in common with the whole animated world. How could an animal defend itself, seek for its food, and struggle for life, had it not within itself the consciousness of its individuality? But the full comprehension of one's own "I" or personality, the *sum*, in short, or the "I am," can, of course, manifest only in a being like man, *i.e.*, in one endowed with speech and the faculty of uttering mentally syllabic sounds, and of combining these same words, mentally, again. These two faculties and thought are the same thing. Without a "word," there can be no thought; without a thought—no "word." Sensation and representation are transformed in our brain into a thought or an idea, only through the syllabic sounds of words. There is no need that the faculty of arranging words out of sensations should absolutely go hand in hand with the faculty of speech, *i.e.*, of pronouncing words. A deaf and dumb person thinks in his own way and can understand others, though deprived of the faculty of uttering words.<sup>3</sup> He replaces them in his head by signs, akin to syllabic sounds; and the sensation necessary to stimulate this faculty into activity is furnished him, not of course by the organ of hearing, but by that of sight and other organs. For, besides the organs of sensation—in both animal and man—not only the consciousness of individual existence, but also the sensation of the agreeable and the disagreeable, the affections and passions, are stimulated by all the other organs.<sup>4</sup> The collectivity (*ensemble*) of sensations, furnished to us by all our organs (both those which do *not*, and those that *do* communicate with the outward world, with the *non-I*<sup>5</sup>), is that

<sup>3</sup> We are not quite sure what Professor Pirogoff meant here by "word." It must be in a mystical sense.—[TRANSL.]

<sup>4</sup> See "Psychic and Noetic Action," Part II, in *Lucifer*, November 1890.

<sup>5</sup> Eastern Philosophy—occult or exoteric—does not admit of an "I" separate from the Universe, objective or subjective, material or spiritual—otherwise than as a temporary illusion during the cycle of our incarnations. It is this regrettable *illusion*, the

which we call existence, the gist of which, as of everything else in this world, is unknown to us.

We find the above very graphically expressed in the books of old anatomists:

“Cor ardet, loquitur pulmo. fel promovet ira,  
Splen rudere facit, cogit amare jecur.”

In our day, when observations are proving that the actions of our organs of sense, especially those of the eye, can be explained in no other way than by accepting unconscious (instinctual) cerebration, it is no longer a matter of doubt that we attain to a fully conscious, *grammatical* “I am,” only through a long process of unconscious cerebration preceding the latter. But even this fully conscious action of thought has its unconscious logic, which demands absolutely and fatally that we should think in such, and not in any other way, with moreover, and fortunately for us, a full inner conviction that our thought enjoys freedom. But in fact, it is absolutely free only in lunatics; and even in them this freedom—in other words the cerebral jumble—is most probably dependent on various abnormal sensations of personal existence, generated by the disease of organs.<sup>6</sup>

But an attempt to convince oneself and others that our thought and will are indeed never free, is also a kind of insanity, in its way.

There is nothing to be done against the reality of sensations. If we are all hallucinated, then hallucination can no longer exist for us: but who, in this case, can show us that we are self-deceiving ourselves? There might be a possibility of proving it, if there were only one organ of sense in us hallucinated, for then all the other organs could correct the mistake. But what can be done when all our sensations, in every one of us, lead us to the conviction that our thoughts and our will are free, and when all the foundations of life have already been shaped on this idea? To stubbornly persist in

“heresy of separateness” or personality, the idea that our “I” is distinct in eternity from the Universal Ego, that has to be conquered and destroyed as the root of selfishness and all evil, before we can get rid of rebirths and reach Nirvana.—[TRANSL.]

<sup>6</sup> Lunacy, or *loss of mind*, as it is very suggestively called, is explained in Occultism as being primarily due to the paralysis of the higher functions in *Kama-Manas*, the physical mind—and, in cases of incurable insanity, to the reunion of the superior portion of the lower with the Higher Divine Ego, and the destruction, in consequence, of *Antasvarana*, the medium of communication, an event which leaves alive in man only his animal portion, whose Kamic mind lives henceforward on the astral plane.—[TRANSL.]

convincing oneself and others of the contrary, might, in this case, lead the persuading sage to allow his own thought and will so much freedom as to make him quite fit and ready for a lunatic asylum himself. It is only with abnormal sensations that we are able — and even that with great difficulty — to struggle and hold our own; with regard to our normal sensations, however meaningless they may appear to us, the least struggle may become fatal.

Of late there have appeared among our young society men, those who will not hear of “enslaving their thought,” even so far as to make them admit that two and two make four. “My thought is free,” they declare. “If I choose to, I will accept such or another mathematical axiom; if I do not choose to do so — there it goes!” and so on. The idea that an unbridled licence of thought and will is a terrible disease, from the development of which every man, who would not end by suicide or folly, has to guard himself, seems to have never so much as entered the head of these gentlemen. Every one of us must be free enough to choose for himself such or another view of the Universe, but having once chosen a concept, he has to adhere to it; at any rate until he has found a better one to replace it with.

The establishment of a certain *modus vivendi* is necessary, not only for the harmonious union of families, societies and nations, but likewise for peaceful union with oneself; and this can be achieved only through a certain and more or less well-defined world-concept.

I do not believe that any thinking man has ever succeeded in allowing himself to be guided throughout his whole life by one and the same conception; but I feel certain that all our intellectual life is finally summed up by the working out — if it were only for one’s daily use — of some final concept of life, of the Universe, and of self. It is true that a constant work of this kind is in the way of the establishment of a *status quo*. Nevertheless, it stretches without a break, like a red thread throughout the whole bundle of existence, and never ceases to guide, and more or less to rule, over all our actions. Of course doubts and wavering are unavoidable during such a “working out”; but they are by far less troublesome than those which weigh down the man who believes that stopping at something definite means the breaking of the freedom of thought and will.

In the present examination of my life I will describe the several theories on the Universe and Man that I had accepted at differen

periods of my existence, holding to them for a greater or a shorter time; and I hope also to elucidate to myself why I have accepted them. For the present, however, I must try to work out for myself the views on which I have, as I believe, finally settled. I have to analyse that portion of my present ideas, which relates to my actual concepts on the foundations of our being.

I can no longer settle my thought on the ever restless and eternally living atoms of space. My mind falls flat, and finds itself in a condition from which there is no issue whatever in either of these two cases: (a) whenever it attempts to conceive the world-atoms as infinitely divisible and formless; or (b) as indivisible and having a certain form. The particle of matter; the infinitely divisible, the moving and the formless, self-becoming, owing to chance alone; conditioned or limited, quiescent and now having form — all this appears so incongruous to my mind that I am unable to accept the hypothesis.<sup>7</sup> Nor can my thought linger long on atoms fractioned into granules, pellets, mathematical points<sup>8</sup> and what not else. If the Universe is literally filled with impermeable atoms — meaning by impermeable that they have preserved the chief property of substance — and that they have, meanwhile, to be in incessant motion, where then, in what (space) and how, does this motion take place? My weak intellect while performing its analysis of substance, dividing and decomposing its atoms (particles) is unable to rest on them. It passes on finally, insensibly and involuntarily, to something else, having all the negative properties of matter. My mental analysis brings me fatally to the necessity of accepting outside these atoms something permeable and interpenetrating everything and everywhere, indivisible, formless, ever in motion, and by these very properties imparting, moving, accumulating, and scattering the atoms; shaping thereby the forms of substance and penetrating into them and through them, assuming (nestling, so to say, in them), if even

<sup>7</sup> Occult philosophy teaches that atoms, so called, are not of this earth but belong to quite a different plane, both of matter and consciousness. But, *vide infra* note.— [TRANSL.]

<sup>8</sup> The atomic theory is on a par only with the undulatory theory of light, which necessitates the material agency of Ether. Hence, we are told by the physicists that the hypothetical agent called the ether of space is both elastic, “of extreme tenuity and absolutely imponderable.” Nevertheless this agent is made to perform functions which, if it has to remain the transmitter of light, would make it endowed to the highest degree with the properties of an *absolutely hard body*. This is *exact*, mathematical science.— [TRANSL.]

only temporarily, this or another aspect, according to which form of matter it is penetrating.<sup>9</sup>

Carrying my analysis of the organic substances and of myself further, I involuntarily put myself the question: whence this faculty of the organic world to sense and to perceive its existence? Its fundamental atoms, however I may represent them to myself, will nevertheless ever remain for me infinitely divisible, impermeable, and so forth, *i.e.*, having such properties as are unable to explain to me their faculty of sensing and being conscious of themselves. It is evidently necessary to allow that, from ages upon ages innumerable, there have existed atoms endowed with these faculties, which, through their accumulation into one whole, formed sentient and conscious organisms. My mind does not accept the idea that the mere grouping of atoms into certain forms (*e.g.*, the cerebral cells) could make them *eo ipso* capable of sensing, desiring and conceiving, unless the faculty of sensing and consciousness were already *innate* in such units.<sup>10</sup>

It is this principle or "Beginning," this element of feeling, of will and consciousness, the most fundamental element of *being* — a principle, without which the Universe would have no existence for us — it is this, which my mental analysis is looking for beyond the limits of atoms. And it searches for it in *that*, which it recognizes through necessity as existing outside of the particles of matter, and having all the negative faculties — *i.e.*, contrary to those of the molecules — and without which even the positive faculties of matter would remain non-existing for us.

This abstract creation of mental analysis — as abstract as are the atoms themselves — based on the natural faculty of the mind to carry its functions outside itself, must likewise contain in itself the fundamental and negative property of the substantial particles (or atoms) — an independent principle of life with its chief attribute: the capacity for sensing and self-consciousness, only of course different from that capacity in us mortals.

I conceive — no, it is not a conception, but a vision — and this

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<sup>9</sup> If we understand correctly this "something permeable and interpenetrating" all and everywhere, it is *Akasa*, whose lowest form is the Ether of Space, the latter, however, being considerably different from the "hypothetical agent" or *medium* of Science.— [TRANSL.]

<sup>10</sup> Precisely; and this is the chief argument of Theosophy. The chasm between mind and matter is an impassable one, as Mr. Tyndall and all other Agnostics and Materialists are bound to admit. No theory of evolution or "heredity" will ever cover or explain the mystery.— [TRANSL.]

vision represents to me a limitless, incessantly rolling and waving ocean of life, formless, containing in itself the whole Universe, penetrating all its atoms, continually grouping them, then decomposing their combinations and aggregates, and adjusting them to the various objects of being.<sup>11</sup>

In whichever series of my limited mental representations I may class this Fountain Head of sensation and self-sentient life — to that of Forces, or of the infinitely attenuated substances — it will still represent to me something entirely independent and distinct from that matter, which is known to us through its sensuous properties, *i.e.*, pertaining to sensuous investigations and observations. I have no other means of investigating this source of sensations and of my conscious "Being," save that capacity of sensing received by me from that same source. And too we can only then investigate and *know* anything fully, when we find ourselves higher than, and superior to, the object to be known. But the property of our mind, to search for aim and design, cannot fail to perceive such a designment in the phenomena of life. There is nothing rational and continuous thought out, or discovered, by our intelligence that is not to be found, cut and dry, so to speak, in the Universe that surrounds us. It is useless to say that our organism is a machine; quite the opposite, for every machine ever invented by man is nothing but an impression taken from objects and apparatus, and various engines already existing in nature and in our organisms.

Organic nature is all the more striking to us, in that the beginning, or the source of life, has adjusted all its mechanical and chemical processes to the various aims and objects of existence. And if our mind cannot fail to find a design in the manifestations of life and a creative faculty in the various types according to definite forms, then that same mind can no more fail to perceive in this *itself* — *i.e.*, reason and intelligence. Thus our intellect has to accept of necessity an infinite and eternal Mind, which rules the Ocean of Life.

(To be continued)

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<sup>11</sup> The Occultists and Theosophists call it "the One Life," the triply manifested Deity or the three Logoi—the one pole of which is negative, the other positive—and the whole circumference and central point—universal mind and the atom. The latter are both abstractions, yet the only Reality.—[TRANSL.]

## THE INTERIOR REVOLUTION

MOST PEOPLE carry a heavy burden of fear, worry and anxiety, and little suspect that they need not carry such a load. Enveloped by affections and aversions, surcharged with personal thoughts, people fall prey to the notion that moral weaknesses as well as mental limitations are their natural and ineradicable heritage.

Misery of every kind can be dispelled by Clear Vision. If people could see that within themselves is strength, there would ensue a revolution in their lives. The changes wrought by political revolutions are, relatively speaking, illusory compared to the changes which accompany the Interior Revolution which takes place when a man sees the strength which is within him, instead of the limitations which surround him on every side.

Revolutions have produced gigantic changes, governmental and political, in the history of nations. Forms of government and methods of administration have changed, and in some cases the lot of masses of men and women has bettered—but only superficially, for evil continues to exist in the human blood, and fear and hatred chase the human bodies. There may be greater individual freedom and more widespread culture, but wickednesses and depravities of human character persist. Education and social amenities and activities may be more widespread, but human nature has not changed. Political legislation affects the outer environment, yet fails to touch the heart of man.

But turn from political revolutions to note the results of interior mystical revolutions. Take, for example, the revolution which took place in the five ascetics to whom the Buddha preached his first sermon. Or think of the humble fisher folk who heard Jesus preach. The history of mysticism is full of the lasting effects caused by Soul-revolution.

This Inner Conversion, genuine and real, is a mystical and psychological process which takes place in the consciousness of man and produces a permanent effect, beneficial to himself and inspiring to others.

This mystical conversion is very different from religious proselytism. Soul-conversion is an inner, proselytism an outer, thing. While the latter means a change of creed, that is, of beliefs, a going from one religion to another, the mystical conversion is a change in

the consciousness, bringing a different kind of life born of a new vision. The mystical inner conversion may be compared to the birth of an infant; in its mother's womb it has been living in the dark for nine months, and then it sees the light of earthly day. So also a man remains in the dark, within the circumscribing limits of narrow views, sectarian prejudices, orthodox religiosity, communal bias and nationalistic patriotism, until he is "born again."

All of these limitations do not necessarily mean that the persons afflicted with them are evil or altogether devoid of virtues. Many good men and women are sectarian and orthodox, narrow and illiberal, without recognizing that they are such — not because of, but in spite of their merits. But they are nevertheless a danger and a menace to the country in which they live, and are unconscious contributors to the sum total of hatred. Nationalistic patriots are war-mongers; social snobs increase class struggle; communalists play into the hands of the enemies of the nation; religiously orthodox sectarians generate and strengthen the forces of separateness which invariably result in evil.

In the India of today we require an inner conversion which will broaden our mental outlook; we want to get rid of every kind of limiting influence. If we love our caste better than our community, if we love our community better than our nation, if we love our nation better than the race of humanity, if we love our religion better than wisdom and Truth — then we are not Aryans, not Nobles; our way is other than noble.

The Soul is the Perceiver who can aid us to act correctly from hour to hour, for within the Soul are Knowledge-*Jnana* and Energy-*Virya*. But the Soul's power to perceive and to advise the consciousness so that right deeds may be done is put out of action by the feelings which envelop us. Millions of men and women live surrounded by a thick sphere built not only of personal vices, but also of sectarianisms and orthodoxies, political, social, religious. They look upon the world of affairs not with the Eye of the Soul which is sexless, creedless, raceless, but with the eyes of fear born of orthodoxies and of hatred born of sectarianisms. The Eye of the Soul reveals to us a unified Nature, a brotherhood of human beings; the world is like a blossoming garden in which different faiths give out their own fragrance, making a superb scent, not a jungle in which beasts prey upon small birds, who in their turn devour worms.

This vision of a universe, of the human kingdom as a brotherhood, dawns upon our consciousness through that inner conversion or interior revolution to which we have referred. To secure this vision we must break through the envelope of orthodoxies and sectarianisms. India gives us a most wonderful opportunity for broadening our outlook. Here we can learn directly from all religions, for followers of all great faiths live here; communities with different outlooks, and with customs and manners which differ from our own are our very neighbours; from the simplest-minded peasant to the most learned *pandit*, all human types surround us on every side. And this variety is not modernly made; we have here the most ancient of cultures, and layer after layer of other periodic cultures is available. What a wealth is ours and what poor use we make of it! Let us set about acquiring the points of view of communities, castes and religions other than our own.

To do this we need to cultivate not merely acquaintance with scriptural texts and other books, but also living friendships with men and women of all creeds and classes. The cultivation of real friendships will help our country, but these friendships must not be rooted in sense-actions or social functions alone. A deeper stratum of consciousness should be touched. To effect this we should begin to let go our religious sectarianism, our social bias, our communal specialities. "The Soul of things is sweet" — not the sense objects. Not merely over cups of tea are friendships unfolded; we must offer to our friend the chalice of our own Soul-culture and be prepared to receive the manna of his Spiritual experience.

Friendships of a spiritual nature mellow our minds and contribute graciously towards that Interior Revolution by which the Soul, as Perceiver, helps us to act without fear, nay more, to act from the basis of love. This Inner Conversion stops the agitation of the solar plexus, the seat of personal feelings and emotions; it opens the heart whose every throb radiates the love born of understanding and the peace born of Soul-confidence.

For the real Indian patriot who cannot but be the lover of the human race, this Inner Conversion is of the utmost importance. The strength which is of the Soul, the energy of love which comes of the Soul's knowledge, these raise us above the worries and anxieties, the fears and suspicions, not only of our personal lives, but also of our communal and national lives. How inspiring are the

words of H. P. Blavatsky read by the light of what is said above:

We live in an atmosphere of gloom and despair... because our eyes are downcast and rivetted to the earth, with all its physical and grossly material manifestations. If instead of that, man, proceeding on his life-journey, looked — not heavenward, which is but a figures of speech — but *within himself*, and centred his point of observation on the *inner man*, he would soon escape from the coils of the great serpent of illusion.

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TO MAN, the world is a mirror to see the Self, and is hence the subject of his study. The scientist studies it by observation, while the philosopher does it by contemplation, and gets to know the nature of the Self. The man first observes the world around him, then recognizes the relation between the sensations and the sense objects, and forms concepts by correspondences (*sankalpa*) and differentiation (*vikalpa*) and thus develops his faculties by analytical thinking. He separates himself from his senses, and listens to the teachings of scriptures (*sravanam*), through the Acharyas, regarding the nature of the Self. He then studies these truths and ponders over them by cogitation (*mananam*) and when by mental abstraction and profound contemplation (*nididhyasa*) he grasps the abstract truths through his penetrative intellect, he becomes convinced of the highest truth, the one reality. Even then the scripture says to him "*Atma (Paramatma)* is not attainable by the study of the Vedas, nor by keen intellect, etc.; to reach Ishwara there must be the quenchless thirst for Him." Now Ishwara is *Sabda-Brahman*, the Word-manifest, the Nameless Name. He is transcendental (*nirguna*) but out of pure compassion for us and for the purpose of helping humanity, takes a human form. So, when after study and deep thinking, the devotee begins to concentrate his mind and fixes it on the image, he goes "from the circumference to the centre" so to say. His centre of gravity is slowly shifted from the head to the heart which now flows towards Bhagawan, as a stream of oil, continuous and unbroken. For, Sri Krishna says in the sixth discourse that when the senses become insensitive, and the mind is serene and quiet, the *antahkarana* which is the bridge between the lower mind (head) and the higher mind (heart) becomes purified, *atman* is seen which is the supreme intelligence (*chaitanya*) and the all-resplendent Light of Ishwara.

—PANDIT BHAVANI SHANKAR

## USING ALL OPPORTUNITIES

“OPPORTUNITIES” is a word of promise. When we hear it, we instinctively look forward. Mr. Judge, wise man, would have us also look about us, noting what is nearest and most in need of our attention. For opportunities are to be *used*. Why else present themselves to any of us? The pity is that our eyes too often are “holden” (to use an old Biblical word meaning simply that we do not see), or else we are absorbed in some personal concern, or are short of time, or merely indifferent. So the opportunity vanishes into the past unused, and someone or something may be the worse for that. So, almost certainly, may we ourselves. Sooner or later we may feel the bitter pangs of regret.

“We have to watch ourselves,” says Mr. Judge, “so as to make of each a centre from which, in our measure, may flow out the potentialities for good that from the Adept come in large and affluent streams.”<sup>1</sup> The words to note here are “in our measure”; it is a warning to us not to ignore the humblest opportunity to be of help and service in whatever need presents itself, for that particular opportunity may never come our way again in our present life.

To begin on a personal level—Mr. Judge draws attention to “the need of mental discipline in the way of compelling yourself to serious reading and thinking, even though for a short time each day. If persisted in, this will gradually change the mental action, just as one can alter the taste for different sorts of food.”<sup>2</sup>

Here is good advice. Those who have the opportunity for such reading should not neglect it, and would do well to absorb as much as they can of Mr. Judge’s own writing, making it an integral part of their inner life, to be drawn upon in time of need, their own or another’s. “Compelling” is unlikely to be needed for long; it will become a case of seeking the aid of an invaluable friend in any time of uncertainty or difficulty, and few of us need compulsion to do *that*. All unconsciously Mr. Judge, whose opinion of himself was ever humble, points to the results of such an association in one of his well-named *Letters That Have Helped Me*. “It is true,” he writes, “that a man cannot force himself at once into a new will and into a new belief, but by thinking much on the same thing he

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<sup>1</sup> *Letters That Have Helped Me*, Indian ed., p. 75.

<sup>2</sup> *Ibid.*, p. 127.

soon gets a new will and a new belief, and from it will come strength and also light. Try this plan.”<sup>3</sup>

Where our reading and study are concerned we are able to make our own opportunities, but many others can come in a guise in which we may fail to recognize them. Some, in fact, when first met with, can appear to be just the opposite — hindrances. And it is in the overcoming of these that we discover what they really are and how strangely often they are exactly what we need, though, till they confront us, we have been wholly unaware of it.

Opportunities are, of course, of many sorts, and in this article we are naturally discounting the worldly ones, thinking rather of those that affect us as students of Theosophy, two of whom, in Mr. Judge’s day, were obviously regretting the lack of opportunities to assist in the work of the Movement.

“At present,” he writes to one, “your test and your trial are in the great enthusiasm you have with but little vent. By standing this, it will do you good; but, using all opportunity for others in your present circumstances, you will take all that Nature offers and she will, later on, offer you more and better chances if you are fit — not otherwise. In regard to the Movement, you may be sure that it will be taken care of if the members do their part.”<sup>4</sup>

Equally, to the other, he gives encouragement. “Do your best and you will have all the opportunities you can manage, and all the experience you require”;<sup>5</sup> while a third he bids “rejoice in the position in which you now are, because there is your great opportunity, because the Law and Nature always provide the greatest opportunity and bestow on us the greatest *blessings* we are capable of receiving.”<sup>6</sup>

Opportunities are vital to any new Movement, such as the Theosophical Movement was in Mr. Judge’s lifetime. They may be likened to successive waves that carry it forward, and sometimes the age seems auspicious in this way, then, again, at other times, the reverse. Mr. Judge must have been happy to assure one inquirer that “opportunities for producing permanent effects for good, in themselves and in the world as a whole, are given to Theosophists at the present time, which they may never have again if these are scattered.”<sup>7</sup>

<sup>3</sup> *Ibid.*, p. 128.

<sup>4</sup> *Letters That Have Helped Me*, American ed., p. 172.

<sup>5</sup> *Ibid.*, p. 179.

<sup>6</sup> *Ibid.*, p. 170.

<sup>7</sup> *Letters That Have Helped Me*, Indian ed., p. 104.

Some other helper, whether aware of this or not, had evidently been active at the same auspicious hour, and we can well imagine how Mr. Judge's words of commendation and encouragement would be prized. "In taking advantage of an opportunity to introduce Theosophy into the secular press you are doing exactly the work which is so invaluable to the Society, and which I so constantly urge upon our members.... You have my very hearty approval of and encouragement in your work, and I am very sure that that work will not be without fruit."<sup>8</sup>

It is good to read of these bygone opportunities, seized and used so that the Movement grew and now is widespread in the world today. We, individually, can hardly hope to find similar ones, but we can respond to such as present themselves to us by thinking and acting as those should who have had the teachings of Theosophy available to them throughout the years. We all have the opportunity for maintaining what Mr. Judge calls "vigilance over our thoughts," so that from each of us, "in our measure, may flow out potentialities for good."<sup>9</sup> Opportunities also to do all the duties that Karma has given us, and above all to try to "spread the knowledge of the laws of Karma and Reincarnation and of a belief in the absolute spiritual unity of all beings."<sup>10</sup> For such endeavour Mr. Judge gives a weighty reason. "As each student *lives* a better life and by his example imprints upon the astral light the picture of a higher aspiration acted in the world, he thus aids souls of advanced development to descend from other spheres where the cycles are so dark that they can no longer stay there."<sup>11</sup>

Of one opportunity it is hoped that all students of Theosophy have already availed themselves, namely, the acquisition of Mr. Judge's writings, alike in book form and pamphlets. They will find amongst them "An Epoch-Making Letter" signed "Fraternally yours William Q. Judge," written while he was President of the Theosophical Society in America, and directed to "The European Section of the Theosophical Society," wherein they will read as follows: "Let us then press forward together in the great work of the real Theosophical Movement which is aided by working organizations, but is above them all. Together we can devise more and better ways for spreading the light of truth through all the earth. Mutually assisting and

<sup>8</sup> *Ibid.*, p. 117.

<sup>9</sup> *Ibid.*, p. 75.

<sup>10</sup> *Vernal Blooms*, p. 122.

<sup>11</sup> *Ibid.*, p. 123.

encouraging one another, we may learn how to put Theosophy into practice so as to be able to teach and enforce it by example before others. We will then each and all be members of that Universal Lodge of Free and Independent Theosophists which embraces every friend of the human race."<sup>12</sup>

Do not these words offer us our greatest opportunity?

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THE THREE PERIODS — the Present, the Past, and the Future — are in the esoteric philosophy a compound time; for the three are a composite number only in relation to the phenomenal plane, but in the realm of noumena have no abstract validity. As said in the Scriptures: "The Past time is the Present time, as also the Future, which, though it has not come into existence, still is," according to a precept in the Prasanga Madhyamika teaching, whose dogmas have been known ever since it broke away from the purely esoteric schools. Our ideas, in short, on duration and time are all derived from our sensations according to the laws of Association. Inextricably bound up with the relativity of human knowledge, they nevertheless can have no existence except in the experience of the individual ego, and perish when its evolutionary march dispels the Maya of phenomenal existence. What is Time, for instance, but the panoramic succession of our states of consciousness? In the words of a Master, "I feel irritated at having to use these three clumsy words — Past, Present, and Future — miserable concepts of the objective phases of the subjective whole, they are about as ill-adapted for the purpose as an axe for fine carving."

—*The Secret Doctrine*, I. 43-44

<sup>12</sup> *Ibid.*, p. 257.

# MEDIUMSHIP AND ABNORMAL PSYCHISM

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THE THEOSOPHICAL SOCIETY has perhaps no more important mission during this closing cycle and the first decades of the coming century than in relation to that Psychic Babel, Modern Spiritualism. H.P.B. was from the first clear and pronounced in regard to the facts and phenomena involved, and their danger and true interpretation. Instead of listening to reason or sound philosophy with a dispassionate desire for the simple truth, leading Spiritualists have from the first denied, denounced, ridiculed and derided H.P.B. and all other interpretations than their own of these "dealings with the dead." It was long ago predicted by "Those who know," that America would again become the home of Black Magic. The remains of the lost Atlantis and the Karmic inheritance of the Western Continent with its old Astral Images favour such a development, for — "That which hath been is that which shall be, and there is no new thing under the heavens." Had Spiritualists as a class been ready to listen to reason and to weigh evidences, such a development along the Left-hand Path as is now in progress and is fostered by them might have been greatly retarded if not finally prevented; now it is inevitable, and the T.S. as an organization and its members as individuals have the knowledge to enable them to apprehend and meet the danger; not by denunciation or personal attack, but by actual knowledge and dispassionate warning and explanations.

And here tact and wise discernment are absolutely essential; the mission of the T.S. in this important regard is to be effective and beneficent. That the Spiritualists have sensed this innate antagonism is evident from the first, and this fact satisfactorily explains their hostility and bitterness toward H.P.B. and the Theosophical Movement. There could, from the first, be no compromise and now it would seem that reconciliation is almost hopeless if not impossible.

It is, therefore, of very great importance to keep the lines of work and of interpretation clear and untangled. Hatha-Yoga practice among Theosophists has been all along discouraged and dangers pointed out, and Mediumship in any form is the most dangerous form of Hatha-Yoga. Far more than any "postures" or physical practice does it tend to demoralization and ruin. Hatha-Yoga *m*

result in nothing worse than blindness, consumption, or insanity, though Black Magicians may also result. But in the obsessions of "Controls" in case of the average medium, usually weak both in body and mind, the direst calamity awaits his or her ignorance and folly. Few, if any, will develop into Black Magicians during the present incarnation. They have by no means the *strength* for that, but untold calamity and unimagined suffering are sure to follow them.

While, therefore, the Spiritualists are building "Colleges" — insignificant as they may be so far — for the development of mediumship, and in every way urging on a hot-house growth of psychic faculty and phenomena, it is for the Theosophists to stand dispassionately and unflinchingly and squarely against all such forced development, and all perversions of psychic gifts when appearing spontaneously.

In order to do this he *must study The Secret Doctrine*, and fit himself to give rational explanations of all such phenomena, and know *why* they are so dangerous. Unfortunately there are members of the T.S. who have dabbled in these unwholesome realms, and who find it difficult to rid themselves of the pernicious influence. It is the worst form of Kamic saturation, and by opening the floodgates of desire, even unconsciously, exposes the individual to unseen dangers and almost certain demoralization. It is, again, unfortunate that these are not the more intelligent and better-read of the T.S. members, though hitherto they may have led moral and altruistic lives. If they had carefully read and apprehended *The Secret Doctrine* they would long ago have fled from this deadly blight as from a city of destruction. To warn and assist these, no less than to point out the necessity to all of exact knowledge and of persistent and judicious action along these lines, is the object of the present paper.

1st. Avoid mediumship in every form, and allow neither curiosity nor self-interest to bribe your better judgment. Study and investigate all things, in order that you may know and understand, but do not encourage that in others which you deem hurtful to yourselves.

2nd. Do not denounce "Spiritualism" or ridicule "Spiritualists," but on all suitable occasions in a quiet, dispassionate manner show the dangers of *Mediumship* in any and every form; and, in order to do this, you must learn thoroughly the septenary constitution of man, what actually occurs at

“death,” and the Kamaloka and Devachanic states. This can be found fully explained in *The Key to Theosophy* and *The Secret Doctrine*, and abundantly illustrated and explained in the general literature of the Society.

Remember the object is not to antagonize and denounce, but to explain and help, and so in time to disseminate knowledge and create public sentiment as to protect the natural psychic even from himself.

—HARIJ

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THE SITUATION which the European mystic does not realize is this: The Eastern occult philosophy is the great block of solid truth from which the quaint, exoteric mysticism of the outer world has been casually thrown off from time to time, in veiled and symbolical shapes. These hints and suggestions of mystic philosophy may be likened to the grains of gold in rivers, which early explorers used to think betokened somewhere in the mountains from which the rivers sprang, vast beds of the precious metal. The occult philosophy with which some people in India are privileged to be in contact, may be likened to the parent deposits. Students will be altogether on a wrong track as long as they check the statements of Eastern philosophy by reference to the teachings and conceptions of any other systems. In saying this we are not imitating the various religionists who claim that salvation can only be had within the pale of their own small church. We are not saying that Eastern philosophy is right and everybody else is wrong, but that Eastern philosophy is the main stream of knowledge concerning things spiritual and eternal, which has come down in an unbroken flood through all the life of the world. That is the demonstrable position which we, occultists of the Theosophical Society, have firmly taken up, and all archaeological and literary research in matters connected with the earliest religions and philosophies of historical ages helps to fortify it. The casual growths of mystic knowledge in this or that country and period may or may not be *faithful* reflections of the actual, central doctrines; but, whenever they seem to bear some resemblance to these, it may be safely conjectured that at least they are reflections, which owe what merit they possess to the original light from which they derive their own.

—*The Theosophist*, December 1881

## THE MAGNETISM OF LOVE

Men cannot all be Occultists, but they can all be Theosophists. Many who have never heard of the Society are Theosophists without knowing it themselves; for the essence of Theosophy is the perfect harmonizing of the divine with the human in man, the adjustment of his godlike qualities and aspirations, and their sway over the terrestrial or animal passions in him. Kindness, absence of every ill feeling or selfishness, charity, good-will to all beings, and perfect justice to others as to one's self, are its chief features. He who teaches Theosophy preaches the gospel of good-will; and the converse of this is true also—he who preaches the gospel of good-will, teaches Theosophy.

—H. P. BLAVATSKY

MUCH has been said and written about the moral crisis in our world, the universal feeling that all is not well with mankind on our planet Earth. The fact that so many people are conscious of those symptoms is a hopeful sign of the future. It is the sickness that cannot be diagnosed which defeats the physician, and as invisible, painless cancer, hidden deep in the body, is the most deadly of all evils.

In the past history of civilization, the inner sickness has so often been disguised by an outward appearance of health. Wars of conquest, revolutions, the developments of trade, economic prosperity, etc., have all been regarded by the majority of mankind as being, in their varying degrees, worthy and splendid achievements. When the symptoms of illness came too near the surface, as, to name but a single example, in the last years of Louis XVI, the attempt to cure it was made by a change of evil. For oppression and starvation of the poor, was substituted the murder of the aristocrat; and, because the poor were in a numerical majority, there was a momentary relief from pain, until the abscess began to re-form and suppurate again in another part of the body.

In the prevailing religions, also, the outward appearance of health has deceived mankind into the fond belief that all was right with the world. On the surface all seemed well, but the almost invisible growth of insincerity was slowly paralysing their vitality. For example, Jesus preached simplicity of personal life, but the Cathedrals raised to his honour were devoted to display; his priests dressed in elaborate and costly robes read aloud to the congregation the command to the disciples: "...provide neither two coats." A similar

phenomenon can be observed in other religions.

The prescriptions offered by our economists and politicians are nothing but temporary palliatives for the world-sickness. They cannot prevent the recurrence of the radical disease.

Let us therefore come to the only cure. It is well known and there is none better. It has found expression in the mouths of all the Adept-Teachers since the dawn of the present cycle of world-history, as a legacy of the Wisdom-Religion which antedates the Vedas themselves. All the Sages and Mystics have been living exemplars of their own primary article of Faith. And none but the blindest of self-seekers doubts the efficacy of this simple cure for all the evils of the world. In its direct and most comprehensible form, it may be stated in the form of the commandment: "Thou shalt love thy neighbour as thyself."

Now, although it is not difficult to realize why this commandment is honoured only in the letter by the churches, mosques and temples, how are we to account for the failure in the case of so many professing Theosophists? For, however regrettable the fact, it must be confessed that the failure is often in evidence. In some cases it seems that the acceptance of that first principle of Universal Brotherhood has become perfunctory, giving way to a self-centred interest in self-development, to the desire for the exhibition of occult learning, and so to the prestige that may be won as "a teacher of the mysteries." In other cases, and these are in a majority, the profession goes no deeper than lip-service. Those who will not go to personal inconvenience, or it may be expense, to serve the needs of a neighbour, can have no realization whatever of the true intention and meaning of Universal Compassion.

What that intention is, may best be illustrated by considering the meaning of love. Those who cheerfully subscribe to the article of the need for Universal Brotherhood must begin by asking themselves whether there is, in fact, any one human being whom they love in the deepest and truest sense of the word. Is there anyone for whom they would gladly sacrifice their own happiness without any desire for reward, or even for acknowledgment; anyone whose success is dearer than their own; anyone whom they would not judge by their own personal standards of conduct or belief? For, unless there be such loved ones in our own circle of relations and friends, we are not yet in sight of the path that leads to the portal of

Divine Wisdom. "Love with an object" is not a Theosophical pursuit. Love without any thought of response, or reward, or of recompense is the first step for the man of the world; he must begin and learn to distinguish between them: the former is fascination; the latter, sympathy.

In *The Voice of the Silence* we find a few brief instructions for finding the Real Path, whose first step is Love without an object. The primary injunction, in developing and practising it, is — let not the senses make a playground of the mind. How simple a warning that appears to be; how immensely difficult to follow! For, in this connection the word "senses" implies more than those solely concerned with the indulgence of carnal appetites. Lust, greed and indolence may find no place in the thought, and yet the mind may be the playground of desires essentially worldly and self-seeking — that world may be the occult world, and that seeking the mystic quest. We read further that it is necessary to "part the body from the mind, to dissipate the shadow, and to live in the Eternal" — in other words, to realize the true Self, recognize the illusion of matter, and penetrate beyond it to a sight of the eternal reality. But they also who are described as "Buddhas of selfishness" act thus.

However, by even a little practice of Love without an object we have passed the limitations of the overwhelming majority of mankind. This preliminary step is formidable, but has to be taken by the earnest aspirant who desires to practise self-discipline, so that he may not only win emancipation from embodied existence but also develop the power to renounce it.

If such ambition be too high in our stage of development, it is an ideal that before all others should remain ever present in the mind — the Ideal of Renunciation as contrasted with that of Emancipation. Keeping then that high ambition always before us as the goal to which we must presently attain if we would retain conscious immortality, we must begin on the lower slopes of the long ascent, by cultivating a greater moderation and gentleness towards mankind as a whole. It serves no good purpose to hate what we regard as evil. Hate, which has its origin in self-love, invariably begets hate in others. We hate because our *amour-propre* is disturbed. It may be by a person whose conversation and acts are at variance with our most cherished principles of thought and conduct. It may be by a foreign nation which has ideals and traditions different from

our own. Or it may be by the creed of another religious community, a creed to which we cannot subscribe. But in every case, the genesis of our distaste lies in our revolt against disturbance.

It is not the true Self, the Immortal Principle that is disturbed. There are times when, however faintly, we can feel the reproach of an inner protest against our anger. The self that is offended is the personality we develop for ourselves throughout life. It derives from our heredity and training by the fostering of inborn tendencies, many of them emerging from bodily appetites, others not less delusive, from intellectual tastes and abilities. And, from the balance of these tendencies (almost invariably contradictory in some respects, one set or the other in the ascendant, according to the strength or weakness of the controlling will) we develop the personality we believe to be representative of our real Ego. Personality is an ephemeral thing. After death, it will slowly disintegrate, but it is that self, and that alone, which is responsible for the foolish pride that cannot brook contradictions.

Wherefore, in this present condition in which the world finds itself, it is the duty of all those who know these truths to pursue whole-heartedly their search for the path that leads to the flood-gate of the Heart. By doing that, they will serve not only their own eternal welfare, but the good of mankind as a whole. We may begin by learning the inner meaning of love, free from any trace of self-seeking, for another human being, husband, wife, child or friend. From that we may come to feel a greater tolerance for all the world of men. But it is not until, by these means, we have come to realize the true Self that we can exercise that universal Compassion which is the Caste-Mark of the true Mahatma.

The magnetism of pure love is the originator of every created thing, and a man, free from worldly incentives and sensuality, may cure the most "incurable" diseases.

And now is the time to begin that great work of cure.

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If you have knowledge, let others light their candles at it.

—MARGARET FULLER

## IN THE LIGHT OF THEOSOPHY

Fashions change. Faiths decline. So it is happening in the case of Freudian psychiatry. Psychoanalysis, symbolized by the couch, after having been so much a part of Western civilization for the better part of the century, has been pronounced "impractical, a failure, an embarrassment," and is on the way out.

Psychoanalysis is based on three basic Freudian postulates: the influence of the unconscious on consciousness; the splitting of the mind by conflicts created, among other things, by "repression"; and the supposed importance of infantile sexuality. The method followed by psychoanalysis is called "free association" and in it the interpretation of dreams plays an important part.

Though Freud discovered a number of truths (new only to *non-Theosophists*) in regard to the workings of the Kamic principle, the interpretations which he and others placed on them led to a casting off of all moral restraint and self-control, and to a cramped view of life and morality. The popular books being written on psychoanalysis and Freud have grown critical of late, but it will take time to clean up the tendency of the human mind to justify its yieldings to unlimited and insatiable desires by the fallacious logic of the lower mind; a tendency which is the whole basis of Freudianism.

Walter Reich's article, reprinted from *Encounter* in the *Sunday Review* of *The Times of India* for September 27, deals with the ideological flux in which American psychiatry finds itself today:

The established professional approach — the environmentalist one, the one that has concerned itself almost exclusively with the influence of the external environment on development and behaviour, that has focused on individual psychology, on childhood, on the search for unconscious motivations, on psychoanalysis, on psychotherapy, on the primacy of feeling and meaning and growing, on Freud — is rapidly being abandoned. And a new approach — a biological one, centred on the brain, on neuro-chemistry, on pharmacology, on medications — is rapidly gaining adherents, not only among psychiatrists, but also in the press, among the public, and within a population of newly hopeful and expectant patients. . . .

The hopefulness that characterized American individualistic environmentalism, the optimism of its theoreticians, and the promises of its practitioners have, finally, brought it disrepute, some of it deserved. It was, really, silly for American psychiat-

rists to reject everything biological; and it was naive for them to believe that all ills, from neuroses to psychoses, from character disorders to medical disorders, and from individual psychology to political and social phenomena, were susceptible to psycho-analytic interventions. Perhaps some are; certainly some are not. But some American psychiatrists truly believed that they all were (a few still do); and for a long time the profession broadcast such ideas to a public that wanted to hear them and had the same optimism — indeed, acquired it from the same culture — and made psychiatry, or at least some psychiatrists, into its intellectual priests. Many in the profession enjoyed that role, were flattered by it, and fostered it even if their own belief in its truth and in its promise had flagged.

What has resulted, it now appears, is a kind of disintegration of American psychiatry into disparate, angry, and perplexed camps . . . .

The new biologism can be attributed, in some measure, to scientific findings. Evidence has emerged, in recent years, finally and clearly implicating biological factors that make certain persons vulnerable to the development of certain mental illnesses, such as manic-depressive psychosis and schizophrenia. The newer biological therapies have been shown to be more effective than purely psychological ones in their treatment.

In keeping with the trend of the times, systems that cannot be tested in the laboratory are being replaced by others that are scientifically verifiable. Today, with a better understanding of the brain and the working of its cells (ten trillion of them), there is a tendency to go to the other extreme. It is believed that chemistry plays a crucial part, and drugs are replacing psychiatric treatment in certain types of mental illness and emotional disorders. The problem certainly is not as simple as believed by neurobiologists and bi-chemists. For it is unlikely that neurobiology will be able to probe the mysteries of the *mind*, notwithstanding all the knowledge gained about the physical *brain* and its functioning.

It will be necessary first to understand that mind is not the product of the brain, and then to distinguish between the higher mind and insatiable in its demands, when unchecked. Man himself his own saviour and his own destroyer. The priest of the confession, the medical doctor and the psychoanalyst, all are reflexes of the vicarious atonement idea — short-cuts to various self-

ends. Men must rectify their self-created ills by self-induced efforts, not by payment of fees to so-called "specialists." To be of permanent good, self-reform must have the right motive and must be based upon knowledge of the true nature of man. The mistake of psychoanalysts, and perhaps the reason for their failure, stems from their ignorance of the vast difference between the "superconscious" and the "subconscious." They understand not that from the latter arises every evil impulse to which flesh is heir; that it is purely animal in tendency. Nor have they any conception that the other is essentially pure, essentially not of this plane; that it is the source of all human traits known as "good." What is more, they realize not that delving into the dim recesses of our inner being, not knowing what we seek, or seeking only self-benefit, is likely to evoke the demons in us and not the inner god who has no relation with anything personal, anything of self. From it can be drawn only gifts whose destiny is to be divided with all.

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Scientists and scholars from several countries participated, early in November, in a New Delhi seminar on the contributions of Ibn Sina (known as Avicenna in Europe) to medicine and other sciences. The seminar was part of the observance of the millenary birth anniversary of this great scholar and philosopher of the mediaeval period. (*The Times of India*, November 6)

Today, physicians all over the world are paying much attention to heart diseases, which rank among the greatest killers of human beings, but it is little known that Ibn Sina made a special study of the diseases of the heart and their treatment in his medical work *Qanun*, written in the early 11th century. Not only this, but he also wrote a separate treatise on the subject. This treatise is medico-philosophical in character and he mentions in it the psychological and suprabiological functions of the heart.

In a paper on Ibn Sina's contribution to medicine, Prof. M. S. Khan of Calcutta said that this mediaeval scholar believed cardiac diseases to be caused by the disharmony of the temperament (*mizaj*.) The temperament of the patient was considered to be of fundamental importance in treatment.

Prof. C. K. Ramachandran of Calicut Medical College in his paper described Ibn Sina's *Qanun* as an important medical book,

an encyclopaedia of medicine of more than a million words and a codification of all of ancient Muslim knowledge. It gives a remarkable description of different mental disorders and contains a *materia medica* comprising 780 herbs. The chapter on ophthalmology is relevant even today. He has also given great importance to personal hygiene and the preventive aspects of various diseases.

Ibn Sina was greatly influenced by the Ayurvedic system of medicine. According to Dr. A. K. Bag of the Indian National Science Academy, it has been established beyond doubt that Ayurvedic works (*Charaka Samhita, Astangahrradya*, etc.) as also mathematical and astronomical works were available in Arabic in the seventh century.

Ibn Sina, primarily an exponent of medical discipline, deserves credit even in the fields of mathematics and astronomy, remarked Dr. S. D. Sharma of Punjab University, Patiala. He translated Euclid's *Elements*, made his own observations of planetary bodies, and tried to improve the Islamic calendar.

Other speakers drew attention to Ibn Sina's contribution to the chemical sciences and to physics.

The ancients knew more concerning certain sciences than our modern savants have yet discovered. Reluctant as many are to confess as much, it has been acknowledged by more than one scientist

How does noise affect a human being? Badly, say the experts sometimes even fatally. Some of the recent findings on both the deleterious and beneficial effects of sound are outlined in Nergis Dalal's article in the *Sunday Review of The Times of India* for October 11.

The human system is very delicately tuned and easily put out of gear by loud and discordant sounds. A high level of noise, as in some factories, produces a higher incidence of mental illness, heart disease, headaches and respiratory complaints. According to Dr. Dal Hattis of the Massachusetts Institute of Technology, "Loud noise may increase the adhesiveness of platelets in the blood to each other, which may contribute to chronic arteriosclerosis—hardening of the arteries." Young people who frequent discos and pop music concerts are progressively losing their hearing.

Aircraft noise, jets and supersonics bring noise to dangerous levels. Studies reveal that those living near airports have a 29 per cent higher death rate, a 31 per cent higher nervous breakdown rate, 40 per cent higher fatal strokes, and just as many succumb to cirrhosis of the liver. Infants born in this area were found to have an abnormally high rate of birth defects.

The article explains:

Sound is vibration. When the strings of a musical instrument are plucked, it causes the air around it to compress and then expand. This results in sound waves which travel at about 300 metres per second.

Our whole body responds to sound; we are bio-oscillators, rather like small radios. When well tuned, we function at optimum levels. The human ear, subjected to a barrage of high decibel noise, attempts to call into operation a protective device called the "acoustic reflex." as sound levels exceed 80 to 90 decibels two tiny muscles send messages to the eardrum and middle ear which relays this in turn to the inner ear. This acoustic reflex stiffens the entire apparatus in order to prevent excessive vibration. But there is a limit to how much this reflex can work if we are subjected to volumes of sound poured out incessantly.

On the positive side, there is sound that can heal, calm tensions, relax the nerves and build up the body's immunity system:

Most classical music is strengthening and nearly all natural sounds are beneficial. The sound of the rain falling gently, of the wind in the trees, bird-song and the sound of ocean waves; the lilt of a running stream, the sound of a waterfall, the purring of a cat, the soft laughter of those we love. All these sounds heal, strengthen, fortify.

According to Steven Halpern, Director of Spectrum Research Institute in California, "We live in an ocean of sound." Halpern, an acknowledged expert on what is termed "sound health," has spent many years in the study of how sound tones and rhythms affect people in terms of brainwave patterns, heart rates, blood flow and galvanic skin response. He has also examined the effect of sound on the energy fields surrounding living things by means of a process called "Kirlian photography," which places a subject in a strong electro-magnetic field and captures its corona on photographic paper.

It seems that every muscle and organ in the body has its own vibration rate and the rates of healthy and unhealthy organs

differ. Halpern has produced music which calms and soothes the nervous system; which keeps the mind alert and offers a powerful and unique extension of psychotherapeutic tools.

In Bulgaria, Dr. Gorgi Lozanov found that when this sort of music with a very specific beat was used, it put the body into a state of deep relaxation, almost like the state of meditation. Brain-waves were slowed down so that alpha rhythms predominated, calming the body and enabling the mind to function so effectively that fantastic progress was reported as students in accelerated language courses learnt up to 3000 new words in a day instead of the normal 80 to 100! There were other unexpected benefits. People with chronic ailments and those with back pain and other problems made astonishing recoveries. Lozanov felt that these spin-offs occurred because the total organism was soothed, calmed and put into a state of receptivity and responsiveness . . . .

Certain vibrations are also highly beneficial. Dr. Hans Jenny of Zurich has given the name "Cymatics" to the study of how as OM produced magnificent geometric forms. Ordinary everyday language produced nothing but chaotic forms. He began to wonder if eastern religions had not discovered something of great importance when they intoned mantras and chants over and over again as a form of healing and reducing tension, to produce a state of deep awareness . . . .

Sound vibrations can break walls. The Bible tells us that at the sound of the trumpets of Jericho, a whole city crumbled. Caruso could break wine glasses by sustaining a powerful note and a part of the Cologne Cathedral started to fall when the organist, practising in the empty church, held a certain note too long.

Sound is powerful — as a healer or a destroyer. We all know that plants exposed to classical Bach and the sitar music of Ravi Shankar leaned towards the music and flourished. Those exposed to rock and pop, leaned away from the source, shrivelled and died . . . .

Just as the ancients believed that music was the bridge that connected all things, science now tells us that everything in nature is in a state of vibration and pulsating waves. "Tuning in" to harmonious sounds, cutting out or blocking out distracting and harmful noise is the secret of a healthy and harmonious life.

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The basic fact of history is that of continuity. Cycles prevail everywhere, events return, history comes back. Under the title "History Repeats Itself," A. Subbian of Annamalai University, Annamalaiagar, writes in the July-September *Triveni* of the functions of the historian:

It is generally admitted that the functions of the historian are at least two: the salvage of the past, and its rearrangement in proper perspective. Neither will it be denied that, to produce living history, his pages must be no mere chronicle, no soulless correlation of time and event. He must so deal with the dry bones of the dead generations that they come together, and sinews and flesh come again upon them. The past must achieve a palinogenesis in his page. In other words, the true historian will so mould facts and dates as to make of them an organic compound, a kind of protoplasm, as it were, wherein life is able to reside and manifest itself....

But has the historian a third and more utilitarian function? Should his annals, if properly compiled, be capable of being used as a prediction or foresaying of that which is to come? Or must we merely regard him as a prophet with his face turned backwards? The question may also be put in another way. Does history repeat itself, and if so, what is the nature of the repetition? To these questions different answers have been given in different ages....

The prediction of a biological event can rarely be possible except on general lines and cannot, as a rule, be carried into particulars. The popular dictum can only be true if it is written: *History repeats itself with a difference*. Like all sciences dealing with living organisms, its record is that of a "creative evolution"....

It by no means follows that we are compelled to hold the view that it is beyond possibility to predict from the past the general lines upon which a future biological event will run. That is altogether too narrow a view, even though we are fully impressed with the limitations which horn us, on every side. An event, of any kind, is merely a particular case of possibility which has undergone the "formality" of happening. If we could know the conditions which have determined the eventuation of a particular case of possibility in the past, we might expect that, should those conditions, or something like them, once more obtain, an event similar to the past event would again occur. In

the biological sciences we must admit that neither are these past conditions perfectly known nor are they likely to be exactly reproduced, and this is still more true of the massed biological events with which history deals. Yet the life force is not anarchic and, provided we remember our myopia and are content with short forward glances, it is possible to predict certain generalities and even, occasionally, to make a good guess as regards particulars. . . .

The peculiar nature of historical repetition may best be illustrated by the aid of a simple analogy. A snowball is rolled along the ground and, as it travels, picks up fresh accretions of snow which it welds into its mass, so that every repetition of its revolution is a repetition with an ever-enlarging diameter. Historical repetition is of a similar kind. The onward march of events, in its roll down the centuries, behaves like our snowball and, picking up and incorporating the events in its path, it turns about with an ever-increasing diameter. . . .

The careful student of history will be able to find repetitions enough marked by this peculiar character, this enhancement in amplitude. The new event resembles the old, yet is unlike it; the old has been, as it were, incorporated and digested by the new and forms part of the tissue of the new.

The acts and thoughts performed by a nation constitute an impression, and that impression is as much subject to cyclic law as are the events of nature in all its departments. But history does not move in a circle; its motion is like a spiral.

Thus we see in history a regular alternation of ebb and flow in the tide of human progress. The great kingdoms and empires of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended; till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. (*Isis Unveiled*, I. 34)

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