

सत्यात् नास्ति परो धर्मः ।

"There is no Religion higher than Truth"

## THE THEOSOPHICAL MOVEMENT

Vol. 72, No. 3

January 2002

### A Magazine Devoted to The Living of the Higher Life

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THEOSOPHY COMPANY (INDIA) PRIVATE LTD.

40 New Marine Lines, Mumbai 400 020, India

### THE DYNAMIC POWER OF THOUGHT

[Reprinted from THE THEOSOPHICAL MOVEMENT, January 1964.]

All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with an evil thought, pain pursues him, as the wheel of the wagon follows the hoof of the ox that draws it.

All that we are is the result of what we have thought: all that we are is founded on our thoughts and formed of our thoughts. If a man speaks or acts with a pure thought, happiness pursues him like his own shadow that never leaves him.

—*The Dhammapada*, Verses 1-2

IN the life of an aspirant to spiritual living, his line of thought is of greater importance than his objective actions, for thought is the foundation, the motivating power, from which alone outer deeds can spring into life. We are as our thoughts are is a truism which is apt to be forgotten in our age of dissimulation when we judge a person not in terms of what he *is* but according to what he *seems to be*. Karmically, however, thought or intent is more responsible and dynamic than an act. Thus, for instance, one may perform a charitable act, but if he does not *think* charitably and is doing the act just for the sake of gain or glory, it is his thoughts that will determine the result for him.

Every thought, no matter how fleeting, leaves a seed in the mind of the thinker. These small seeds together go to make up a larger

thought-seed and determine one's general character. Thought, then, is the maker of man. Every thought generated is a cause sown, and as we are always thinking, we are always sowing causes. These causes awaken the corresponding powers in the invisible worlds, powers which are magnetically and irresistibly attracted to and react upon those who produced the causes.

It has been said that "thoughts are things"; they are living, active realities. "Each thought," says H. P. B., "has a shape which borrows the appearance of the man engaged in the action of which he thought." It is important to understand what happens when we think. It is a known fact that there is a disturbance in the grey matter of the brain. Not only this, but it is also coming to be recognized that our thoughts affect the whole body, and that there is a branch of medicine known as psychosomatic medicine. Further, we are told that each thought once generated and sent out becomes independent of the brain and mind which gave it birth and will live upon its own energy. It makes a definite picture on the astral plane, a picture that is objective to the inner sense, and every clairvoyant or seer will confirm this from personal experience. The astral light is the preserver of these thought-pictures like a photographic plate, and by that means all that has been done or is being done may be known unerringly. Thoughts, therefore, while they may seem to us to be momentary and fleeting, are not so in reality but persist as seeds for good or evil in the invisible atmosphere.

We read in "A Master's Letter" (*U.L.T. Pamphlet No. 29*):

Every thought of man upon being evolved passes into the inner world, and becomes an active entity by associating itself, coalescing we might term it, with an elemental—that is to say, with one of the semi-intelligent forces of the kingdoms. It survives as an active intelligence—a creature of the mind's begetting—for a longer or shorter period proportionate with the original intensity of the cerebral action which generated it.

The thought, having become an active entity by its association with an elemental,

is attracted wherever there is a similar vibration, or, let us

say, a suitable soil, just as the winged thistle-seed floats off and sows itself in this spot and not in that, in the soil of its natural selection. Thus the man of virtue, by admitting a material or sensual thought into his mind, even though he expel it, sends it forth to swell the evil impulses of the man of vice from whom he imagines himself separated by a wide gulf, and to whom he may have just given a fresh impulse to sin. Many men are like sponges, porous and bibulous, ready to suck up every element of the order preferred by their nature. We all have more or less of this quality: we attract what we love, and we may derive a greater strength from the vitality of thoughts infused from without than from those self-reproduced within us at a time when our nervous vitality is exhausted. It is a solemn thought, this, of our responsibility for the impulse of another....Can we, then, be too careful to guard the ground of the mind, to keep close watch over our thoughts? (*Letters That Have Helped Me*, pp. 18-19, 1930 Indian ed.)

Each thought, whether good or evil, as it leaves the mind, draws to itself impulses of like nature as irresistibly as the magnet attracts iron filings. This attraction is proportionate to the intensity with which the thought-impulse makes itself felt in the atmosphere. "And so it will be understood how one man may impress himself upon his own epoch so forcibly, that the influence may be carried—through the ever-interchanging currents of energy between the two worlds, the visible and the invisible—from one succeeding age to another, until it affects a large portion of mankind" (*Isis Unveiled*, I, 181). In the words of a great Adept:

The human brain is an exhaustless generator of the most refined quality of cosmic force out of the low, brute energy of Nature; and the complete adept has made himself a centre from which irradiate potentialities that beget correlations upon correlations through Aeons of time to come. This is the key to the mystery of his being able to project into and materialize in the visible world the forms that his imagination has constructed out of inert cosmic matter in the invisible world. (*U.L.T. Pamphlet No. 29*)

This is the metaphysical basis on which rests the entire structure, many-sided, of thought transference. What the Adepts do consciously and scientifically, that ordinary men and women do mechanically or automatically and unconsciously to themselves. Anyone who observes and reflects knows from his own experience the fact that thought can fly to a person at a distance. But because the ordinary mind is not trained, the result is weak, lop-sided and dispersive. This is not unmitigated evil, for unless a person has an unselfish character and altruistic tendencies it is well for him and for the world that he does not possess the power to create more clear-cut and powerful thought-images. For, have we not been told that even thinkers who brood mischief with no serious intention of carrying their malevolent thoughts into execution will not escape the bad reaction from the harm they do? In occultism, thought is the real plane of action, and a thought is far more potential in creating evil results than a physical deed.

*The Secret Doctrine* recognizes sinful *intentions* as “the only visible and objective sacrificial victims to the *Presence*.” Not only evil thoughts but also idle thoughts stir up elementals responding to their note as surely as conscious spiritual aspiration wakens spiritual forces. One of the tasks of the aspirant is to watch his state of consciousness at all times, to purify and universalize the mind by keeping before him correct themes for meditation. A few minutes spent in quiet reading of some devotional book every morning, followed by reflection on what has been read, sounds the keynote for the entire day. Every thought, every feeling, every action that follows, should be in harmony with that keynote. That morning meditation needs to be re-energized as often as possible by reverting to it during the day in our spare moments. Thought is self-reproductive. Right thoughts planted in the mind sooner or later sprout, blossom and bear fruit, and produce seeds for future planting. But, just as a wise gardener does not dig up his seeds from day to day to watch their growth, but plants them, waters them, removes the weeds, and leaves Nature to do her work, so must we plant our good thought-seeds, water them by remembering them, weed out inharmonious thoughts, and leave the Self within,

like the sun, to fructify the plant.

We can scatter the thought-seeds of right ideas, of noble and courageous aspirations, seeds that will be received, although unconsciously, by those in whose minds the soil is in any way prepared. If we believe in the power of thought, what opportunities of conferring good on others open before us! But in order to do positive good to others by thought-influence, certain conditions are necessary. We need, first, love born of and nurtured by wisdom for those whose good we thus seek to establish. According to our unselfish love will be our enthusiasm to benefit our fellow men; as is our enthusiasm, so will be the energy of our thought; and this energy will determine the effect of the thought upon those to whom it is directed. The more powerfully intense the thought, the deeper will it penetrate; the longer will its effects endure.

Right meditation will be required of us to determine what we really desire to effect. If we arrive at the position within ourselves that we live in one another and are in a true sense our brother's keepers, if we accept, even to some extent, the grand principle of Universal Brotherhood, we shall be in a position to appreciate what a heavy responsibility is ever ours to think aright. Let us reflect that all the loving, helpful thoughts we send out will bring light or hope to a groping soul and will lighten the load of the world's suffering. We in turn have likewise been helped by the thoughts sent forth by some other. One need not long for wealth, for position or power in order to do good to others; the poorest in material wealth, the humblest in station, the most insignificant among men has within him this ever open storehouse of power for conferring good on which he can draw without limit. But he who would use this wealth can only do so by sacrificing the thought of self.

For the student of Theosophy who knows that the greatest work is done not on the outer physical plane but on the thought plane, there is a wide open field for doing real work to help the Cause which is so dear to him. In his article “Each Member a Centre” Mr. Judge has indicated what the earnest, devoted and unselfish Theosophist can do, how he can become “an active centre from which would radiate unseen powerful forces able to influence men

and women in the vicinity for good” when he finds himself without Theosophical companionship in the town or city where he lives. Mr. Judge reminds us of the law—one that every Theosophist ought to know:

...the mind of man is capable of bringing about results through means of other minds about him. If we sit and think that nothing can be done, then our subtle mind meets other minds within the radius of our sphere—not small—and shouts into them: “Nothing can be done.” Of course then nothing is done. But if unselfishly and earnestly we think *Theosophy*, and desire that others should, like us, be benefited by it, then to the minds we meet in stray moments of the day and in many hours of the night we cry “Theosophy,” and “Help and hope for thee.” The result must be an awakening of interest upon the slightest provocative occasion. (*The Heart Doctrine*)

The power of thought and of imagination is mighty indeed, but people do not recognize the fact because they are not able to trace the visible effects to the invisible action. The “*thinking of oneself*” as this, that, or the other, is the chief factor in the production of every kind of psychic or even physical phenomenon,” says *The Secret Doctrine* (II, 59 fn.). The highest power of thought, *Kriyashakti*, which makes of man a creator, lies latent within each, yet in all save a few it has not been called to life and developed. This creative potency is developed as

the mysterious *power of thought* which enables it to produce external, perceptible, phenomenal results by its own inherent energy. The ancients held that any idea will manifest itself *externally*, if one’s attention (and Will) is deeply concentrated upon it; similarly, an intense volition will be followed by the desired result. A Yogi generally performs his wonders by means of *Itchasakti* (Will-power) and *Kriyasakti*. (*S.D.*, II, 173)

How truly Theosophical are these words of Gandhiji!—

I believe, and my belief has been tested repeatedly, that a thought deliberately thought and controlled is a power greater than speech or writing and any day greater than steam which is

husbanded and controlled. We see the latter every day carrying incredible weights even across steep precipices. Thought power overcomes much greater obstacles and easily carries greater weights.

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THERE is testimony of very extensive nature to the existence of Masters or Mahatmas in history and tradition, and these two again divide themselves into many sorts. There is profane as well as religious history, tradition depending on recollection solely, and also tradition which has been turned into an historical account of tradition. In religious history and tradition there are many accounts of such beings, reaching from the earliest known religious book down to the very latest date. And in the history of nations, aside from religion, there are numerous accounts of Adepts, magicians, Masters, and others of like character. In almost every country on the globe the traditions of the people are full of statements of the existence and powers and appearances of master minds, magicians, great men, who knew the secrets of nature....All this cannot be set aside as folly or useless or insufficient, unless one determines to believe nothing but what he himself has seen. If that position be assumed, then no one living today can say that they know or believe that the historical characters of the past, known to every nation, had any existence....

Turning from this department of proof we have that which depends upon argument, illustration, deduction. Here everything is as strongly in favour of the existence of the exalted beings spoken of as in the other department; for evolution demands that such beings shall exist. To this conclusion even such a doubter as Prof. Huxley has come, and in his last essays declares for the existence of beings of superior intelligence who are as much beyond us as we are beyond the black beetle, and this is more than any Theosophist has ever yet said for the Adepts.

—W. Q. JUDGE



## THEOSOPHY AS GUIDE OF LIFE

IF Theosophy is not able to give practical guidance in our daily struggles with and in life, then it is of little use to men and women of the world. If Theosophy is like modern mathematical astronomy, remote and removed from our intimate problems of pain and sorrow, of joy and happiness, then its interest is but academic. If Theosophy is merely a speculative philosophy which helps learned people to discuss the problems of the Absolute and the Relative, the One in the Many, and the Many in the One, but does not help them to bear a toothache with composure and equanimity, then too Theosophy would be of little worth to us all. The test of the worth of any science or any philosophy is twofold: First, it must give adequate knowledge in terms of principles and fundamentals about man and the universe in which he lives. Secondly, this knowledge must not be speculative; it must be practical in the sense that these principles and fundamentals can be applied to the daily problems of life.

To take an example from modern science: The science of chemistry is not only theoretical; applied chemistry has affected the lives of the people. By his discoveries and inventions, the chemist has revolutionized the modes and methods of our lives.

But there is one very remarkable feature about modern scientific knowledge. Modern science began its career in an atmosphere of religious persecution and therefore it has developed along purely materialistic lines. If modern science and its methods are still dealing with matter as a primary fundamental, it is because of religious persecution of the great scientists. Therefore is modern science unconcerned with spiritual, ethical and moral propositions. A chemist or a physicist, a biologist or a pathologist, in prosecuting his investigations is not concerned with the moral and ethical aspects of life. Have modern inventions elevated human morals? So far, the answer is in the negative. To take another example: Chemical knowledge, which has grown and grown, is utilized to make powerful weapons, poisonous gases and powders. Why do chemists consent to such nefarious acts? Why do they not see and

recognize their grave responsibility as makers of war? Because they are employed by rich and influential financiers who manufacture armaments. In this example, knowledge is divorced from morality and ethics. Therefore even when knowledge is available, its applications do not always elevate human life. In our modern civilization, knowledge and morality do not go hand in hand.

Now turn to ancient science and its modern heir, Theosophy. Apply the double test: First, is there adequate knowledge—not speculative but practical? And then inquire if this knowledge degrades human life. In the ancient world, science was religious and religion and philosophy were not speculative, composed of metaphysical abstractions, but also taught their practical and ethical applications. Therefore, we find that great scientists and philosophers of ancient times were also grand altruists and philanthropists. They taught the masses, taking into account the moral limitations of their character.

Knowledge and ethics went hand in hand and these ancient teachers devised ways to safeguard their own positions and to fulfil their own responsibilities. First, they wrote or spoke in terms understandable by the men and women of the time who had a certain depth of ethical and moral perception. These ancient philosophers did not give out their knowledge indiscriminately; they guarded themselves. More, a certain kind of knowledge, which was beyond the ken and morals of the ordinary run of humanity, they kept private and secret. Thus arose the exoteric and esoteric systems of knowledge. In Hinduism there is *Para* and *Apara Vidya*, and more—*Gupta Vidya*. The Buddha preached openly for 45 years, but he taught his esoteric wisdom privately to his *Bhikkhus*. In the Christian Gospels Jesus is reported to have said to his disciples: “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you” (*Matthew*, VII, 6). And more specifically he said: “Unto you it is given to know the mysteries of the kingdom of God: but to others in parables; that seeing they might not see,

and hearing they might not understand.” (*Luke*, VIII, 10)

This system of symbols and emblems, allegories and parables, as also the method of imparting higher knowledge to the morally worthy, enabled the Ancient Teachers to help humanity make all-round progress. Modern Theosophy is the direct heir of Alexandrian Theosophy, the Buddha’s *Bodhi-Dharma*, the *Brahma-Vidya* of the Hindus. In the Theosophy of H.P. Blavatsky and her Masters, common sense is not violated, high morality is demanded, and knowledge is available not only to the intelligent mind but also to the pure in heart. Theosophy, as a philosophy, as a definite system of knowledge, offers not merely speculations and theories but practical guidance. For every grade of mind, for every aspirant, unlearned or learned, Theosophy has adequate knowledge to offer. Theosophy is for all—men and women, scholar and shopkeeper, soldier and labourer. Theosophy teaches the rich how to use their wealth and the poor how to derive benefit from poverty. Theosophy may be compared to a mountain; grade after grade, height after height is there. Humanity composed of sages and savages, and all those who come in between, climb that mountain, each member of the race reaching his own level, his own height. There are abstruse and very difficult teachings that few of us can understand, but there are teachings which *all* not only can understand, but also make use of.

Let us now turn to the practical and ethical aspects and see what kind of guidance Theosophy has to offer to us.

What is the chief, the central problem, of every member of the human race? What is it that faces every man or woman, whatever his or her station in life, in the East or in the West? The problem of every one of us is that of adjustment, between ourselves and the universe in which we live. If we could learn the secret of adjustment, if we could know how to adapt ourselves to our circumstances, how to draw the best, the most, and the worthiest out of our environment, then we would be possessing the key both to wisdom and to happiness. To adjust and to adapt—that is our task. To adjust ourselves to our families and others around us, to adapt ourselves

to our city and country, and in ever-widening circles to the universe at large—that is what we need. The Great Soul, the Perfected Mahatma who has attained *Mukti* and *Nirvana*, may be said to have adjusted himself to the universe governed by Law and filled through and through with Light.

Our difficulties arise because we do not know the science and the art of adjusting and adapting ourselves to our environment and circumstances. We desire others to adapt themselves to our likes and dislikes; we want our family and friends to adjust themselves to us as personalities, and naturally we meet with failure and frustration. There is continuous struggle and strife because we do not succeed in bringing others round to our personal point of view, to our requirements. We do not act thus consciously and deliberately; we act in ignorance, and our motives are hidden from us. We shall understand this problem of our own individual struggle better if we get away from our personal self and examine it in the light of the struggles of collective humanity.

As with nations, so with individuals: Are we not, each one of us, looking at our environment and the world from our own personal point of view? Are we not, each one of us, trying to help ourselves irrespective of others, even competing with and fearing them? And just as the political leaders have failed and are failing because they will not get away from economics and physical-plane existence and develop a universal, spiritual and moral perspective, so also each one of us is bound to meet frustration if we do not get away from the narrow physical sense-life and examine ourselves by the light of moral and spiritual principles.

Scientific discoveries and growing knowledge have unified the world. But that unification has not taken place in the minds and morals of the people. Moral beliefs and mental outlooks differ and divide people. What are these dividing factors in the sphere of mind and morals? Scientific knowledge *per se* is not a bar to human unity. There are two main abysses in modern civilization which divide man from man and prevent the emergence of a truly International World. Religion is one; politics is the second; for religion has become sectarian and politics is corrupted.

Religions divide; political opinions divide. Social customs and manners differ because of religions; nations show separative tendencies because of politics. Applying this to our own personal lives, in our homes with their many problems: Each one has his or her own temperament, personal habits, etc., which cause differences in the family; *e.g.*, differing tastes in matters of food almost fight each for its own satisfaction. We may say, “But these are not serious problems.” True, they are not, but only as long as each gets what he or she wants. Religious people are tolerant when there is no interference; the orthodox Hindu is tolerant of Islam as long as the cow is not butchered; the Muslim is tolerant of the temple as long as there is neither pipe nor drum near a mosque! This is sham tolerance; it is but armed neutrality.

The guidance of Theosophy to each man and woman is: Remove from within you that feeling of sectarian religion which divides one from another; and the same is the guidance about politics—remove the feeling that party-politics raises. Look at the problems of life, personal and individual, or collective and racial, not by and through feelings but with the aid of knowledge and reason—knowledge first and reason next, for there can be no real reasoning without a basis of true knowledge.

Therefore Theosophy advises us to acquire knowledge so that we may succeed in adapting ourselves to the world, in adjusting ourselves to our environment. This knowledge and the reason and the thought that follow, enable us to destroy the barriers between man and man, without destroying our own individual integrity. A word of caution: Adaptability does not mean compromising with wrongdoing or sectarianism or superstition. In adjusting ourselves to our environment, we have not to descend to the level of the ignorant and the credulous. We have to rise to the altitude where we contact Free Souls, Reliant Souls. We have to free ourselves from the binding, limiting forces of mere feelings, and learn to rely on the Religion of the Heart and Mind. Religion, for most people, is the religion of blood and belief; and blood and belief are roots of struggle and sorrow. War of any and every kind is in the

blood of humans and therefore in their beliefs. Study of Theosophy will help us to understand further what the Religion of the Heart and the Mind is.

What is the function of the Mind and its organs, the brain and the nervous system? Just as all the processes of the body are registered and can be known in the brain, so the knowledge of Theosophy gives the student the code of Religion, not for belief but for understanding all things. The function of the heart is to keep the blood circulating, and with every breath the heart throws off dross and takes in health. The Heart Doctrine, taught by Theosophy, brings to the student something more than knowledge and understanding; it gives him the strength of conviction necessary for right action.

So we need the Religion of the Mind and the Heart in place of the Religion of blood and belief; the latter divides, the former unifies. This guidance of Theosophy enables us to live by understanding the Law of Brotherhood; not partial brotherhood, not the brotherhood of sectarian religion and of party politics. The Religion of Mind and Heart alone energizes us to make Universal Brotherhood a reality. It is the comprehension and practice in life of the Doctrine of Universal Brotherhood that enlightens the human soul and makes it truly free, truly liberated. Such free and liberated Souls are the Great Teachers of the race, two of whom are the real Founders of the Theosophical Movement. Through H. P. Blavatsky they gave the Teaching of the Religion of the Mind and Heart, which accepted would make the world mentally and morally unified, because that Religion brings Peace and Enlightenment to the man or woman who studies and practises it.

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THE only ones who will be really happy are those who will have sought and found how to serve.

—ALBERT SCHWEITZER

## THE IDEAL OF FREEDOM

Our voice is raised for spiritual freedom, and our plea made for enfranchisement from all tyranny whether of SCIENCE or THEOLOGY.

—H. P. BLAVATSKY

The outward freedom that we shall attain will only be in exact proportion to the inward freedom to which we may have grown at a given moment. And if this is the correct view of freedom, our chief energy must be concentrated upon achieving reform from within.

—GANDHIJI

Thy Soul cannot be hurt but through thy erring body; control and master both, and thou art safe when crossing to the nearing “Gate of Balance.”

—*The Voice of the Silence*

WHILE concepts of freedom are many and varied, the ideal of freedom itself is one which awakens a response in every human being. Such a universal innate response, however instinctive or unconscious, points to the fundamental fact that true freedom is the birthright of man. The history of humanity records the struggle for freedom, political and economic, social and religious, of nations and communities, groups and individuals. The most shameful and tragic pages of history are those that depict acts of tyranny and oppression, of persecution and enslavement, of man’s inhumanity to man. These invariably give rise to opposition and to rebellion too often marred in turn by vindictive retaliation, violence, and human slaughter. But one thing is certain: the conscience of mankind cannot be silenced for long and human thought will ever struggle to be free, for freedom is man’s undeniable birthright.

That this is so is recognized today and such a recognition should be a source of encouragement and inspiration to all who believe in the principle of freedom.

“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act

towards one another in a spirit of brotherhood!” Thus proclaims the Universal Declaration of Human Rights in Article 1. This Declaration, adopted at the General Assembly of the United Nations on 10 December 1948, is a most significant landmark in the progress of mankind. Based on “the recognition of the inherent dignity of the equal and inalienable rights of all members of the human family,” it sets forth the fundamental freedoms of every individual. It acknowledges the relationship of freedom to both justice and peace. The peace of the world rests on the securing for all its citizens of justice and the fundamental freedoms—freedom of speech and belief and freedom from fear and want. These fundamental rights are explained specifically in the Articles of the Declaration. Thus, for example, Article 18 states: “Everyone has the right to freedom of thought, conscience and religion...”

The implementation of this Declaration will indeed pave the way to the realization of the dream and aspiration of all men of good will, that of one humanity living in peace in one world.

To the fulfilment of this great and noble ideal each man, each woman, must contribute. The Declaration itself calls upon us “to act towards one another in a spirit of brotherhood.” This means that the individual himself must accept the fact that all men are brothers, that mankind is one, and endeavour to guide his own daily conduct on that basis. What makes man violate the laws of brotherhood?

This leads us to consider another aspect of the problem and raises questions pertaining to philosophy. What is freedom? Who is a free man? Too often freedom for the individual has been misinterpreted as the right to do “as he likes.” Has anyone such a right?

Beyond the multiplicity of the different concepts of freedom and the varied fields in which freedom is sought, there lies the archetype of freedom itself. Archetypes belong to the sphere of the Eternal; types, to the world of conditioned existence. Archetypes are permanent and everlasting. Types are changing and impermanent. Man’s quest for freedom, whether political, social or economic, reflects a deeper search—the search for the ultimate



freedom, that of the Spirit, alone eternal and immutable. Man, ignorant of his true nature, often mistakes the shadow for the substance and runs after an illusive freedom, merely external. Mere outward freedom does not liberate, but only strengthens man's inner bondage. Thus he goes from form to form until he learns to recognize that external freedom must be rooted in internal freedom, that no man is truly free who has not attained freedom within. True freedom is essentially an inner state of consciousness.

The life of man is a series of paradoxes and none is perhaps as striking as the one behind the concept of freedom.

Great is the complexity of human nature. In every man dwell contrary tendencies for ever opposing each other, pulling in contrary directions. This results in a conflict within, which rages incessantly and must last until man, becoming aware of his larger SELF, gives supremacy to that SELF, making all other interests and desires subservient to It. The Self of Matter and the SELF of Spirit cannot meet. One of the twain must disappear. There is no place for both.

All spiritual traditions point to this central fact and call man to the establishing of peace and harmony within himself. A man or a woman who is suffering discord and conflict within is bound to reflect these in his relationships with others and thereby to sow the seeds of misunderstanding and of dissent leading to strife and hostility.

The Declaration names "freedom from fear" as one of the fundamental freedoms, but whence the root of fear? Says Lord Buddha: "From indulgence arises grief; from indulgence arises fear. There is no grief for one who is free from indulgence. Whence, then, can there come fear?" (*Dhammapada*, Ch. XVI, ver. 214)

Similarly, selfish desires and impure cravings lead to grief and are the cause of fear. Only the fearless person is the free person and he is free from fear in the measure of his subdual of his lower self.

To quote Lord Buddha again:

Craving grows in a disturbed mind, also when passions flourish, and when yearnings for the pleasant arise. Thus fetters

grow strong.

He who delights in quieting his disturbed mind and becomes mindful of the pleasant but undesirable nature of craving, he will certainly remove, nay destroy, the bondage of Mara. (*Dhammapada*, Ch. XXIV, verses 349-350)

The cause of bondage lies in ignorance, ignorance of our spiritual nature. The way to freedom lies in the realization of the Higher Self. That inward freedom reaches beyond mere political freedom and transcends political contests. Political and social forms come and go, but the knowledge which confers liberation upon the human Soul is hidden from dynastic or economic organization. It arises in the Soul who, at last aware of the reality of its Divine Parent, the Spirit, begins to long for final liberation. Such knowledge brings detachment and the strength to control and conquer the inclinations of the senses and the cravings of the separative self. The fetters which bind the Soul are the appetites and desires rooted in *ahamkara* or egotism.

Man is "the weaver of his freedom," and the fabric of freedom is woven with the thread of unselfishness and dispassion.

The chain which keeps the Soul in bondage is the triple one of the world, of the flesh, and of orthodox tradition.

Says Shankara in *Viveka-Chudamani*:

When a man follows the way of the world, or the way of the flesh, or the way of tradition, knowledge of Reality cannot arise in him.

The wise say that this threefold way is like an iron chain, binding the feet of him who aspires to escape from the prison-house of this world. He who frees himself from the chain achieves Deliverance.

That Soul attains Deliverance who has united himself with his Divine Parent, and this is possible only when he has fully conquered the inner animal.

## “AS WE ADVANCE, THE GOAL RECEDES”

THERE is hope and continuity implied in this paradox, though at first it might sound dismaying. Those who have reached an objective goal have often said, in retrospect, that their enjoyment ceased—turned sour—after attainment. Thereafter they had to seek new goals in order to continue enjoying.

Goal-seeking has often been defined in terms of emotional satisfaction that the search, or the work, brings. We use terms like “achievement,” “success,” “winning,” etc., but more often than not we have in mind only the *kamic*-emotional aspect of our nature, our feelings of likes and dislikes, and the whole gamut of emotions they encompass. Our *mind* alone is able to gauge our true feelings, provided we are intellectually honest with ourselves.

Only *we*, the mind, can control our feelings. Often these feelings try to blind the mind’s clear vision and we fail to see our lower, petty, selfish desires for what they are. We have all experienced this. All of us have at times felt uneasy, possibly disenchanted, with our lives and objectives, when we as thinking beings realize that we are being carried away by our feelings and are getting bogged down by uncertainty, disillusion and temporary expedients.

The enchantment of emotion overlays the mental faculty. It can colour our memory, distract our attention, confuse our concentration and becloud our anticipation, offering us the choice of ephemeral goals and vain achievements—all of which are selfish fantasies. None of us is free of these fantasies, since the whole course of evolution, as a coherent scheme, seems to revolve round contending “opposites”—on one side the triad of matter-emotion-delusion, and, on the other, the trinity of spirit-wisdom-discrimination; and, placed in the middle, from where the ways go up or down, is our consciousness, the feeling-mind, a consciousness that is *ONE* but also *divided*, since it can at will ally itself first with one, then with the other of these two great contestants that exist in the heart of every one of us. This is our position, here and now.

The *Bhagvad-Gita* speaks of this conflict and indicates that the

constant “enemy” is *kama*-illusion. The usurper, Prince Duryodhana, represents unbridled emotion. With delusions of supremacy, self-confidence, and “I-can-do-no-wrong” megalomania, he rules the body and its acts. Dhritarashtra, the old blind king and father of Duryodhana, represents this body of ours—a “field” (*kshetra*) where the ruling passions hold sway. It is disturbed by its own innate instinct that *kamic* rule will be self-destructive and painful in the end. It warns Duryodhana, but the warning is spurned. Arjuna represents the mind. He is the permanent man, the eternal pilgrim, but denied control so long as *kama* rules. The mind that we are essentially, considers the selfish and self-centred goals of our personality, and, knowing innately its *dharma* (duty), it is mindful of others around itself; it has a sense of eternal values and laws which it can know through study and by questioning the “wise.” The “wise” are represented by Krishna, who is not only the Higher Self of man (“the Ego which is seated in the hearts of all beings”), but is He “who standeth on high, unaffected,” He “who was in the beginning the originator of all things.” Our mind does not resent the fact that at the moment it is limited in knowledge; it is rather encouraged by the work that it is possible for it to do in time. It does not resent the fact that there are wiser beings than we are, who know all things, that there are those whom we call the Dhyanis, who in the beginning were responsible for setting evolution into motion, and who are still there, doing their work and attending to their *dharma*.

Krishna thus stands for each of us, inwardly, as a standard of excellence. The mind’s ability to refer to and converse with the “god within” gives it a sense of purpose and of continuity, of being an “eternal pilgrim” in fact. Like Arjuna—and we are all Arjunas—our true concentration is on finding and doing our rightful duties in life, on assuming the responsibilities appropriate to our self-made post in Nature’s scheme. We become non-self-centred. We then endeavour to adopt and put into motion universal goals, such as can be found in the study of Nature in all her departments, and make her laws the living power in our lives. In Chapter X of the *Gita*, Krishna states that “of the Pandava I am Arjuna, the conqueror

of wealth (*Dhananjaya*).” The conqueror of wealth is one who knows that he does not need material things, that he is able to live and be satisfied with the little, or the much, that Nature and his own Karma provide to him naturally—“fortuitously” is the word used in the *Gita*.

Universal yearnings are to be found everywhere we may look. We see them in the study of Nature, in the history of peoples, the interplay of “faiths,” the discoveries of science, and the discourses and quests of philosophers. These yearnings are innate in everything around us, and in our own self. We sense that we are each a microcosm and that we mirror in ourselves the great macrocosm and the powers and potencies of all its departments. Our minds, limited as they are because of the circumscription of our desire-nature, still catch a glimpse of the intuitional, the aspirational, the ideal—those guiding lights that shine from the single Spiritual Sun, upon which our whole universe and all manifestation depends. Our duties lie in our relations with our peers, with those above and those below us, and with the “lives” that enter our bodily sphere, there to be elevated or degraded by the treatment we subject them to by our thoughts, feelings and actions. We cannot see an end to these universal yearnings. We are always somewhere between the “ignorant” and the “wise.” We think we know a lot, but we have much more to learn and to apply, much more to experience and deal with in terms of Karma generated in the past; and thus we turn these events into our fund of personal wisdom.

This is the evolution of the mind-principle, the transformation of *Kama-Manas* into *Buddhi-Manas*, that gives us our base of character, talent and intuition at every incarnation. Our *kamic* nature shares in this evolutionary experience along with its twin, the *manasic* nature. Its objectives may be generally stated as “endless enjoyment in material nature.” But, since nature, as matter, constantly changes, there can be no permanence, no stability for *kamic* goals. A constant, febrile activity to maintain its balance and continuity is seen to be evidence of *kamic* dominance in our nature. Doubt, hope, schemes to achieve special positions, to acquire wealth, position, power and recognition; a resentment of

innovation, an aversion for truth, which is generous, tolerant and all-sharing, characterize the *kamic* nature in control—in a word, it lacks a sense of that which is truly permanent and which can only be found in spiritual things. These are immaterial, and forever concealed in the *inner nature of the true man*.

A little thought will show that we must study and review the metaphysical basis and processes of manifestation as given in *The Secret Doctrine*. When the Absolute is periodically the playground of the “manifesting stars,” the separation of the two opposites—Spirit (force, energy, light and life), and Matter (form, limitation, sloth, darkness and delusion)—occurs. These are reflected in man’s consciousness as *Manas* and *Kama*. The Higher Mind, *Buddhi-Manas*, does not incarnate in man’s personality, but only overshadows it. Cycles (Law and *Karma*) begin to operate at the dawn of the new manifestation. The Absolute remains unaffected as the “eternal background.” Krishna refers to this aspect of himself—the eternal, indestructible, unprovable Spirit—as that which “remains separate.” All creatures, as forces of the evolutionary scheme of a previous *Manvantara*, now emerge to assume their places under Karma. They arise from the sleep-assimilation-preparation of *Pralaya* (non-manifestation), and, just as we resume our life every day after a night of energy-restoring sleep for our brain-consciousness, so they recommence working with one another and with their *inner selves* at that stage and on that plane of life where the previous period of manifestation had closed for its rest and the general “rest” (*Pralaya*) of all the *lives* involved in and with it.

We are self-made. The real “fight” is in the *mind*. The “enemy” is our own self-made and self-grown *kama*, our emotional lower self (our own personal Duryodhana). We live in it. We are trying to transform it. We are trying to elevate its consciousness to that of a “god,” from that of a “demon.” In a way, we are like Sanjaya, able to *witness* and report on events. To make order out of chaos, is our work and discipline. Success for our own evolution is seen to be the gradual, gentle, but firm transmutation of *kama*-life into *manasic*-life. This is the next evolutionary stage for the now

*individualized* sensitive material that *kama* really is. It becomes for it a change in consciousness, from self-centred to universally-centred; from the death of the lower *manasic* soul to the eternal life of the Spirit-Soul. This whole process of self-realization, of self-development, is in reality an unfoldment. It is the exhibition in and on “matter” of the power of the *Spirit* that is the quintessence of that same “matter.” It is a difference in the quality of the consciousness which is innate. Our true goal, union with the Divine within, can only be achieved, in practical idealism, by study, which is self-education; by self-discipline, which is control of the lower by the higher; and by constant practice in devotion, which is work.

Talents and abilities, which are all unique to us, can now be seen as those on which we concentrated our will in previous incarnations. We have trained the “lives” that make up our personalities, using the force innate in our *kamic* nature. Our *kamic* nature can now be controlled and trained by the vigilance of the awakened mind into paths of virtue and of brotherliness. Vices are called virtues that have been exaggerated. They are unbalanced because of non-regulation. Their roots can always be traced to some real need, a virtue that all ought to emulate, but which we do not employ. Reaction to a sense of oppression or lack of fair treatment causes the pain-filled *kamic* nature to react against the oppressors—as they are the obvious causes of immediate suffering. The wise look for the karmic causes of pain and suffering. They realize that some persons may lend themselves to becoming “karmic agents” for the disciplining of others. This is not natural. No one who is aware and awake should consciously make himself a tool for the karmic misfortune of anyone else, for whatever reason. One may be sure, when this has happened, that the *kamic* nature of the oppressor has beclouded the mind and the sense of brotherhood for a while.

Control of the *kamic* nature and of lower *Manas* comes from the *Antaskaranic* thread that links the mortal man involved in assisting Nature’s evolutionary plan in matter, with the Divine Man—*Atma-Buddhi-Manas*. It is the pathway of that divine control or discipline. All experience is stored in the *Akashic* records of

Buddhi, and, when this is used by the higher aspect of the mind, divine acts are performed in daily life.

Unity on the material plane is voluntarily achieved by tolerance, generosity and harmonious work with others following Nature’s laws. When this evolutionary discipline is adopted by us as a way of life, we begin to make of ourselves a centre for the operation of Universal Brotherhood. The Universal Mind now comes within our sphere of perception, however slightly. We have placed our feet on the old, old path that leads to the *Ashram* of the *Gnyanis*. Let us make a vow this day to seek; and having found the way, let us point to it in humility and with encouragement for others to tread while we stand aside, performing our own perceived duties and work.

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THE great philosophy of Theosophy, then, presents a basis from which the truest kind of morality can be perceived. True morality does not depend upon words, phrases, or conventions, but upon a *universal* perception of all things, whereby everything is done for good, every thought and feeling expended for the benefit of others rather than for one’s self. A clear perception of one’s own spiritual nature, and the motive to benefit mankind in every direction and in every case, without self-interest, are the two essentials for true morality. True morality is, in fact, a *universal existence*, and the beginning of it is in the desire to live to benefit mankind without self-interest or hope of any rewards whatever; then, to practise and to help those who know still less than we do.

—ROBERT CROSBIE



## ZEAL FOR THE CAUSE

MADAME Blavatsky included in her Fourth Message to the American Theosophists at their Convention held at Boston, Massachusetts, less than a month before her death, a fervent appeal for earnest dedication to the service of Theosophy, declaring:

Every wish and thought I can utter are summed up in this one sentence, the never-dormant wish of my heart, “Be Theosophists, work for Theosophy!” Theosophy first, and Theosophy last; for its *practical* realization alone can save the Western world from that selfish and unbrotherly feeling that now divides race from race, one nation from the other; and from that hatred of class and social considerations that are the curse and disgrace of so-called Christian peoples. Theosophy alone can save it from sinking entirely into that mere luxurious materialism in which it will decay and putrefy as civilizations have done.

This paragraph has often been quoted as a fillip to flagging zeal for the Cause and a quickener of devotion, but it should be taken in conjunction with an earlier paragraph in that message, in which the difficulties faced by the Movement were set forth candidly. To gloss over these, to take it for granted that her pointed warnings, however necessary for others, were not conceivably meant for us, is to ignore a danger signal and invite disaster on oneself and on the Movement which needs for its full success the one-pointed devotion of all its professed adherents.

Consider the several vital points in that message, which so many in her day and since have failed to take to heart. She pointed out the critical nature of the stage through which the world in general and the Theosophical Society in particular would pass in the years between 1891 and the close of the cycle in 1897-98. Within that period was made the unwarranted, misguided and unbrotherly—not to say disgraceful—attack by prominent members of the Society upon the *bona fides* of the devoted William Q. Judge, of whom the Master had written in 1887 that “he of all chelas suffers most and

asks or even expects the least.” He drew such comfort as he could under that attack, from his conviction that “the hands that smite us are our own,” but there seems to be no doubt that, free though he was from anger and resentment, the decline in his health, followed in 1896 by his death, which deprived the Movement of the ablest exponent of and worker for Theosophy after Madame Blavatsky herself, was not unrelated to the injustice done him by his attackers.

All that need not have been, had those responsible heeded the warning which preceded the passage quoted above from Madame Blavatsky’s message of 1891: “Self-watchfulness is never more necessary than when a personal wish to lead, and wounded vanity, dress themselves in the peacock’s feathers of devotion and altruistic work.”

In her First Message to the American Theosophical Convention, that of 1888, she had warned: “... let no man set up a popery instead of Theosophy, as this would be suicidal and has ever ended most fatally.” And with what noble modesty she had included herself, who had brought the restatement of Theosophy for the cycle which commenced in 1875! For she had added: “We are all fellow-students, more or less advanced; but no one belonging to the Theosophical Society ought to count himself as more than, at best, a pupil-teacher—one who has no right to dogmatize.”

How many of the victims of unthinking and exaggerated praise may have read those warnings of the devoted teacher, who had so short a time to live after she gave them, and even recognized their relevance to others without taking them to heart themselves! And yet how many of the Movement’s worst disasters can be traced back to such unwarranted self-confidence, strengthened by the adulation of well-meaning partisans!

With what wise foresight had H.P.B. translated verses bearing on this danger to the Movement in her judicious selection from treatises included in the *Book of the Golden Precepts* for *The Voice of the Silence*, intended, as its title-page announced, “for the daily use of Lanoos (disciples)”! The treatises from which those priceless excerpts came were those which she believed would “best suit the few real mystics in the Theosophical Society.” Their message,

however, is not only for these but for every earnest student-aspirant who is wise enough to make it the object of his constant study; and not least valuable for those in danger of being surfeited by praise and led to put a false evaluation on their qualifications and efforts for the Cause.

The few brief excerpts from that priceless devotional prose-poem which we bring together here should arm against vainglory the sincere aspirant who takes to heart their message and guides his efforts by them. Their warnings are so clear that he who runs might read unless blindfolded by megalomania or hero-worship, harmful alike to him who gives and him who takes:

Shun praise, O Devotee. Praise leads to self-delusion.

When . . . thy Soul withdraws like the shy turtle within the carapace of SELFHOOD, learn, O Disciple, of her Silent "God" thy Soul is an unworthy shrine.

If through the Hall of Wisdom, thou would'st reach the Vale of Bliss, Disciple, close fast thy senses against the great dire heresy of Separateness that weans thee from the rest.

'Tis from the bud of Renunciation of the Self, that springeth the sweet fruit of final Liberation.

If Sun thou canst not be, then be the humble planet. Aye, if thou art debarred from flaming like the noon-day Sun upon the snow-capped mount of purity eternal, then choose, O Neophyte, a humbler course.

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.

Be humble, if thou would'st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered.

A sense of pride would mar the work...yea, even when the victory's achieved.

Make hard thy Soul against the snares of *Self*; deserve for it the name of "Diamond-Soul."

Remain unselfish till the endless end.

## YOGIC PRACTICES

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

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

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

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

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

It is in the light of the age-old rule that "what powers one gets he must himself acquire," and that only "when the materials are all prepared and ready, the architect shall appear," that is to be understood H.P.B.'s warning against the practice of blindly

“transferring” and “receiving” powers. She says that this practice “is that of sorcerers, whether they are so consciously or unconsciously,” and she adds in an Editor’s Note appended to an article in *The Theosophist*:

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

The Adept commands the elemental forces of nature through occult sounds, but it is foolhardy for the ignorant tyro to arouse these forces by a *mantram* while he lacks the knowledge and power to direct them. For, “although it is the intention that decides primarily whether *white* or *black* magic is exercised, yet the results even of involuntary, unconscious sorcery cannot fail to be productive of bad Karma.” (*Raja-Yoga or Occultism*, second ed., p. 35)

At best, “practices of Hatha Yoga [are] conducive but of the production of physical phenomena—affording very rarely flashes of real clairvoyance, unless it be a kind of feverish state of artificial ecstasy.” Since, moreover, Hatha Yoga “pertains to the material and semi-material man—roughly speaking, to the body...what is gained through it is lost at death.” As stated in another Note in *The Theosophist* (November 1880):

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

“A gradual development of the mental and physical occult faculties is the method used by the true adept in studying the Raj-Yog,” we are told by H.P.B. in *The Theosophist* for August 1882.

Contrasting the nine degrees of Initiation of Raja Yoga, its “nine jewels,” with “the minor eight degrees of Hatha Yoga, H.P.B.” says that “in knowledge and powers, the latter stand in the same proportion to the former as rudiments of Arithmetic to the highest degrees of Mathematics.”

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

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

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

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BEWARE, O my son, of self-incense. It is the most dangerous, on account of its agreeable intoxication. Profit by thy own wisdom, but learn to respect the wisdom of thy fathers likewise. And remember, O my beloved, that the light of Allah’s truth will often penetrate much easier an empty head, than one that is so crammed with learning that many a silver ray is crowded out for want of space.

—BARRACHIAS-HASSAN-OGLU,  
Arabian Sage

## IN THE LIGHT OF THEOSOPHY

Hidden away in each of us is a permanent record of our past. “How do we hold on to memories for a lifetime? Could our histories be inscribed in our genes?” asks Bryant Furlow (*New Scientist*, 15 September 2001). The popular idea among scientists has been that all experiences a person goes through from childhood on are permanently inscribed somewhere amid the billions of neurons in the brain. There are, they say, connections joining neurons up into intricate networks that can recreate sequences of brain activity days, weeks or even years later.

A handful of researchers are now suggesting a new theory—that long-lasting memories are inscribed in our brain’s DNA. Perhaps, they say, we create gene-like codes in which we permanently record the blueprints of our memories. “There are still some big holes in our knowledge of how permanent stable memories form,” admit the scientists, and not everyone is convinced that new genes are created in the brain.

According to Asiatic Psychology, memory is not solely a faculty of the brain or even of the whole body but must inhere in consciousness itself. There is consciousness in every atom of the physical body, hence there is also bodily memory; but as the body is only the instrument of the *inner* soul and this soul is dual, there are two other sets of memory independent of the body. One is that of the personality, the other belongs to the individuality. Much has been said about the problem of memory in H.P.B.’s writings, especially in her long article “Psychic and Noetic Action” (reprinted in *Raja-Yoga or Occultism*). Elsewhere she wrote:

Nothing that takes place, no manifestation however rapid or weak, can ever be lost from the *Skandhaic* record of a man’s life. Not the smallest sensation, the most trifling action, impulse, thought, impression, or deed, can fade or go out from, or in the Universe. We may think it unregistered by our memory, unperceived by our consciousness, yet it will still be recorded on the tablets of the astral light. Personal memory is a fiction of the physiologist. There are cells in our brain that receive and

convey sensations and impressions, but this once done, their mission is accomplished. These cells of the supposed “organ of memory” are the *receivers* and *conveyers* of all the pictures and impressions of the past, not their *retainers*. Under various conditions and stimuli, they can receive instantaneously the reflection of these astral images back again, and this is called *memory, recollection, remembrance*; but they do not preserve them....There are cases on record of long months and years of insanity, of long days of fever when almost everything done or said, was done and said unconsciously. Yet when the patients recovered they remembered occasionally their words and deeds and very fully. *Unconscious* cerebration is a phenomenon on this plane and may hold good so far as the personal mind is concerned. But the Universal Memory preserves every motion, the slightest wave and feeling that ripples the waves of differentiated nature, of man or the Universe. (Note in “Problems of Life,” *Lucifer*, October 1891)

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The healing power of faith has become a much discussed topic, and even doctors are now finding medical evidence that faith is a complement to medical treatment. Patients who have had extraordinary cures generally credit them to their belief in God, religion and prayer; but it is not all that simple, writes Lydia Strohl in an article reprinted from *Washingtonian* in *Reader’s Digest* (October 2001, Indian ed.):

It’s not just organized religion giving some patients strength, though. “Everyone has spirituality” says Reghan Foley. “It’s basically what gives your life meaning.”

The connection between spirit and body may be age-old, but as healing became a science, Western practitioners moved away from spirituality and religious faith. Now patient demand, coupled with scientific studies correlating faith with good health, is slowly converting a skeptical medical community. Scientific journals and many new books are taking up the subject. Doctors are attending conferences on faith and healing



in increasing numbers....

Says Joe Semmes: "Healing is a movement towards wholeness—waking up to where you are, being connected to others, and loving. Spiritual growth in the time of physical collapse is tremendous..."

"Healing may come in the form of acceptance, dealing with yourself and others in a different way, maintaining a sense of peace in the face of affliction," says Diane Rehm. "Disease has a physical basis," says Howard University's Jones, a cancer survivor himself, "but there is a hierarchy: the physical level, the emotional level, the intellectual level, and the spiritual level." Jones foresees a subtle shift in medical practice, from treating disease to treating the whole person....

In other words, not faith healing, but faith in healing.

Medical science has increased life expectancy by almost two-thirds in the 20th century. But science is not the total picture. There is much more to healing than just scientific advance. Man is not merely his physical body. Both doctors and patients need to recognize this to make "total treatment"—healing of the whole man, not just his body—a reality.

Theosophy recognizes no miracles as infractions of the laws of nature, but it says that, if there be in the patient

a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck—in any of these or many more agencies that might be named, then the patient will cure himself by the sole power of his predisposed faith. (Unsigned article: "The Power to Heal" in *The Theosophist*, Vol. IV, p. 158)

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The havoc that violence has wreaked in recent months has shaken mankind's faith in man. Hate and violence only create more hate and violence, and even though there may later be a semblance

of peace, feelings of anger and hate once aroused remain deep-rooted in the human psyche—to erupt again into a fresh wave of macabre acts.

S. K. Venkatramani, writing in *The Times of India* (November 10, 2001) has these suggestions to offer on conquering hate and violence:

No amount of fortification, police security and physical vigilance can protect humanity from these mindless acts of violence that manifest hate and anger. Vigilance and force can pre-empt and suppress acts of violence, but they cannot ensure that the demon of violence, springing up from hate and anger, does not rear its ugly head in a remote cranny of the mind. Indeed, like a sleeping ulcer or an internal injury, it may silently gnaw away at the very core of the human mind....

To tackle the issue of violence in human society, we need to fundamentally address the source of violence, intolerance and hatred in our own minds. It is the anger, hate and violence in the microcosm of our mind that gets magnified and manifests itself as international terrorism on the macrocosm of the world....

The Cartesian mechanistic paradigm is passé. The whole is no longer the sum of the parts. In fact, the whole is contained in each one of its parts. So what is the source of this hate in our minds? Hate can spontaneously well up as an impulsive feeling in the mind. All such spontaneous impulses are the result of your having been conditioned by your own past sensory experiences. A feeling of hatred can also arise from evaluation and judgement based on your own subconscious but subtly obtrusive ego. The ego intangibly manifests itself as your deeply embedded likes and dislikes. The liking gains in fervour through experience imbibed through your own jaundiced perspective; and gradually looms into fanaticism. Your dislikes similarly snowball into intense hatred.

So it is the maya of the self that divides the world into one's own self and the other, comes with attendant emotional baggage, and sows the seeds of violence and war in the human mind.... The illusory sense of the self provides a comforting cocoon of a system of beliefs and faith. Fortifying the self, it incubates

the pupa of hate. Suddenly and unpredictably, a volcano of violence erupts from the cocoon. When you perceive this clearly, not as words or a concept, but like the blistering heat of fire on your skin, you will transcend hate from the innermost depths of your being.

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There is hardly a word more misunderstood than “religion,” writes Ajit Singh in *The Times of India* for October 31. Throughout recorded history, there have been those who have thought, without a ripple in their conscience, that they could kill, maim, set ablaze, destroy, demolish, for the sake of their religion.

Every heinous crime [writes Ajit Singh] becomes respectable if larded with the name of religion. The great library at Alexandria was burnt down with a holy book in one hand and a burning torch in the other; the crusades were carried out to recover the holy land....The accepted form of religion has also become a subterfuge for some sections—the worthless, the fear-ridden, the greedy and the cunning.... It serves their inadequacy and low self-esteem very well. Since they are not sure of anything, they behave menacingly and argue in terms of the absolute while a man of understanding always talks in terms of the relative....

There are others for whom religion, a euphemism for rites and ceremonies, is a byproduct of fear—fear of loneliness, of retribution, of the unknown. They are quite hollow from the inside. For them religion is a teddy bear to be hugged desperately for comfort, consolation and a protracted sense of security.

Materialist spiritualists build huge organizations and a theology and an impressive rhetoric. They convert culture into cult, spiritualism into ritualism and God into dogma....

The world outside is only an extension of the world inside. If we find ourselves closed in with hatred, misery and squalor, it is an infallible pointer to the well-entrenched wasteland inside us. Maybe it is time to define man not by his ability to hate but by his ability to love, not by his ability to hurt but by his ability

to heal, not by his ability to destroy but by his ability to build.

Only an individual, that is, one not divided against oneself, can imbibe this humanising state and claim to be religious.... Religion is the symbiotic relationship between man and his environs, promising a homogenized and congenial ambience.

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“Your future is in your hands, or, rather, is in your mind. What you think today determines what you become tomorrow,” writes A. B. Carlson (*East and West Series*, Vol. 43, No. 7):

The power inherent in the mind is shamefully wasted. Only a small fraction of this mental potential is ever employed.

Many people complain about life—how they have been deprived of the things that others enjoy. And they blame it on misfortune or bad luck. Or, they blame it on other people. But the blunt fact is that, by neglecting to use his mind properly, man himself has produced that which he does not want.

To increase the efficiency of the mind, Carlson recommends the method of what he calls “inspiration,” using the word in the sense of “the act of drawing in.” The exercise of contemplation or meditation is another way of expressing it.

We open ourselves [remarks Carlson] to an inflow of ideas that come from a universal fountain or source of ideas....By daily opening yourself to the in-breathing of this universal mind or intelligence, you can be guided unerringly in every phase of your life. Through this process you can discover your hidden talents and start moving in the direction of your life goal.

At the outset, fifteen minutes a day should be enough to use this plan. Select the time of day that suits you the best and start putting it into effect right away, giving your attention to this thought: There is a universal intelligence that contains every idea necessary for the fulfilment of my every need. I now open my mind to the inflow of these ideas. My own talents are expressed through me easily, bringing success and prosperity into my life and affairs....Remember, of course, only

wholesome, constructive ideas can come to you from this universal source, because it doesn't contain any ideas of a destructive or negative nature.

Remember too that every idea which comes to you has within itself the power to carry it out to a fruitful conclusion. This creative power within the idea enables it to express itself when you give your consent to it....

The value of this method cannot be over-emphasized. Frustration will be replaced by a sense of achievement, failure will give way to success. In fact your life will never be the same again.

People by and large fight shy of the word "meditation," though nowadays it is being increasingly used. A daily endeavour to purify and elevate the mind can indeed prove beneficial in many ways. Meditation has been defined as

silent and *unuttered* prayer, or, as Plato expressed it, "the ardent turning of the soul towards the divine; not to ask for any particular good (as in the common meaning of prayer), but for good itself—for the universal Supreme Good" of which we are a part on earth, and out of the essence of which we have all emerged. (*The Key to Theosophy*, Indian ed., p. 10)

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ALL numbers are multiples of one, all sciences converge to a common point, all wisdom comes out of one centre, and the number of wisdom is one.

—PARACELSUS