

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. 48, No. 4

17th February 1978

MAYA, MOHA, MARA

[Reprinted from THE THEOSOPHICAL MOVEMENT, November 1955.—EDS.]

He who unveils through study and meditation its [Karma's] intricate paths, and throws light on those dark ways, in the windings of which so many men perish owing to their ignorance of the labyrinth of life, is working for the good of his fellow men.

—*The Secret Doctrine*, II. 305

He who in any way reviles, impugns, or abuses the person or fountain from which comes his knowledge, or the impulse that leads him to the acquirement of truth, is unworthy of the name of disciple.

It is one thing to have that knowledge which disciples have, but it is quite another thing to be a disciple. The possession of the first does not infer the second.

—*The Path*, Vol. III, p. 36

AT A VERY SIGNIFICANT PLACE in *The Voice of the Silence* the neophyte is asked to divest himself of his “dark garments of illusion,” and, having done that, to flee from the Hall of Probationary Learning. Of what does this learning consist? It consists of false knowledge, *i.e.*, worldly knowledge, which is worse than ignorance. It glammers us by its “perfidious beauty.” Such beauty exists; Nature is never purposeless. This “perfidious beauty” is needed but for the disciple's probation. The “illusory radiance” of false knowledge, or worldly wisdom, dazzles; it has a fascination. Many a neophyte lingers, “enjoying” that illusion of radiance, and, before he is aware of it, his soul is caught in that deceptive light.

Creedal religions, logical and verbal speculations called philosophies, the glamorous beauty of the forms, words, etc., of the arts which are studied and experienced — all constitute worldly knowledge. It becomes worse than nescience if we forget that these are ephemeral emblems, symbols, signs, which can and should be used to pierce through to the spiritual Wisdom of the Trinity of the True, the Good and the Beautiful.

Light spreads radiance. Springing from Light, that radiance carries all the characteristics of its parent; but, at the same time, it is not the Light. Radiance is the *Lila* of Ishwara, the Logos. It has its uses, its values, its beauties. The Truth, Goodness and Beauty of the Logos, the Light, are one and impartite; manifold are the verities, innumerable are the virtues and countless the beauties of *Lila*; each of these has its own appropriate function and all of them work unitedly to express one Grand Harmony. This distinction between Ishwara and *Lila*, between the Logos and Its manifestations, between Light and Its radiance, should be understood. It is important not only for philosophers and metaphysicians who talk about it; much greater is its worth to the aspirant-devotee on the Path of Spiritual Endeavour.

The appreciation of *Lila*, the varied expressions of the radiance of Light, is helpful: the true evaluation of all objects, events and processes of Nature; the development of goodness as Nature is good; the enjoyment of the beautiful in the spirit of detachment — all these help the aspirant to evolve humility, to enhance knowledge of the particulars, the many, as rooted in the One, free from glamour. With the perception of the Unity in diversity, of the distinction and the identity subsisting between Light and Its radiance, between Ishwara and *Lila*, dawns also the contentment of mind born of understanding. Thus we learn the correct use of worldly wisdom, *Apara Vidya*, as distinct from ignorance, *Avidya*.

But the worldly-wise mistake the radiance for the Light; thus they fall prey to *Maya*, illusion. We come across not only the body of false knowledge but also “the sweet-tongued voices of illusion” of “learned” fools. Doctors of Literature or of Science or of Philosophy are not always wise people. Between scholarship and spirituality there is a deep chasm. How many among the learned and practical worldly-wise have bridged that chasm? Therefore we see the strange and confusing sight of compromisers — philosophers who write learnedly of the Absolute and go to churches and temples to offer prayers to a Personal God; or the devout religious men who pray to the Omnipresent Deity but also defend the nefarious doctrine of untouchability or of the colour bar;

and so on.

The Karma-Nemesis of this double-dealing is serious. While it is true that Light spreads radiance, let us not overlook that it also casts shadows. The "mocking demon of illusion" is bad enough; it makes us fall prey to worldly knowledge and become impractical. But those who watch not their mental steps enter the world of delusion. *Maya* becomes *Moha*, and *Prapancha*, world-deception, beguiles such persons.

On the Path of Chelaship the force of illusion is a formidable enemy; but compared to it the force of delusion is a tenfold worse foe. Man swings between likes and dislikes, between loves and hates, when illusion sways him; but, when he is deluded, dark ignorance envelops him. He sees not the Light of Truth. The motion of illusion is a variant of *Rajas*, but the solidity of delusion is *Tamasic*. *Maya* brings pleasures and pains, simultaneously or alternately; but delusion solidifies our ignorance. It requires almost superhuman strength to shake ourselves out of it.

The third great power of mighty Nature, *Mara*, the Tempter, complicate anguish of mind and pain of body, both of extraordinary types. Such affliction bewilders the Soul living in the dark rigidity of delusion, and the only power which causes an awakening at such a stage is Theosophy. Its light never fails to stir the divine intuitions buried deep in the heart of the deluded. If one or more of those divine intuitions are touched, the redemption of the deluded is not far off.

The third great power of mighty Nature, *Mara*, the Tempter, completes through frustration the work of delusion. It works havoc and takes the soul to the well of loneliness, where nothing and no one is seen, and only the recognition of the solitary self, clothed in decay, persists till the day of doom arrives.

But Nature is merciful and even temptation can be turned to a good purpose by the discerning student-aspirant of the Esoteric Philosophy. *Mara* comes to the aid of the man grown wicked through delusion and aspiring to be born again. One by one his delusions and his illusions become visible when he endeavours to know himself. The real *Mara* is one's own "personified temptation" — the *Kama-rupic* entity, the passionate mind which stirs within us and kicks now the head, now the heart, now the bodily organs of action and again the bodily senses through which knowledge is acquired. The neophyte has to fight his inner foe — an assemblage of intelligent entities of subhuman orders. They combine to become one composite entity. The neophyte

has to drive it out of his system and face it objectively as his own Elementary. Not till he destroys that Elementary is he safe. To possess knowledge of what chelaship means and implies is one thing; to become a chela, quite another. The latter demands the arduous process of overcoming one's own Elementary. It is of that peculiar Temptation that *The Voice of the Silence* speaks:

This light shines from the jewel of the Great Ensnarer (Mara).
The senses it bewitches, blinds the mind, and leaves the unwary
an abandoned wreck.

The force of *Maya* drives us to sense pleasures; persisting in sensuous enjoyments, we become evil-doers; persisting in that wrong path, we become deluded; persisting in our delusion, we fall to the state which is regarded as vile. Then, if suffering compels us, we enquire; we become thoughtful; we feel that behind delusion and illusion there is something which is of the nature of Truth, of Goodness, of Beauty; Wisdom, Virtue and Bliss are felt and sensed. Thus, affliction often opens the door to the Temple of Knowledge, Compassion and Joy.

This feeling, this sensing, is a groping in the dark with a conviction that Light is round the corner. Such affliction and agony is very different from the pain and sorrow of ordinary men and women of this world. Suffering that leads to repentance and inner conversion creates a new life; worldly grief produces decay, and the "sorrow of the world worketh death."

There are higher or esoteric aspects of *Maya*, *Moha*, *Mara*. The Science of Occultism teaches that in Nature these three powers exist. In the *Vishnu Purana* we come upon the fact that Vishnu assumed an illusive form named *Maya-Moha* in order to tempt and deceive ascetic *Daityas* "who were becoming too holy through austerities and hence too dangerous in power." Strange indeed are the ways of the Great Ones!

But we students of Theosophy are neither weak worldlings nor powerful gods. At our stage of evolution, Illusion-Delusion-Temptation are related to our consciousness — to our mind and thoughts, to our heart and feelings, to our soul and its innate Will to Live. We have to learn to free our consciousness from its illusion that it is an independent, separated entity; from its delusion that it is powerful and great; from its temptation that everything should feed its craving for glory! *Ahan-kara* — the Pride of "I," *Attavada* — the heresy of belief in an independent "I" — these are the roots of all illusions, all delusions, all temptations.

What does the Mirror of Magic reflect?

Ignorance (*Avidya*) runs to the objects of ignorance (*Maya*) and thence vices;

Vice (*Kama*) runs to the objects of the senses and thence sickness (*Roga*);

Sickness runs to the medicine bottle (*Aushadha*) and thence poverty (*Daridrata*);

Poverty seeks action (*Karma*) to cure sickness. Nature whispers "Knowledge" (*Gnyan Karma*), "Understanding" (*Bud-dhi Karma*). The Great Silence speaks — Vice is the father and Ignorance the mother of all woe.

THE SUPREME is ever present with us — not that the Supreme reaches out to us, seeking our communion: we reach towards the Supreme, it is we that become present. We are always before It: but we do not always look: thus a choir, set in due order about the conductor, may turn away from that centre to which all should attend; let it but face aright, and it sings with beauty. We are ever before the Supreme, but we do not always attend: when we look, our Goal is attained; this is rest; this is the end of singing ill; standing straight and true before Him, we lift a choral song full of God.

In this choiring, the soul looks upon the wellspring of Life, wellspring also of Spirit, beginning of Being, fount of Good, root of Soul. It is not that these are poured out from the Supreme, lessening it as if it were a thing of mass: they spring from an eternal principle, which produces them not by its fragmentation but in virtue of its intact identity. Therefore they too hold firm; so long as the sun shines, so long there will be light.

We have not been cut away; we are not separate, what though the body-nature has closed about us to press us to itself; we breathe and hold our ground because the Supreme does not give and pass but gives on for ever, so long as It remains What It Is.

Our being is the fuller for our turning Thither; this is our prosperity; to hold aloof is loneliness and lessening. Here is the soul's peace; here it has its Act, its authentic knowing; here it is immune. Here is living, here is the true; all living apart from Him is but a shadow, a mimicry. This state is its first and its final, because from God it comes, its good lies There, and, once turned to God again, it is what it was.

SCIENCE AND THE SCIENTIST

There's not the smallest orb which thou behold'st,
But in his motion like an angel sings,
Still quiring to the young-ey'd cherubims:
Such harmony is in immortal souls;
But, whilst this muddy vesture of decay
Doth grossly close it in, we cannot hear it.

—*The Merchant of Venice*, Act V, Scene 1

MODERN SCIENTISTS have failed humanity. Their objectives are questionable and their attitudes amoral. Good does not spring out of evil, nor do poisons feed the destitute and the starving. Vivisectionists are flouting all norms of mercy, and while scientists are spending huge fortunes over space programmes, millions are left to die of want and starvation. In the establishment of their priorities, human values count for very little indeed.

What concerns the Theosophist the most is that in the domains in which he functions he cannot make any significant progress unless he becomes in heart and soul a scientist—a searcher of such hidden truths and their correlations as would have a potency to benefit mankind. However, before he can enter upon this high purpose, he has to saturate himself with the idea that whatever helps to restore a higher standard of thought and morals must be regenerative in national force. In our day it is exactly this ideal which is being ignored; and just because it does not dominate modern scientific thought, the resulting discoveries hold no promise of a lasting universal benefit. The self-imposed handicaps piled up by generations of scientists cannot be swept away overnight. The humility that has been chased away has to be welcomed back and enthroned. The scientist has to convince himself that, in some spheres, the Indians, the Persians, the Egyptians and the Chaldeans of millennia back knew more than he does. Further, he has to convince himself of the existence of superior sources of knowledge which he can still tap provided he is willing to accept guidance. His prevailing methods have produced in him deep and dangerous grooves of thought. If he desires to travel along right lines, it becomes imperative that he fill these up; and this to him will be no pleasant prospect nor an easy mental exercise. He has to embark on an unfamiliar course of study and training during which his own morals and philanthropy have to become subjects of a grave and profound experiment.

That new ground has to be broken is clear from the fact that the Theosophical concept of force and the use of it by the human brain is radically different from theories prevalent on the subject. Theosophy teaches that the automatically acting human brain stores up in itself a certain quantity of brute energy which is incapable of being turned to fruitful uses either for the individual or for humanity. Such being the case, the use of this energy becomes self-defeating. It produces no benefits and soothes no pains. However, this same brain, under the influence of an awakened genius, can become an exhaustless generator capable of transmuted the brute energy into the most refined quality of Cosmic Force. Once that this process is mastered (under guidance, of course) the scientist would be able, first, to arouse the cosmic matter and, then, vitalize it to spread its beneficence across centuries and ages. Theosophy asserts that the knowledge of these transcendental processes does exist.

From what has been seen above, the following considerations arise:

(1) For purposes of better understanding, brute energy can be considered as a metallic ore. It is only the purifying and transforming processes that can convert the crude ore into a raw material fit to be turned to useful purposes. So with energy. Its subtler aspects get liberated only when it has been refined and its material dross scummed off.

(2) The energy that has not passed through the purificatory processes remains in the brain as mere brute energy. Because of its gross material content (physical and psychic), this energy can serve only the lower desires of man. Being gross, it has elements that will work towards its own scattering and dissipation.

(3) When energy is purified by the elimination of its brutish dross, it becomes concentrated and is liberated from the pull of dissipating agents. Raw energy can be transformed thus into a higher and potential force of spiritual dynamics.

(4) In man, when the boisterousness of animal passions is stirred up and stimulated by the rude energies released by the lower group of heretic agents (unknown yet to the scientists of our age) they *always* tend to quench spirituality. Not much can be expected from such of our turned men as refuse to break away from the influence of the lower kingdoms from which they have evolved.

Time has come when scientists should act upon the realization now dawning on them that no fact of science (physical or metaphysical) deserves any scientific thought and experiment unless it reveals a marked potentiality for moral results and for a basic utility to *mankind viewed*

as one intelligent WHOLE. Therefore, besides taking abundant caution to see that his own work does not violate nor induce others to violate the norms of morality, virtue and philanthropy, the scientist has to weigh with care and caution the results that would accrue to humanity from what he discovers and reveals.

The scientist has a long way to go and if his endeavours are to be oriented for the benefit of all, his search has to be directed towards certain basic problems hitherto left untouched. For instance: (1) The laws which govern the scattering and concentration of energy in its metaphysical aspects have to be rediscovered and codified. (2) The process and progress of evolution in each of the kingdoms of Nature have to be ascertained with certainty. (3) The uncertainties and ignorance now prevailing in regard to the degrees of CONSCIOUS life within each separate element have to be resolved. (4) Around us there exist whole worlds of semi-intelligent if not intellectual forces that work in the hidden corners of nature. These have to be rediscovered and acknowledged and their help taken in humility and gratefulness. (5) There exists in the "scientifically" trained mind a tendency to reject outright such phenomena as are not capable of a rational explanation when viewed with the limited range of knowledge available to the scientist. This tendency has to be suppressed if science is to be considered as an avenue for the search of truth.

Most learned men, including the professors of our institutions of learning, do not know how the moral content of a thought can affect for good or evil not only the thinker but those others who react favourably to his thought. Theosophy teaches that each thought, feeble or intense, once generated, passes immediately into the inner world where it becomes active by associating itself with an elemental life, *i.e.*, with one of the semi-intelligent forces of nature. It ensouls that elemental life and invests it with the colour of the desire-motive that generated it. This new entity now starts its own life (long or short, depending on the degree of strength of the originating thought) as a creature of the mind's begetting. It has now an existence separate from its parent mind but is still connected with it by karmic affinity. With the power and quality of thought resident within it, it now starts reacting on every sensitive or nervous organization that comes into contact with it. The man who originated the thought may be totally unaware of this activity, yet must remain responsible. Repentance by the man has no effect on it. The offsprings of his thought remain past recall. They have a message of

love or hate, and they remain as entities for good or ill till that message is either delivered or dissipated.

Men of science do not seem to have grasped the fact that, barring short interludes, morality has for centuries been fighting a losing battle with evil, and that, whether consciously or otherwise, they have been lending their own tremendous powers to the cohorts of evil. It does not require any great effort of the intellect to grasp the fact that this earth is a battleground of moral as well as physical forces, and that in this fight there are but two antagonists: the moral and spiritual and the material and devilish. That many a scientist has chosen to ally himself with Mephistopheles shows that even trained and disciplined minds can be led away by the tremendous pull that materiality has over the human animal.

History has demonstrated to us that under the influence of a recurring cyclic impulse people in the mass may be pushed into extremes of total atheism or an equally total materialism. If men have to be led away from these disastrous extremes, then it behoves the thinker and the scientist to rediscover and present to mankind a religious philosophy which being itself the finality of absolute science would remain impregnable to scientific assault. The results of such a rediscovery would have the potentiality of benefiting the whole of mankind, because superstition would have been dethroned and the existence of spiritual forces acknowledged as a scientific and established fact.

Violence cannot be eliminated by devising instruments and engines of violence; and the scientist who lends his knowledge in devising engines of destruction deludes himself that his efforts are for peace and not for war. There are more needy areas than those of armaments and creature comforts. The world has been crying out for help in certain quarters which, as appears from the results, the scientist will not or cannot give. Floods and earthquakes, scanty food and scantier water account for a large percentage of man's tribulations. The other scourges are bigotry and superstition—the two great begetters of hatred and internecine strife. Can science not turn its attention to these?

If scientists delve deep into ancient sciences and philosophies, they may come upon the rationale of the old divine phenomena. If they start their search of the laws (still waiting to be disclosed) which made the old "miracles" possible, and, on understanding them, demonstrate their reality, they will have helped in abating superstition and weeding out materiality. They can, by widening their sphere of research, demonstrate

that for man there *is* a hereafter, and that good alone will produce good, and evil, evil. By such endeavours they will have conferred happiness of mind on thousands and given them the hope of a self-generated salvation.

Nearly a century ago one of the Masters wrote to an inquirer:

Once separated from the common influences of Society, *nothing* draws us to any outsider save his evolving spirituality. He may be a Bacon or an Aristotle in knowledge, and still not even make his current felt a feather's weight by us, if his power is confined to the *Manas*. The supreme energy resides in the *Buddhi*; latent — when wedded to *Atman* alone, active and irresistible when galvanized by the *essence* of "Manas" and when none of the dross of the latter commingles with that pure essence to weigh it down by its finite nature. *Manas*, pure and simple, is of a lower degree, and of the earth earthy; and so your greatest men count but as nonentities in the arena where greatness is measured by the standard of spiritual development. When the ancient founders of your philosophical schools came East, to acquire the lore of our predecessors, they filed no claims, except the single one of a sincere and *unselfish* hunger for the truth. If any now aspire to found new schools of science and philosophy the same plan will win — *if the seekers have in them the elements of success.*

HALF AND HALF

Thy net is spread over the world,
 How can I escape?
 Half am I caught,
 The other half is free.

Sometimes in forgetfulness
 My heart opens itself,
 But I hide it again.

Outside I am like an oyster-shell,
 Hard and close;
 Inside me there is for thee
 A single tear-pearl.

My heart wants to gaze at thee,
 Never winking,
 Why do not the eyes turn toward thee?
 Half am I caught,
 The other half is free.

RANDOM NOTES FROM "THE THEOSOPHIST"

HEALTH AND HEALING

[The following footnotes were appended by H.P.B. to an article on "Yoga and Kalpa" by Samar Pungava Sastri. Before each of the notes we give in brackets the statement of the author to which it applied.]

["Some believe that the administration of certain Kalpas or of particular preparation or compounds of them will give one the power to sustain his body, through all eternity, without destruction or decay."]

This, the Mahatmas deny most emphatically. To make one and the same body last eternally, *i.e.*, to prevent the tissues from wearing out is as impossible as the communication of perpetual motion to any finite object in nature. Though *per se* perpetual motion is a fact, the eternal duration of the materials to which it may be imparted is unthinkable.

["Respiration and diet, however well regulated, cannot . . . give body that eternal immortality which, I believe, is an essential requisite of Yogic success, and which, Agastya Bhagavan says, can be secured only by Kalpa administration accompanied by *Raja Yoga*."]

What Agastya Bhagavan meant was not the eternal duration of any physical body, but of the *inner*, divine man in his *individuality*; and thus by avoiding reincarnations in other personalities, the *unbroken* preservation of one's own higher personality. This may be reached only by such great adepts as he was himself.

[" . . . one may thus live crores of Yugas."]

Not quite so. "Crores of Yugas" in one's self-conscious "inner self," not in one and the same physical body.

(December 1883)

[In reply to a correspondent it was stated:]

A pure physical body is absolutely necessary for success in occultism, and students of that sacred science have not seldom to disincarnate themselves to find bodies better suited for the purpose.

(December 1883)

[The writer of "Psycho-Physiological Notes," Dr. Alexander Wilder, said: "Another theory grew . . . that there is an animal spirit generated in the blood. Many believe it now; and it seems to be the doctrine of the Books of Moses. 'The life of the flesh is in the blood,' we are told in the English version of *Leviticus*." To this H.P.B. commented:]

This theory and belief is an echo from the Sanctuaries of the initiated hierophants. It is not "an animal spirit *generated* in the blood," but blood itself is one of the innumerable states of that Spirit or the *One Life* of Esotericism: Ether, vapour, ozone, animal electricity, etc., and finally animal blood.

(December 1883)

[The following comment was made on a news item that appeared in an American journal.]

The human vital force is the most potent of all known agencies, and health of body or mind is only possible when there is a perfect magnetic equilibrium in one's system. The "healer" heals simply by restoring that balance in his patient by the force of his benevolent desire and will.

(September 1881)

[Commenting on a correspondent's letter, it was stated:]

The *rationale* of fasts lies on the surface. If there is one thing more than another which paralyses the will power in man and thereby paves the way to physical and moral degradation it is intemperance in eating: "Gluttony, of seven deadly sins the worst." Swedenborg, a natural-born seer, in his "Stink of Intemperance," tells how his spirit friends reproved him for an accidental error leading to overeating. The institution of fasts goes hand in hand with the institution of feasts. When too severe strain is made on the vital energies by overtaxing the digestive machinery, the best and only remedy is to let it rest for some time and recoup itself as much as possible. The exhausted ground must be allowed to lie fallow before it can yield another crop. Fasts were instituted simply for the purpose of correcting the evils of overeating. The truth of this will be manifest from the consideration that the Buddhist priests have no institution of fasts among them, but are enjoined to observe the medium course and thus to "fast" daily all their life. A body clogged with an overstuffing of food, of whatsoever kind, is always crowned with a stupefied brain, and tired nature demands the repose of sleep. There is also a vast difference between the psychic effect of nitrogenized food

such as flesh, and non-nitrogenous food, such as fruits and green vegetables. Certain meats, like beef, and vegetables, like beans, have always been interdicted to students of occultism, not because either of them were more or less holy than others, but because while perhaps highly nutritious and supporting to the body, their magnetism was deadening and obstructive to the "psychic man."

(January 1883)

[A communication from N. Chidambaram Iyer described his method of curing patients suffering from sprain, without touching them. He would make the patient sit at some distance from him, and on learning what part of the body was affected, would simply rub with his hand the corresponding part of *his own* body, pronouncing at the same time a *mantram* passed on to him by a Brahmana. This rubbing he would continue for less than five minutes, and, he claimed, his patients generally found themselves perfectly cured in less than six hours after leaving him. The correspondent asked whether such cures could be regarded as effected by mesmerism, or by will-power, and whether the power to cure by the use of *mantrams* was really transferable. The Brahmana who "transferred" the power to him demanded to be taught in return a *mantram* for the cure of scorpion bite, in which the correspondent was considered an adept. The following reply was given in an editorial note.]

It is extremely difficult to say, after hearing, for the first time, and so superficially, a case like the one in hand, whether it is, or is *not*, "mesmerism," and "will-power." It is a well-ascertained fact that, by means of the former, hundreds of thousands have been cured, and by using the latter, people given up for years by physicians as incurable, have gone on living, despite professional prognostications. As to the recitation of *mantrams* producing an immediate relief, this is quite a different thing. We cannot call their effect "mesmerism" — since the curative agency in that is an animal aura, force, or fluid in one person, by means of which a peculiar action is set up in the physical system of another — whether without or with direct contact. We confess we do not see how anything of that kind — we mean a nervous fluid or force — can be said to reside in a *mantram*, even as a potentiality, since a *mantram* is simply a recitation of certain verses held sacred among the Hindus. Yet, if repeated loudly and after a certain rule of phonetics, *e.*, chanted in a peculiar way, we do not know why the resultant sound

could not possess as curative a power in itself as a mesmeric "force." The latter is neither more ponderable, nor more visible, than the former, and is certainly not *audible*, which sound is. If the dulcet tones of a flute have been known to soothe, and in many instances to arrest for a considerable time the throbbings of the nerves in fits of *sciatica* — *why* not the rhythmic sounds of a Sanskrit *mantram*? The forefathers of many Brahmans — if not the latter themselves — must have certainly known more of the mystery of sound than Professor Tyndall, even though that learned gentleman has succeeded in drawing musical sounds from fire and imponderable gases. It is the God Sabda Brahmam called also *Kala Brahmam Gouri* — one of the mystic names of AKASA, which gives rise to occult sound — the initiates say. And the ancient Greek mystics, equally with the Western occultists and the adept Brahmans, agreed all in teaching that sound emanated from the Astral Light, or *Akasa*, in its purest essence. . . . But, before our correspondent can realize fully our meaning, he will have to learn the important difference between Astral *Fire* and Astral *Light*. Does he know it? Has he assured himself personally of this difference? It is not sufficient to know a thing theoretically, as it will be only leading to eternal confusion, even "by learning some *mantram*, and trying its effects on patients," unless one knows the philosophy — so to say, the *rationale* of the cure. Even success is no proof that it may not turn out very injurious some day. Therefore, before one becomes a practitioner, he ought to become a student.

And now arises the question: Did the Brahman — who transferred the gift of curing by a certain *mantram* to our correspondent — know himself anything of the power he was so transferring, or did he simply do that *mechanically*?

If he was *an initiate* — well and good; but, in such case, how happened it that he asked one, who *was not* an adept, to *teach him* in return? Such are not the ways of initiates. An adept, acquainted with one CENTRE, knows them all — since there is but one centre of Occult Force in nature. He knows that in the *centre* of the Astral Fire must he search in nature for the origin of every sound — and it is sound — the Vach — that is the curative agent in a *mantram*. Such a man knows that it is from this *centre* alone, never from the circumference of the SHATKONA CHAKRAM,¹ that

¹ The hexagonal wheel, or six-pointed star — the wheel of Vishnu with the Hindus; Solomon's seal — with the Western Kabalists. It is, in this case, the representation of the Astral Fire, the *seventh* being represented by the *central* point. In this connection one would do well to study the article on the five- and six-pointed star in the 26th number of *The Theosophist*, November 1881 (reprinted in THE THEOSOPHICAL MOVEMENT, January 1939).

the sounds transmitted (even by the external currents of Astral Light or Ether) proceed, while the six diverging points (which represent the radiations of this central point), but convey and echo them *from within without*, and *vice versa*, in every occult process of nature. It is within and from a given point in space (which must always be central, where-soever it is placed) that the force which is at the basis of any phenomena, in whatsoever element, proceeds; for this centre is the "seat" of the unmanifested deity — says the esoteric Brahmanical doctrine — of the "Avyaktabrahm," and stands for the *seventh* principle within the six points of the *chakram*. All the forces in nature, whether great or small, are trinities completed by quaternaries; *all* — except the ONE, the CROWN of the Astral Light. If we say that nature has in reality *seven*, not five or even four, elements, some of our readers may laugh at our *ignorance*, but an initiate would never do so, since he knows very well what we mean. He knows that, in the case in point (the power of a *mantram*), it is through occult sounds that the *adept commands* the elemental forces of nature. SABDA-BRAHMAM'S vehicle is called *Shadjam*, and the latter is *the basic tone in the Hindu musical scale*. It is only after reaching the stage called *Tribeni* and passing through the study of preliminary sounds, that a Yogi begins to see *Kala Brahmam*, *i.e.*, perceives things in the Astral Light. When our correspondent will have mastered the *nadis* and *niddhis* of the Raj-Yog, and reached at least the above named stage, then will he comprehend what we mean in saying that a gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog. The practice of blindly "transferring" and "receiving" — is that of sorcerers, whether they are so consciously or unconsciously. Moreover, the ignorant practice of Hatha-Yoga leads one invariably into that undesirable acquisition. The Hatha-Yogi either becomes a sorcerer, or learns practically *nothing*; or more frequently yet, kills himself by such an injudicious practice. The *mantram* ignorantly employed may, and often has, proved a treacherous weapon, whose mystical power has caused it to turn and *stab the user*.

(August 1882)

[In a review of *The Vaccination Inquirer and Health Review*, the Organ of the London Society for the Abolition of Compulsory Vaccination, it was stated:]

The August number of this journal ... is on our table. The subject matter of this fearless little monthly which may be viewed if we could be

brought to believe a bilious admirer of Vaccination — as “a direct incitement to a breach of the law,” is very interesting. It does its level best to upset the illusions of orthodox medicine, and to expose the legal quackery of its practitioners, and show “how Prestige is worked.”...

Would that our great innovators could succeed in “inoculating” some drops of common good sense into themselves, before proposing to “vaccinate” into the human system more diseases than it is already heir to! An artificial permanent issue in the brain of some of them, whenceforth their bigotry, prejudice and malevolence to everything and everyone bold enough to oppose their papal bulls would freely run out — is a desirable experiment to make. We generously offer them our advice to that effect free of charge for its publication.

(September 1882)

[In reply to a correspondent who argued that the homoeopathic system of medicine was superior to the allopathic system, the following remark was made in an editorial note.]

We do not consider it necessary to enter the battle-ground of “Allopathy” and “Homoeopathy.” We prefer to leave it to the champions of either system to fight for its supposed superiority in their medical journals.

As far as our personal experience goes, we believe that if “homoeopathy” appears to do more good than “allopathy,” it is amongst other things due to the fact that it does less harm; or as an old and malicious saying has it: “While the average allopathic doctor may kill his patient, the homoeopathic doctor will perhaps let him die.” We by no means desire to deprecate the value of any system of medicine; we believe more in the physician than in his medicines, and we consider everything right, if applied at the right time and in the right place. As far as statistics are concerned, they can only be relied on if we know *all* the attending circumstances of the cases, not only in regard to the patient, but also in regard to the intellectual, scientific and moral qualifications of the attending physicians and attendants.

(September 1884)

[In reply to a correspondent:]

The majority of medical authorities, instead of being a benefit to mankind, are only a plague.

(June 1884)

THE THINKER AND HIS THOUGHTS

A SAYING is current that he who *will not* read has no advantage over the one who *cannot* read.

Even one who "cannot read" thinks. It is a fact, however, that some refuse to think in a consistent and concentrated manner. The resultant confusion and diffusion of ideas throws their lives into disorder. The ability to think is there in all human beings, but it requires knowledge and effort to develop it.

What is thinking? Is it innate? Can it be warped and deadened, or clarified, improved, sublimated?

It is generally accepted that the thinking instrument is the mind, and that our thinking is influenced by the modifications of the mind.

Some of the dictionary definitions of the word "think" are: "to form in the mind, conceive, imagine; to meditate or reflect upon; to have a judgment or opinion of; to conceive, infer, reason; to hold a view, an opinion, mental picture or notion; to consider a matter, fancy, speculate, envisage, envision, deliberate." All these imply a being that thinks, a Thinker.

"To form in the mind . . . a mental picture" would imply the use of some substance or matter, however refined, which we can only think of as being plastic, impressionable and capable of being moulded into forms. This forming of an image (imagination) is an action, here and now, in the mind, which shapes substance-matter into mind-made forms.

"To meditate or reflect upon" something implies a reconsideration of images (forms of memory-data) which we made in the past and have stored.

"To conceive, imagine, speculate, fancy, envision" likewise implies the consideration of future possibilities arising out of past and present circumstances.

We have, then, a Thinker, who visualizes past, present and future, and forms the plastic mental substance into image-forms. Images made by the Thinker in the past are called, generally, memory. Thoughts that are being generated by the Thinker *now* are called deliberations, judgments, conclusions and decisions. Images that may be made by the Thinker in the future are seen to be generally modified or influenced by the past and the present.

The Thinker and his thoughts are, plainly, two different things. The

Thinker has primary creative powers, called, variously, "imagination, fancy, envisagement, speculation, anticipation," etc. The *Thinker* may be considered to be a conscious unit, a Perceiver. *Thoughts* are forms and images made or impressed on mind-substance by the Thinker. These have an endurance quality, or a permanence, dependent on the force or power with which they were made.

We may well ask: What causes the Thinker to form a thought? What is that mysterious power — the motive power, or *cause* of thought?

At this point we pass to a consideration of the two minds in each man — the one representing the universal view, and the other, the personal, embodied, everyday view.

Man, the Thinker, the creator of his own future, the maker of his own destiny, finds himself involved in an immensely intricate emotional and sensitive relation with his whole environment of substance, vibration, subtle electro-magnetic forces — all forms of matter, visible and invisible, subjective and objective.

Man, the unit of consciousness, is, simultaneously, man, the universe of forms. To understand this statement, we could say, drawing on current science, that our body-form draws its atoms, molecules, substance in definite but mysterious ways, by the broad routes of sympathy and antipathy, as observable, for instance, in the laws of chemistry and physics, from every part of his physical universe. The air we breathe, the water we drink, even the food we eat, come, in substance, from all over our globe.

Subtler than the physical body is the electro-magnetic model body (the real man), upon which the physical lives arrange themselves to form those structures that are called skin, flesh, nerves, muscles, organs, skeleton, etc. This model body is known variously as magnetic body, astral body, *linga sarira*, double, etc. It should be clear that this model body is both finer and more durable than the exterior physical one, as it helps to preserve the physical shape and appearance of the man, while the atoms and molecules making up the physical body come and go, completely renewing it every seven years. The seat of our real sense-organs is this more permanent, but subtle, electro-magnetic body. One of the qualities of its "astral" matter is said to be its responsive impressibility to the thoughts and feelings of the Thinker within, as well as to the impressions which come to it from without.

Still more subtle than the electro-magnetic astral substance are the "currents" of life-energy, drawn to and defined by the creative power

of the Thinker. These are drawn from the Universal Ocean of Life. Just as air is drawn into our physical lungs and made part of our blood-stream, so these *pranic* currents of the ocean of Life-*Jiva* are drawn by the Thinker into the model body, which in turn sets the limits within which "astral" matter is drawn and used.

These subtle currents of life-energy are moved and impressed by the emotional being which, too, is part of the composition of our inner nature; and with it are associated the real causes of health and disease. This inner emotional being is very real; so real that the Thinker, when involved with it, may for a while identify wholly with it and its "feelings." It is, however, distinct from the Thinker. Consider, then, that the Thinker can, at will, change his thoughts, change the subject he is thinking on, and change his way of feeling about a chosen subject; new data, more time, a wider or deeper consideration, may give him the opportunity to do this. The Thinker, with his close and intricate relation with his emotion self, is at times overwhelmingly influenced by the latter, yet preserves his identity as Thinker. Even though, at times, this identity may be characterized as a specific thinking-emotional state or response, the Thinker, *per se*, remains a distinct and unchangeable *unit*.

Technically, the emotional-man is called the *kamic*-man, the desire-man, the man of feeling and emotion. *Kama* is a Sanskrit term used in Theosophical philosophy to comprise the vast variety of psychic, emotional, sensitive, passionate "feelings," which can be collectively classified into positive or negative responses, sympathies-antipathies, affinities-repulsions, and so on. Still, the Thinker remains — dispassionate, deliberate and discriminative.

It has been said that "desire rules the will." The Thinker employs his *will* to create forms according to that which he desires to "see," using the subtle substance of mind-matter. Discrimination in regard to the use of desire and the will consequent upon desire is essential.

If we agree that the Thinker is a conscious, unchanging mind-unit, then it is obvious that it is but one of a great host of such mind-units — each having its origin in what we may dimly perceive to be the Universal Mind. Further, it is through such mind-units that the great Laws of the Universe operate, for *conscious* units (minds) are required to mirror the Universal Mind at all levels, till finally "the Universe grows I," as the ancients said.

We all share in one another at all points. Our personal selfhood, our sphere of action, is then seen to be distinct and separate from that

of others — an emotional fancy that is untrue in view of the greater reality, that “we” are in fact universal beings, imperishable and eternal in our real nature, bathing in an infinite ocean of Universality. The Thinker is a unit, though combining in himself different constituents. Substance becomes self-conscious and universal, expanding in awareness. Life is ever a creative experience, widening to the infinite.

To recapitulate: The Thinker in each one of us is a conscious unit. It is immortal and has a universal viewpoint. As a conscious unit, it lives in, and works with, the personality, constituted of (1) the body with its component organs, (2) the astral electro-magnetic body, (3) the life-principle (concentrated energy), and (4) the feeling-sensitive emotional psyche. The conscious unit, the Thinker behind the “mask,” uses several powers, such as: the power to create thoughts; the power to discriminate, because it perceives and is a part of Universal LAW — the Wisdom of the Universe; the power to rule, guide, correct and refine the four lower constituents for which it is immediately responsible, in order that they, in their turn, may work on units of evolving consciousness of a grade still lower than theirs.

This Theosophical description of a universe of thought and of conscious beings places a responsibility squarely upon us. It makes us see that our present situation, our defects of personal character or unhappiness of life-circumstances, are self-made — the result of unregulated, ill-directed or limited thoughts engendered in the past. It demonstrates that selfish thoughts violate the laws and purposes of the universe. It shows how Karma (an immutable law or force) is coloured by our motive, and this in turn colours our future, until such time as we restore the broken equilibrium. It declares that reincarnation is the process whereby conscious Thinkers (emanations of the Universal Mind) pursue their obligatory pilgrimage.

The Wisdom of the Ancients speaks of the responsibility of those advanced in understanding towards those who still have to grow, and it declares that self-education is the process whereby emancipation is obtained.

To think correctly — universally and impersonally — is the only WAY

A MAN'S happiness — to do the things proper to man.

—MARCUS AURELIUS

THE JOY OF BEING

IN the "Buddha-Vaggo" (Canto of the Enlightened Ones) of the *Dhammapada*, there is recorded a teaching proclaimed by the Buddha in the course of his sermon at Varanasi. We are told: "Difficult it is to obtain birth as a human being..." (Verse 182). The Pali word that is used is "*labha*," indicating that birth as a human being is a gain. To arrive, in the course of evolution, at the point where a human body becomes necessary is no easy task. This must be recognized and valued. The same idea comes vividly into focus in the teachings of Shankaracharya: "Of all living beings, to be born as a human being is indeed rare..." (*Vivekachudamani*, Verse 2)

Inherent in all beings is *Tanha*, the thirst for life. Birth is an occasion for rejoicing, while death is unwelcome and is bemoaned. Is it not a morbid mentality to speak of life as a burden?

Life is real! Life is earnest!
And the grave is not its goal...

—says Longfellow. Living the life is a meaningful process; living the higher life is a profound *sadhana*.

"Being" includes all, the visible as well as the invisible. One of its dictionary meanings is: "That which exists in any form, whether actual or ideal." From the tiniest infusoria to man, from an elemental right up to Brahma, there is a limitless variety of beings too staggering for normal comprehension. Even the modes of procreation vary: fission, budding, spores, intermediate hermaphroditism and true sexual union, is the progressive order of the methods of reproduction. There is thus a complexity in the coming into and going out of life (as we perceive it), which is truly stupendous.

While living, the being clings to existence.

Life which all creatures love and strive to keep,
Wonderful, dear, and pleasant unto each,
Even to the meanest; yea, a boon to all
Where pity is, for pity makes the world
Soft to the weak and noble for the strong.

(*Light of Asia*, Book the Fifth)

The duality of spirit and matter is the law of being. In the natural processes of this law, each being ranks as a pilgrim-soul, embarking up-

on an adventure of joy. Let us keep to the highways, where we progress steadily and do not run the risk of losing our way. But if we stray into by-ways, not only will our progress be halted temporarily, but we shall also run the risk of coming to grief.

The secret of joy is Righteousness. This is the natural law of life. Virtue brings its own reward without our striving for it. An upright man knows no fear.

Life's pilgrimage is a two-way journey. *Pravritti-marga* is the going forth; *Nivritti-marga* is the return. Spirit-matter comradeship brings a variety of joys, through contact with all and sundry on the way. We carry the impressions of all such contacts in the storehouse of knowledge in much the same way as the breeze carries the fragrance from the flowers. Fully enriched with the light of wisdom, it returns, carpeting all the way with joy.

This pilgrimage yields an abundance which can radiate its beneficence on all who can share in it, like soulful melodies which, arising from one centre, can thrill the hearts of many who choose to listen.

Like a perennial stream, life moves on, covering a panorama of existential challenges. While each day sounds a clarion-call for duty, it also opens up new vistas of delight in tackling challenges successfully. Well done is that duty which answers the test of *Dharma*, the stern law.

One such duty is *Yajna* or Sacrifice. Says the *Bhagavad-Gita*:

Beings are nourished by food, food is produced by rain, rain comes from sacrifice, and sacrifice is performed by action. Know that action comes from the Supreme Spirit who is one; wherefore the all-pervading Spirit is at all times present in the sacrifice.

The ancients classified sacrifices into five main categories (*Maha-Yajnas*). They are obligatory and are called *Nitya-Karma*. They are:

- (1) *Deva Yajna*: Sacrifice to Divinity, by means of devotion, piety, etc.
- (2) *Rishi Yajna*: Adoration of the enlightened, the spiritual instructors.
- (3) *Pitri Yajna*: Reverence and loyalty to the progenitors.
- (4) *Nara Yajna*: Service of mankind.
- (5) *Bhuta Yajna*: Helping the onward progress of all sub-human beings. For instance, when a man consumes food or beverages, he is meeting his obligation to the beings within his own body, the "lives" which go to make up the cells and organs. He is also helping the progress

of the "lives" which constitute the food and beverages by bringing them into association with the human body. Such "lives" get thereby the human touch and become themselves cells of the human system.

Existence is an interplay of numerous forces in nature. The problem of good and evil arises only at the human stage. *Ananda* or bliss is the outcome of righteous adherence to the divine law. Any violation of such law breeds sorrow and suffering. Nature did not design any sorrow. Its edict is peace and joy.

HEALTH and illness are not distinctly separate states, but often grow out of the same conditions. Illness is an essential part of the life process. Viewed functionally, illness is not as bad as you think it is.

As for that much abused word, psychosomatic, we should remember that it connotes more than a kind of illness. It is a comprehensive approach to the totality of an integrated process of interaction among many systems: somatic, psychic, social, and cultural. It deals with the stress, strains, and adjustments, with acute emergency mechanisms, disintegrations, and chronic defensive states or disease.

Applied to medicine, every disease has some psychosomatic elements, some grow out of exclusively psychosomatic causes, and there is no logical distinction between mind and body, nor between the mental and physical. Applied to physiology, mood and intellect differ from other physiological processes only in complexity, and not in fundamental quality.

Applied to treatment, whether medical or psychiatric, psychosomatic principles show that each person is unique and must, in the last analysis, be treated in his own individual terms.

You may not be as sick as you think you are, or as well as you think, but you are sick or well in a special way that defies stereotyping and is unique for you. Just as no two persons have the same fingerprints, so, too, do no two have the same problems of health and illness—the same ways of reacting to their hereditary constitutions, their human relationships and the world around them.

—DR. ROY R. GRINKER

THE SEVEN HUMAN BODIES

[The following reply to a query raised by a correspondent is reprinted from *The Theosophist* for August 1883.—EDS.]

QUESTION — . . . It is said that man is composed of seven principles or entities. The question is whether, excluding the body, the other six entities are finite like the physical body, and if so whether they correspond in shape and size (their composition being different) with the human body in which they exist. If not, what is the shape and size of each of them, and what particular part or organ of the human frame each inhabits? . . . The external body is formed of gross matter, and the other entities consisting of more refined matter, each being composed of a finer or more ethereal substance than the next covering lying on the outside. The only difficulty in this conception arises from the description given of the 7th principle, which is said to be rather a state than a being, and an emanation from the Absolute. . . . If the soul when inhabiting the body forms a part and parcel of the Absolute, and is not separated from the spirit which pervades the universe, how can it be separated from itself and have independent existence? And the question would arise that the soul (the 7th principle) could not in that case be said to be confined within its prison (the body), but lie within it as well as without it up to the end of the universe.

REPLY

Our Jessore correspondent makes several extraordinary mistakes. His conceptions of the Occult doctrine and *inner* man are altogether wrong. The question is an important one and requires immediate rectification.

Man is composed of seven principles — according to the secret doctrines of every old philosophy. But a *principle* does not necessarily mean a “body.” Notwithstanding his seven principles, man has in fact the elements in him for only three — so-called entities (which are not all bodies, as will be shown); for this reason all the ancient as well as modern philosophers, when speaking in exoteric vulgar language, designate man as a trinity composed of “Body, Soul and Spirit.” But of these the Spirit or 7th principle is *Arupa* (formless), hence no “body.” Our *Sthoola-sarira* is, of course, a body. The soul or “astral body” is, strictly speaking, but *one*, manifested under three aspects and names. When seen during the life of man, it is called the *double* and the “astral

body," especially if projected unconsciously; and *Mayavirupa* when due to the conscious deliberate will of an Occultist — one versed in *Hog-Vidya*. Its name depends on the principles that enter into its formation. Thus after death it will be called by the profane the *bhoot* (ghost), and by those who know its nature *Kama-rupa* or an "Elementary." As to the glorified *Mayavirupa* after death, it is seen only under the most extraordinary circumstances and *subjectively*. Sankaracharya speaks but of five (*pancha kosha*) sheaths — leaving the *monad* (6th and 7th principles) altogether out of this classification, as their sheaths or *kosha* are beyond human perception. (See Atma-Bodha)

How can one ask whether "the other six entities are finite as the physical body," when every line of the doctrine given out points to the 5th and 6th principles as indestructible, immortal and *divine*? Even the higher qualities of the 5th *sheath* become eternal when sufficiently united to the *monad*. To speak, then, of the "shape and size" of any of the six entities, of which in truth but three have a certain right to the name, is hardly philosophical. *Maya* (full), the termination of the name of each sheath, ought to show that even the gross physical body is not so regarded. Man is a dual trinity, composed of (1) Body — the vehicle of *Prana* or *Prana* (Life Principle); (2) *Linga Sariram*, the vehicle of *Kama-rupa* or Will-Force, which in its turn is the vehicle of mind or *manas*; and (3) of that same *manas* — becoming the *Upadhi* of *Buddhi*, the Spiritual Soul, which is itself the *Upadhi* (vehicle or the illusive disguise assumed by the Atman or Brahman) of the 7th principle, while connected with an individuality. Thus it is composed of seven elements or principles, of which three dualities — or dual entities — one objective, one semi-objective and one purely subjective, are said to be formed. The first is intended for the earth-plane; the second for a semi-earthly or therealized condition in one of the *rupa-lokas* of interplanetary life; the third for a sentient condition of a purely intellectual nature in the *Arupa-lokas* of the same.

Above these three "bodies" is placed Atman (the *Jivatman* of the Vedantees), who assumes an imaginary illusive individualization while connected with the individuality of the "Spiritual Soul" or *Buddhi*; but who (rather which) has no existence distinct from the "One Existence" — the one Universal Essence called Parabrahm — and is therefore the *achchidanandam*, the absolute *nirguna* (qualityless). The 7th principle is thus no entity or *body* at all. Above the three dualities and, so to say, separate from them, it is yet within and without; it circumscribes and

permeates them, at the same time, since that which is omnipresent cannot be absent from the smallest atom. Therefore, when we say that this principle *separates* itself from man, the term is simply due to the imperfection and lack of proper terms to express metaphysical ideas in the English language. It does not *separate* itself in reality; but, owing to the presence and exuberance of *gunas* in sinful man, it ceases to act upon and in these principles, and its light (*jyotis*) becomes extinct and latent in them.

When a man is dead, life is said to have departed from him; whereas *life* becomes the most potential from that very moment and awakens with a new vigour in every one of the molecules of the dead man — separately: *Prana*, the breath of life, stirs up every atom of the corpse. Thus, if three of the seven principles can assume, one a tangible, one a perceptible, and the third an imperceptible body, the three other principles have but figurative bodies — they are no entities, though they may be said to have being and existence in one sense. Nor can even the two bodies — excepting the third, the objective material body — be viewed as permanent bodies. As implied in the “Elixir of Life” (*Theosophist*, March 1882),¹ the several bodies are present only in so far that the necessary ingredients with their latent potentiality for forming a body — are there, each ready to “become the exact counterpart (of man) of the other,” their “atomic conditions so arranged that its atoms interpenetrate those of the next grosser form.” Their creation depends on the *Will-Force* — the 4th principle, the axis, so to say, of the activity of the seven, in living terrestrial man, during whose life it either gives room to, or paralyses, the *Sutratman* — the “thread Soul,” that ray of the ABSOLUTE which passes through the six subtile “bodies” of man.

Our correspondent commits a greater mistake in terming the 7th principle “Soul.” The latter is a proper word to use in connection with the *Manas* (animal Soul) and the *Buddhi* (the Spiritual Soul). It is quite inapplicable to the 7th principle — the *Spirit*, the *Hiranyagarbha* of the manifested Brahma.

* * * TARA NATH * * * * F.T.S

¹ Reprinted in THE THEOSOPHICAL MOVEMENT, July and August 1966.—Eds.

“YE ARE THE LIGHT OF THE WORLD”

THE WORDS that form the title of this article are attributed to Jesus and were addressed to his disciples. This is a very encouraging, energizing, inspiring affirmation for every candidate on the path of the spritual life, every aspirant to spiritual wisdom. It kindles the awareness of one's responsibility to endeavour to follow that light without fail, steadfastly and perseveringly, in the work of study, practice and assimilation of the Eternal Verities, in order to remove at least some of the darkness in which the world is plunged. It is necessary to revive the heart-doctrine in these times when morality is ebbing away and our civilization is in peril. True devotion and faith are needed to keep ever in mind that we are children of light, “the true light, which lighteth every man that cometh into the world.” It is the light of the mind and heart that alone can guide the personal man and enlighten him. Though it is in us and we are in it, yet, instead of seeking its protection and guidance and becoming self-reliant, we depend on outer resources.

Light and darkness are the world's eternal ways, says Sri Krishna. It is human beings alone who can transcend the darkness of the world by realizing that the light is within them and that they can become its embodiments, thus reaching the goal of human evolution. A rose or a lily, a tiger or a skylark, cannot attempt to change themselves. It is man's privilege, with his power of thought-will-feeling, to chase away the shadows of darkness from within himself and, therefore, around himself. The human mind was lit up by the solar gods over 18 million years ago, that it may reach divinity, and these “gods” were the divine Intelligences who had reached perfection in prior fields of evolution. It is only through this divine light that the forces of darkness can be vanquished, and the earth become a heaven full of light, purity and goodness.

All the scriptures hold out this ideal. Zoroastrian ethics, for instance, based as it is on good thoughts, good words and good deeds, lays full stress on self-purification for every human being, so that with him the whole of nature may be raised, and evolution may proceed on higher planes. On this subject H.P.B.'s article “The Devil's Own: Thoughts on Ormuzd and Ahriman” (reprinted in *U.L.T. Pamphlet No. 7*) throws a great deal of light. Ormuzd and Ahriman represent the light and darkness within the hearts of human beings as around them. In the words of Milton, quoted by H.P.B.:

Hail, holy light, offspring of Heaven first-born,

Or of the Eternal co-eternal beam.

... Since God is light
Bright effluence of bright essence increate.

... Satan

Puts on swift wings, and towards the gates of hell
Explores his solitary flight.

H.P.B. calls Ormuzd and Ahriman the two Brother-Powers, such is the close connection between them. Understanding of this would make the task of self-purification less difficult. "Ahura Mazda alone," she says, "being the divine, and therefore the immortal and eternal symbol of 'Boundless Time,' is the secure refuge, the spiritual haven of man." We have full security within ourselves, and yet people look for it outside, and when they do not get what they want, they become discontented and dissatisfied. H.P.B. further states that Ahriman or Angra Mainyu being, in one of its aspects, the embodiment of man's lowest nature, "is only a periodical and temporary Evil." Therein lies the hope for man. Ahura Mazda, the Divine Light, being eternal can always overcome and conquer Ahriman. This implies human progress and human evolution through the transformation wrought by self-effort. Once the inner light begins to shine, the darkness within and around us will disappear gradually. In this present cycle, the whole world is full of dark forces and powers dragging human beings to sorrow and misery on all planes physical, mental and moral. H.P.B. strikes another hopeful note: "By the middle of the Seventh Race, says an occult prophecy, the struggle of the two conflicting Powers (*Buddhi* and *Kama-Manas*) will have almost died out." Theosophy being a quickener of life and progress, it can help us to accomplish this task earlier, arduous though it is. H.P.B. goes on to say:

In these days of so-called progress and civilization when the *light* of knowledge claims to have replaced almost everywhere the *darkness* of ignorance, how many more volunteers do we see added to the army of Ahura Mazda, the Principle of Good and Divine Light?

So we need more recruits for the army of Light. As this army of peace and goodwill becomes stronger, the radiating light will surely remove the sorrow and misery of the world and the law of unity and harmony and brotherhood will come to prevail. It is necessary to keep this symbol of Light ever burning within our minds and hearts so that its radiance may spread around and awaken other human souls to be

come recruits spreading the message of Theosophy. Just as from the heights of a mountain one can observe the little lights in the sombre valley below, so the Masters are waiting to see a light here and a light there, which when brought together can make a flame and help in the work of the spiritual upliftment of humanity.

ON DUTY

[Extracted from the writings of W. Q. Judge]

WE have to exhaust all Karma, which means duty; we must live for others and then we will find out all we *should* know, not what we would *like* to know.

The very first step towards being positive and self-centred is in the cheerful performance of duty. Try to take pleasure in doing what is your duty, and especially in the *little* duties of life. When doing any duty put your whole heart into it.

It is our duty to help all, and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty. It is better to die in our own duty, however mean, than to try another one.

Just stay loyal and true, and look for the indications of your own duty from day to day, not meddling with others, and you will find the road easier.

We must be serene and do what we can. That is all any of us can do; often we do not know our duty, but that too is our own fault; it is a Karmic disability.

It is one's duty to try and find one's own duty and not to get into the duty of another. And in this it is of the highest importance that we should detach our *minds* (as well as our tongues) from the duties and acts of others whenever those are outside of our own.

The true path to divine wisdom is in performing our duty unselfishly in the station in which we are placed, for thereby we convert lower nature into higher, following Dharma — our whole duty.

The real *means* of progress for us mortals is duties to our own families and to our own nation, or "kindness" and "patriotism" in the highest and ethical sense of the terms.

What then is the panacea finally, the royal talisman? It is Duty, Selflessness. Duty persistently followed is the highest yoga, and is better than mantrams or any posture, or any other thing. If you can do no more than duty it will bring you to the goal.

“ISIS UNVEILED”

PRINCIPLES OF EASTERN PSYCHOLOGY

The Arabian alchemist Abipili speaks thus: “I admonish thee, whosoever thou art that desirest to dive into the inmost parts of nature; if that thou seekest thou findest not *within thee*, thou wilt never find it without thee. If thou knowest not the excellency of thine own house, why dost thou seek after the excellency of other things? . . . O MAN, KNOW THYSELF! IN THEE IS HID THE TREASURE OF TREASURES.”

—*Isis Unveiled*, II. 617-18

IN THE LAST CHAPTER of the second volume of *Isis Unveiled*, H.P.B. recapitulates the fundamental propositions of the Oriental Philosophy and then proceeds to set out the principles that underlie magic. The opening pages of that chapter deal with these fundamental propositions and the student who would fain understand Nature has to study them in depth together with the corollaries which flow from them. In the present cycle, when much interest is evinced in psychic phenomena, these propositions acquire an added relevance. It is not the purpose of this article to restate these ten propositions. They will be found in the U.L.T. pamphlet *Texts for Theosophical Meetings*. It is here proposed to set out some of the ramifications of the propositions treated of in *Isis Unveiled*.

For him who would follow more intelligently the implications of the later propositions, the understanding of the very first proposition becomes essential. That proposition affirms that there are no miracles. All the seemingly inexplicable phenomena that have ever occurred had the basis and sanction of law behind them. Any motion or vibration, any appearance or disappearance, any creation or destruction, any cessation of activity, any occurrence that seems to violate or be contradictory to the existing modes of thought, occurs and will continue to occur because its manifestation or non-manifestation is made possible by laws not necessarily known to our age and which laws stem from what has been called the fixed arithmetic of the spheres. The true scientist has at all times admitted that the undiscovered realms of matter are disconcertingly vast; little is known to him about their origin, function and behaviour. Admittedly again, the scientist does not know, nor has he the capability to know, those laws which transcend matter even in its most refined forms. The psychic atmosphere that constantly impinges upon man's inner emotional nature, the urges which are forced on him

by unseen mischievous and malevolent entities that break through and even storm his atmosphere, the incapacities and hindrances that dog his footsteps — all these are under law. The seemingly inexplicable misfortunes that strike men and nations, the psychic epidemics that spread like wildfire through large segments of mankind — these too are under law. This law is intelligent. It is self-administrative and requires no arguments for and against to reach to a decision and formulate a decree. It takes count of motives though the man himself may be unaware of his own inner motivations. It is impartial because it is impersonal. Not being approachable, it encourages no supplications, awards no favours, withholds no justice. The ignorant give it a name and a form; the foolish seek its favours; the wise see it presiding in their own hearts. Thus seeing it, the wise understand its divine omnipresence — not seen but palpable; beyond belief, yet approachable through FAITH.

How far the realm of Law extends can be glimpsed from the powers which can be awakened in the soul. The following words of a Hindu scholar are quoted in *Isis Unveiled*:

The powers are called: 1, *Anima*; 2, *Mahima*; 3, *Laghima*; 4, *Garima*; 5, *Prapti*; 6, *Prakamya*; 7, *Vasitwa*; 8, *Isitwa*, or divine power. The fifth [is the power of] predicting future events, understanding unknown languages, curing diseases; divining unexpressed thoughts, understanding the language of the heart. The sixth is the power of converting old age into youth. The seventh is the power of mesmerizing human beings and beasts, and making them obedient; it is the power of restraining passions and emotions. The eighth power is the spiritual state, and presupposes the absence of the above seven powers, as in this state the Yogi is full of God.

The author continues:

No writings, revealed or sacred, were allowed to be so authoritative and final *as the teaching of the soul*. Some of the Rishis appear to have laid the greatest stress on this supersensuous source of knowledge. (II. 593)

The principles of Occult philosophy are given out in *Isis Unveiled* not for the purpose of setting up a school for the development of the magic arts. Its aim is to enlighten the minds of men so that they do not get carried away emotionally when faced with phenomena that their ordinary and accustomed reasoning cannot explain. He who performs wonders is not necessarily a man of God. In some cases, he may be the

very antithesis of godliness. It is well to remember that just as there are adepts in wisdom, so also are there adepts in sorcery. The one is benign, the other malignant.

That there have always been Adepts in knowledge, peace and power is a matter of historical record. Menes and the King-Initiates, Iamblichus and Porphyry, Moses and Ammonius and the long line of Indian Rishis testify to their having existed since antiquity. What knowledge was it that gave them power not only over the elements and the lower kingdoms but also over men and nature and pre-eminently over themselves? *Isis Unveiled* teaches that man is heir to such powers because he is made up from every secret part of nature and can therefore touch it and be at one with it at any point where he desires contact. Man has the potency, if he provides the conditions, to arouse in himself that consciousness which can touch and cognize its corresponding aspect in nature. Since man has his objective physical body which corresponds to and is made up from the physical aspects of nature, he becomes kin to the entire physical manifestation. Any power in the vast physical nature outside is in him to use. It may be latent in him, but it is there. Consciously or unconsciously, he takes from nature and also gives to it, and in that process he either enriches or impoverishes it and as a consequence makes or mars his own karmic destiny.

The next constituent of man is his "vitalizing astral body," or soul. This middle principle of the threefold classification is the real man. Its counterpart in nature is, like itself, invisible and dwells within and energizes the physical. It is the vital principle of nature, just as the astral soul vitalizes the physical man. It therefore follows that if man can reach into and arouse to action the secret part of himself — the middle principle — and learn to live in it and understand its language and meaning, he can open his inner consciousness to the supersensuous astral world that interpenetrates and surrounds him. It is only his abnormal involvement with the matter aspect of things that makes him oblivious to the starry aspect that exists behind the visible forms of matter. He is so obsessed by the husk that he fails to see the corn.

Yet, however fascinating the physical and the astral worlds may be they are but the ephemera of a day. They are in a constant state of flux and will pass away when all this manifestation will have passed away and only the Spirit will remain shrouded in its silence and secrecy.

The third aspect in Nature and in Man is the Spirit — the source of all, the sustainer of all. All things are in IT, but IT is not in all things.

It alone is eternal and indestructible. Man becomes immortal only when the middle principle (the Soul) succeeds in merging itself with the Spirit.

To touch the astral in nature, man has to learn to sink his consciousness into the vital astral principle within himself. The seership of the ancient Pythoness and of the modern mesmerized subject vary only in the artificial modes adopted to induce the state of clairvoyance. The psychic principle, or mind, is the sentient soul of each person. It is inseparable from his physical brain, which it holds in subjection, but which in its turn impedes the soul in its higher functions. This is the *ego*, the intellectual life-principle of man, his conscious entity.

It is only when the body is in a state of *Dharana* (a complete abstraction from everything pertaining to the external universe, or the world of the senses) that the soul of the clairvoyant may liberate itself and see things subjectively. And yet, as the sentient principle of the brain is alive and active, these pictures of the past, present, and future will get tinged with the terrestrial perceptions of the objective world. The physical memory and fancy will continue to be in the way of clear vision. Since the ordinary clairvoyant is unable to control the vibrations of the astral waves, he will perceive but more or less broken images through the medium of the brain. Not so in the case of the Adept-seer, who will have mastered the ability to arrest at will the mechanical action of his brain. Since his memory and his body are made completely subservient to his will, he is enabled to receive impressions directly from his spirit. Between his subjective and objective selves there remain no obstructive mediums which would cast a shadow or break up an image. This alone is the real state of spiritual seership in which as Plato says the soul is raised above all inferior good. It is to this state that Plotinus and Apollonius gave the term. "Union to the Deity." But this state is as far above modern clairvoyance as is the light of the stars above that of the glow-worms. How difficult it is to reach this state can be seen from the fact that Plotinus who was a clairvoyant-seer throughout his life confessed to Porphyry that he had been united to his God only six times during his entire existence of sixty-six years.

Ammonius Saccas, the "God-taught," asserts that the only power which is directly opposed to soothsaying and looking into futurity is memory. This memory, according to Olympiodorus, is phantasy — an impediment. Hence, when we are agitated by the inspiring influence of the Divinity, if the phantasy intervenes, the enthusiastic energy ceases. The magician is required to subordinate his phantasy to his will so that

memory will not interfere with his soul perceptions which are in no way dependent upon it.

To reach to the Soul and comprehend its ideation requires a degree of purity and altruism not yet developed in the ordinary run of men. The clearness and correctness of its spiritual visions depend upon its more or less intimate relation with its higher Principle. When this relationship is such as to allow the most ethereal portions of the soul-essence to act independently of its grosser particles and of the brain, it can unerringly comprehend that which it sees. It is then only that it may be called the pure, rational and supersentient soul. This is the highest condition of spirituality possible to man on earth.

But, it may be asked, what about mediums and others who, though completely unprepared, do unfortunately break through into the astral regions? How do they achieve this? The answer is that since they have neither the will nor the soul force to permit them an entry into the astral, they rely on an outside agency, namely, a living mesmerizer or a spirit (usually unclean) to overcome their physical and mental parts and so induce in them the necessary trance condition. Whereas the Adept, by reason of his positive control over his entire make-up, remains his own master, the medium offers himself as a passive agent, submitting his will to extraneous agencies. These unfortunates are being "used" by forces over which they have no control. Once used, they have hardly any will of their own left to forbid further "usage." Their weakened inner natures are powerless to withstand the moral contagion which oozing out from their controls (living men or "spirit" guides) finds its lodgment in their make-up.

"Oriental experience for a hundred centuries has shown that the germs of moral contagion linger about localities, and impure magnetism can be communicated by the touch" (II. 611). H.P.B. has put this in italics. A séance-room, an entertainment parlour where hypnotism is used for the delectation of the masses, places of congregational worship where the intervention of God's wrath is invoked on an enemy, are as fertile grounds for contagion as are establishments where narcotics are provided and dens where vice is helped towards its fulfilment.

Since causes once generated must sooner or later bloom forth into effects, it follows that the credits and debits of a lifetime must of necessity be carried forward into other lives. A cause without its effect would indeed be a miracle and we know that there are no miracles in nature. So, there will always be men who from birth bring with them their in-

inations towards seership, while others will as naturally bring with them the seeds of mediumistic tendencies as their karmic heirlooms. Pursuing the same analogy, one can understand that there would be those who would bring with them from their past lives their addiction to sorcery and necromantic practices, with a range of psychical phenomena, more or less wide, as the result.

Magic as a science is a knowledge of the powers resident in the three-fold man, which powers in the majority of cases lie dormant and are at most times denied. Once aroused, they can enable him to touch and recognize the triple aspect of Nature in all its vastness. "*The trinity of nature is the lock of magic, the trinity of man the key that fits it.*" That which enables man to perform acts of magic is the existence of magnetism and electricity on all planes of consciousness — human and cosmic. The forces of both occult magnetism and electricity can be operated upon by the perfected human Will.

H.P.B. says of those who possess phenomenal powers:

Let no one suppose that these powers are developed without cost. The lives of most of these holy men, miscalled idle vagrants, cheating beggars . . . are miracles in themselves. Miracles, because they show what a determined will and perfect purity of life and purpose are able to accomplish, and to what degree of preternatural asceticism a human body can be subjected and yet live and reach a ripe old age. . . . But the theoretical study of magic is one thing; the possibility of practising it quite another. . . . One may learn by heart every line of the 108 volumes of *Kadjur* (the Buddhist great canon, containing 1,083 works, many of which treat of magic), and still make but a poor practical magician. (II. 617)

To become a neophyte, one must be ready to devote himself heart and soul to the study of mystic sciences. Magic — most imperative of mistresses — brooks no rival. Unlike other sciences, a theoretical knowledge of formulae without mental capacities or soul powers, is utterly useless in magic. The spirit must hold in complete subjection the combativeness of what is loosely termed educated reason, until facts have vanquished cold human sophistry. (II. 636)

IN THE LIGHT OF THEOSOPHY

In *The Saturday Evening Post* (U.S.A.) for October 1977, Kris Toffler writes on "The Psychic Power of Uri Geller" — the "astonishing mental acrobat" who is able, among other things, to bend spoons, to make the hands of his watch revolve simply by staring at them, and to correctly identify drawings made behind his back. Though branded by some as a "trickster," the learned researchers who have tested him in their laboratories call his feats "clear signs of telepathy and psychokinesis."

At one time when Geller was bending spoons and breaking forks on a British Broadcasting Corporation programme, the "entire BBC switchboard lit up like a Christmas tree" with phone calls. A lady in Harrow was stirring soup when her ladle began to bend; a gold bracelet on a girl in Surrey buckled; a police constable watched several spoons and forks bend on his table. There were similar experiments and the same results elsewhere.

The article gives excerpts from a book Geller has finished writing:

Everything that your mind can imagine today will happen one day. If you can imagine something, that means it is reality. Our evolution is leading us on an infinite journey where everything will happen in due time, maybe a thousand years, a billion years, from now....

I believe that 3,000 years ago psychic powers were developed in people much more strongly than now. For some mystical, spiritual or material reason, they faded as the years passed....

In a matter of 250 years from now there will be many people into psychic powers. You see, we are presently using a very small percentage of our brain, like 10 to 15 per cent, if that. Imagine what our mind is capable of doing if we use it all.

As we use our minds more and more, you can see how people by themselves or as a revolution will be capable of strange things. There will be a person who will be able to knock out a radar station. Or erase computer tapes — as I have done already. This is frightening because this whole government is based on coded computer tapes; national defence is codes and microfilm, stored-away computers. And that is frightening.

Psychological warfare of the mind — this is the future. It sounds like a James Bond movie, but I am already beginning to feel today that certain presidents have been affected by persons

with negative minds. I believe that if you have a group of people — it doesn't matter if they are 50,000 miles away — concentrating for a long period of time on the mind of a certain person, they can influence that person.

Kris Toffler comments:

The evidence, the implications, are stunning. . . . We, and the scientists, even the magic circles, want to bend Uri Geller and his experiments to our present mould of reality. The world lost its coziness years ago and none of us wants to make things more difficult than they are. So the scientists created an uproar when *Nature*, a prestigious scientific journal, dared to print a report of the research carried out at London's Birbeck College, with Uri Geller working under strict controlled conditions. . . .

Against this onslaught, the psychical remains obstinate. Time and again, Uri Geller has submitted himself to the scientists so that his powers could be monitored by the best means modern science could muster, and the researchers could find no chicanery, only the extraordinary. . . .

He is not alone on his own vast enterprise. He is being trans-shipped with top scientists. He is not alone, because others have had similar experiences. In London, the scientists were able to bring in subjects, often young people, who were able to duplicate Geller's bending and breaking, with psychic power. Around the world, people are already being used in practical ways to perform psychically. In Toronto, a major retail chain hired a man with precognitive abilities to spot shoplifters. He correctly identified thousands, even predicting what they would take minutes before they actually made their grab. In Arizona, a psychic was able to lead an archaeologist to the oldest clear-cut evidence of a man in America. In California, a psychic was able to predict the contours, colours and atmosphere of Jupiter, to have his descriptions confirmed when Pioneer 10 sent back its messages. For ourselves, there are those eerie premonitions, those crystal-clear pictures of what is going to happen, that strike us from time to time — and make us wonder.

For each of us, the psychical is a test. To what boundaries will we go before we cease to accept?



The two-day symposium on "The Rights of Animals," organized by the Royal Society for the Prevention of Cruelty to Animals, Great Brit-

ain, is described as "a major landmark in the history of the Animal Welfare movement." A large number of persons prominent in the movement gathered together at Trinity College, Cambridge, to grapple with the complex ethical problems of animal rights, at the same time formulating plans for immediate practical action. The meeting began with some historical perspectives and proceeded through philosophical and religious considerations to end with actual instances to which such considerations might be applied: wildlife, animal exploitation for pleasure, animal experimentation, and factory farming.

A report of the symposium, appearing in the September-October issue of *Animal Welfare*, states:

The major aim of the symposium was to explore the concept of animal rights. This subject is now becoming an important aspect of modern ethical philosophies and is at last receiving the serious consideration so long neglected by many theologians and moral philosophers. The new interest is evidenced by the growing number of popular works on the subject and by the very existence of the symposium itself. . . .

Many speakers based their ethical arguments on the precept that we must not see animals as means to our own ends but as ends in themselves. . . . There are strong philosophical precepts on which the concept of animal rights can be based. If we accept that people have rights to liberty and to life itself, there is no logical basis upon which we can deny these rights to other sentient beings.

Albert Schweitzer's principle of "reverence for all life" is a good one to aspire to. If we fail to achieve it on all occasions it does not mean that the principle is false, rather that man and the world in which he lives is less than perfect.

Yet, in striving to attain it, he may develop a better understanding of his place in the overall system of things. Dr. Michael Fox took his philosophy a stage further. . . . Fox sees man as part of an evolutionary and ecological continuum. This position logically compels him to have reverence not only for all sentient beings but for non-sentient beings also: for rocks, for trees, for the natural order of things.

It is Man's moral duty not to assume dominion over the world but to act rather as a steward; to seek not only to refrain from killing and inflicting pain wherever possible, but also to refrain from destroying ecosystems and from putting other species at risk.

This philosophy does not provide us with absolute rules, since

we must exercise our judgment in all cases, but if we adopt it as a guiding principle it is clearly one which leads to greater empathy not only with other animals but with the whole planet....

Many speakers spoke of empathy with other species and pointed out that it need not be misplaced sentiment which leads us to anthropomorphize other animals....

The participants of the symposium generally agreed that much could be done in practical terms to alleviate the suffering of animals by legislation, but it is clear that in the long run such practices must be controlled from within.

Only when we fundamentally alter the way in which we view the world will real advances be made, not only for the animal welfare movement but for man himself and for our whole environment....

The Rev. Jack Austin may have touched upon the nub of the issue when he described cruelty not as a positive act but as an absence of kindness. The Animal Welfare movement must seek not only to outlaw cruelty by legislation but also to promote kindness....

Before the meeting closed, almost everyone present signed the following charter of animal rights:

A Declaration Against Speciesism: "Insomuch as we believe that there is ample evidence that many other species are capable of feeling, we condemn totally the infliction of suffering upon our brother animals and the curtailment of their enjoyment, unless it be necessary for their own individual benefit.

"We do not accept that a difference in species alone (any more than a difference in race) can justify wanton exploitation or oppression in the name of science or sport or for food, commercial profit or other human gain.

"We believe in the evolutionary and moral kinship of all animals and we declare our belief that all sentient creatures have a right to life, liberty and the quest for happiness.

"We call for the protection of these rights."

What is perhaps a worldwide trend in the business world, to put profits before ethics, is brought into focus by a U.S. survey. While 15 years ago 76 per cent of the executives surveyed said that they had at the time or another in their careers experienced an ethical dilemma on the job — a choice between what was profitable for the company and

what was ethical — last year 57 per cent reported being ever confronted with the same choice. The researchers who conducted the survey are of the opinion that the dilemmas are fewer now not because business is more ethical, but because today's ethical standards are lower. (*Harvard Business Review*, Vol. 55, No. 1)

There is more conflict today between rhetoric and practice. While 80 per cent of today's executives agreed that "business people should try to live up to an absolute moral standard rather than to the moral standard of their peer group," half of them felt that their bosses were more interested in results, obtained ethically or otherwise. A mere nine per cent felt that the average executive would refuse to pay a bribe.

Those who felt ethical standards in business today were lower compared to 15 years ago, named, among other reasons, social decay, moral permissiveness, the pressure to succeed, current economic conditions and political corruption. Interestingly, most of the influences named are outside of business rather than within it, proving that various spheres of activity cannot be compartmentalized.

Avarice is the sin of the business world. When people speak of doing good business they mean large and lucrative business. The pleasure of the business man consists in his profits. But no great attention is paid to how he makes these profits. Again, avarice and exploitation go together. The way out of this difficulty is to substitute the ideal of service to the community for that of making money. Business is not an end in itself, it is a means to an end, that end being service. It allows of no compromise morally speaking. One should not lose himself in business and degrade himself. Let him, on the contrary, raise himself by upholding and observing the ancient ideal of a noble *Vaishya*, which should be realized by business men of all nations and of all grades.
