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"There is no Religion higher than Truth"

PROF. L.S.S. KUMAR &

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THE THEOSOPHICAL MOVEMENT

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THE HIGHER SYMPATHY

Thou hast to be prepared to answer Dharma, the stern law, whose voice will ask thee at thy first, at thy initial step:

"Hast thou complied with all the rules, O thou of lofty hopes?"

"Hast thou attuned thy heart and mind to the great mind and heart of all mankind? For as the sacred River's roaring voice whereby all Nature-sounds are echoed back, so must the heart of him 'who in the stream would enter,' thrill in response to every sigh and thought of all that lives and breathes."

—*The Voice of the Silence*

With this issue begins a new volume of this monthly devoted to the living of the higher life. For 31 years it has tried to bring some knowledge and inspiration to its readers so that they may learn the art of better living for themselves and of spiritual service of their fellows.

Many are the men and women in the East as in the West who are desirous of changing and improving their own mode of living, of making progress in the higher or spiritual life. Ancient Philosophy teaches that human happiness and human progress are not dependent on social reform, or on religious institutions, any more than on political legislation. These cannot bring about the true inner reform and make a man noble and unselfish. The only true reform is that of the individual by himself, through his own efforts. The higher life begins with thought and ideation, and THE THEOSOPHICAL MOVEMENT is dedicated to helping men to think nobly and to awaken those divine intuitions which form the unseen foundations of the human heart.

He who lives for himself stagnates, and so the essence of the higher life is devotion to the interests of others. The aspirant to the spiritual life is told to respond "to every sigh and thought of all that lives and breathes"; and yet he is required to remain cheerful under all circumstances. How this seemingly double role can be played has been a matter of confusion for some.

Ordinary personal sympathy for others' suffering is not true compassion. Compassion is the crown of the spiritual life and the mother of all the virtues. It can never be separated from soul-joy or *ananda*.

Wrong teachings are sometimes given out in the name of Theosophy and these lead to wrong practices. One such practice is pulling "a long face," which some fancy denotes their sympathy with suffering humanity. This has led to the belief that Theosophy envelops people in gloom and forbids joy! The real student has to learn to be cheerful and to radiate the active peace which is joy on all those he contacts. But this is not frivolous hilarity.

This does not mean that he is unresponsive to the cry of woe. The sympathy of the ordinary man is derived very often from the principle of Kama and is therefore emotional. His thrill in response to the suffering of humanity is but a feeling, temporary and short-lived. When it is aroused intensely it overpowers him. For example, great calamities, individual and collective, almost benumb him and imprison his mind to such an extent that he refuses to seek the *raison d'être* for the catastrophe or for his own mood. With his mental vision clouded and knowledge absent, the "sympathizer" is left without any intelligent means of rendering help.

This is not the kind of "sympathy" required of a student. True compassion is divine. It wells up like a spring fed by the Higher Self. It grows through a series of lives. It is strengthened by countless small acts of sacrifice and results finally in the Great Renunciation of the Perfected Soul. How can we develop this higher sympathy which is compassion?

Gaining some understanding of the laws of Nature, one recognizes that suffering has a purpose and appreciates what is said in *The Secret Doctrine*:—

The Occultists...regard physical nature as a bundle of most varied illusions on the plane of deceptive perceptions...recognize in every pain and suffering but the necessary pangs of incessant procreation: a series of stages toward an ever-growing perfectibility which is visible in the silent influence of never-erring Karma, or *abstract* nature....Woe to those who live without suffering. Stagnation and death is the future of all that vegetates without a change. And how can there be any change for the better without proportionate suffering during the preceding stage? Is it not those only who have learnt the deceptive value of earthly hopes and the illusive allurements of external nature who are destined to solve the great problem of life, pain, and death? (II. 475)

A comprehension of this teaching produces inner equipoise; if there is real heart comprehension, then sympathy with others' woes is deeply felt, but without the loss of that equipoise. These two, sympathy and equipoise, give birth to wisdom, to the power to judge how to act for the benefit of others. By the light of this wisdom and right judgment the Soul perceives the cause of any particular suffering and then its cure. When this is experienced by an earnest student-practitioner, his passive sympathy has become active and enlightened compassion—the high-

feeling. The service prompted by the higher feeling is spiritual service, which is very different from ordinary social and other kinds of service though it may include practical, tangible help; and the joy experienced by the server is also different from and superior to the "high spirits" that people sometimes equate with joy.

Sympathy must therefore always be expressed and help rendered without emotionalism and with proper judgment. It needs to be recognized, for instance, that poverty in itself is not necessarily bad Karma. The want of money is not as great a cause of trouble as the desire for money is. We may help and sympathize with others who have no money; but it should be on account of their failure to see that within themselves is the realization of happiness and that in fact they should not depend upon anything outside for true enjoyment.

The higher sympathy or compassion is also poles apart from namby-pamby toleration of everything in its holy name. Compassion is mistranslated as the wish to avoid giving pain under any circumstance. The surgeon's knife gives pain, but withholding it when needed may be cruelty.

It was not for nothing that H.P.B. stressed knowledge and wisdom, unbiased and clear judgment, side by side with selflessness, earnestness and devotion, as necessary to those on whom the guidance of the Movement would depend. For, the closer the adherence in motive and in conduct to impersonal justice, the nearer the approach to true compassion. One is not possible without the other; and, that recognized, each has to determine his course in the light of whatever sagacity he has unfolded. Service indiscriminately performed will not save the individual or the world; discriminative service, in the spirit of the compassion which is justice, may.

In rendering service we recognize that we are being served. This unfolds the virtue of gratitude, not only to those who sacrifice on our behalf, but also to those who give us the opportunity to make our own sacrifices. The student has also to learn the graciousness of receiving. Generously giving and graciously and gratefully receiving, he is full of enjoyment and satisfaction.

The spiritual servant of humanity does not *seek* happiness. Cheerfulness is the natural outcome of spiritual contentment "with whatever cometh to pass." That contentment is not passive resignation to the ills of existence or personal enjoyment of the good things of life, but an active response to both. Thoughtful sympathy is a spiritualizing influence. The attitude of thoughtful sympathy begets insight and courage to cope with all things, including the ills of life, with a cheerful attitude. Rightly has it been said: "He who smiles achieves."

MASTERS OF WISDOM

During this month of November when the Theosophical Movement inaugurated in 1875 enters its 87th year, our thoughts naturally turn to the real founders of the Movement, those who sent H. P. Blavatsky into the public world as their Messenger — the Masters of Wisdom.

One important mission of H.P.B. was to proclaim to the world the fact that Sages or Mahatmas or Great Teachers not only existed in a bygone age but exist today; to show the Path that leads to them; for they can be found and are willing to teach today as they were willing to teach in that bygone age. How could the teachings of Theosophy be true if the Teachers of Theosophy did not exist? The central truth of Theosophy in all ages and all climes has been that the teaching leads to the Teachers, who are the embodiments of Wisdom. We cannot accept the one and reject the other.

The Secret Doctrine describes the descent of the "Wondrous Being," the "ever-living-human-Banyan," from a "high region" at a time when man in form was not man in mind.

In the first or earlier portion of the existence of this Third Race, while it was yet in its state of purity, the "Sons of Wisdom," who, as will be seen, incarnated in this Third Race, produced by *Kriyasakti* a progeny called the "Sons of Ad" or "of the Fire-Mist," the "Sons of Will and Yoga," etc. They were a conscious production, as a portion of the race was already animated with the divine spark of spiritual, superior intelligence. It was not a Race, this progeny. It was at first a wondrous Being, called the "Initiator," and after him a group of semi-divine and semi-human beings. "Set apart" in Archaic *genesis* for certain purposes, they are those in whom are said to have incarnated the highest Dhyanis, "Munis and Rishis from previous Manvantaras" — to form the nursery for future human adepts, on this earth and during the present cycle. These "Sons of Will and Yoga" born, so to speak, in an immaculate way, remained, it is explained, entirely apart from the rest of mankind.

The "BEING" just referred to, which has to remain nameless, is the *Tree* from which, in subsequent ages, all the great *historically* known Sages and Hierophants, such as Rishi Kapila, Hermes, Enoch, Orpheus, etc., etc., have branched off. As objective *man*, he is the mysterious (to the profane—the ever invisible) yet ever present Personage about whom legends are rife in the East, especially among the Occultists and the students of the Sacred Science: It is he who changes form, yet remains ever the same. And it is he again who holds spiritual sway over the *initiated* Adepts throughout the whole world. He is, as said, the "Nameless One" who has so many names, and yet whose names and whose very nature are unknown. He is *the* "Initiator," called the "GREAT SACRIFICE." For, sitting at the threshold of LIGHT, he looks into it from within the circle of Darkness, which he will not cross; nor will he quit his post till the last

day of this life-cycle. Why does the solitary Watcher remain at his self-chosen post? Why does he sit by the fountain of primeval Wisdom, of which he drinks no longer, as he has naught to learn which he does not know — aye, neither on this Earth, nor in its heaven? Because the lonely, sore-footed pilgrims on their way back to their *home* are never sure to the last moment of not losing their way in this limitless desert of illusion and matter called Earth-Life. Because he would fain show the way to that region of freedom and light, from which he is a voluntary exile himself, to every prisoner who has succeeded in liberating himself from the bonds of flesh and illusion. Because, in short, he has sacrificed himself for the sake of mankind, though but a few Elect may profit by the GREAT SACRIFICE.

It is under the direct, silent guidance of this MAHA—(great)—GURU that all the other less divine Teachers and instructors of mankind became, from the first awakening of human consciousness, the guides of early Humanity. It is through these “Sons of God” that infant humanity got its first notions of all the arts and sciences, as well as of spiritual knowledge; and it is they who have laid the first foundation-stone of those ancient civilizations that puzzle so sorely our modern generation of students and scholars. (I. 207-8)

There have, then, always been in the world those Initiates who keep the light of Wisdom ever burning bright.

For us who have been brought up according to our modern system of education the questions naturally arise: “How can we know that these Masters exist? How is it that there are no historical records of their existence? If they exist, why do they keep themselves secret? Why do they not come out openly and give to the world what the world needs?”

It is not so difficult to understand that those great spiritual beings do live and labour in the world if we believe in the existence of the human soul as an individualized entity, evolving stage by stage: When we see gradations of beings from the foolish man to the genius, from the sinner to the saint, living side by side on this earth of ours, is it not possible for us to conceive that when a being evolves further along the path of self-consciousness and deliberate evolution he may flower into the great Sage who knows and understands the mighty laws of Nature, and, understanding them, works them out in his own life and teaches others by the power of that life what those laws mean and stand for? If we are evolving individuals, if we grow stage by stage through the process of reincarnation and according to the law of cause and effect, where can we come ultimately but to the stage of a perfected human being, perfected as we know perfection, measured by the limitations of our own knowledge and our own spiritual perception? The knowledge of a great scientist or of a great philosopher, for instance, would appear to a savage to be of the nature of a miracle. So also when we begin to contemplate upon the nature of those great Souls, those perfected human beings, we are apt to look

upon them as the products of some miraculous process, while as a matter of fact they are the natural consequences of the natural law of evolution.

The Great Masters, then, were once human beings like ourselves who have climbed the ladder of life stage by stage, by dint of hard and persevering effort continued self-consciously and deliberately through many lives, and by the help of the knowledge gained from their predecessors. The spiritual life is possible for all, but the spiritual life that leads to adeptship is a different and definite kind of a spiritual life, and the Master has attained to his high position by that particular kind of a life whose main impetus is deliberate and self-conscious effort.

A Master is a saint and a sage combined into one, and a soldier too, for he has had that indomitable courage to dare and to conquer the Kingdom of Heaven "by violence." A Master of Perfection has the saintliness of the saint by virtue of his purified feelings, the wisdom of the sage because of the profound quality of his mind, and the indomitable courage of the soldier who has fought his way to light, to immortality and to perfection, sure of his way, removing all obstacles because he has known what lies beyond the obstacles. He knows because he has understood the scheme of evolution and its meaning, and the way by which the steps of the great ladder of life may be ascended. He has reached the light because to the purity of his character and the profundity of his knowledge he has added the power of his indomitable will, thus manifesting the quality of the true soldier.

Step by step, understanding the great process of spiritual evolution, he has conquered his own lower nature, and out of that conquest has come into existence the flower of compassion. Hence he is known as the *Master of Compassion*. Conquering the defects of his lower mind, he has brought into existence the flower of perfect wisdom, which makes no mistakes; hence he is known as the *Master of Wisdom*. By the indomitable courage of the soldier, removing the obstacles of darkness, he has come to the Kingdom of Light; hence he is known as the *Lord of Light*. Because of his compassion, his wisdom and his Light, what else can he do but serve the great race whose product he is and whose troubles he is fully cognizant of? Hence his fourth great name—the *Servant of Humanity*.

Contemplating this fourfold quality of wisdom, of compassion, of light and of self-sacrificing service, we are able to understand a little about the nature of the Master of Wisdom. He is a conqueror of the world in which he finds himself, the world in which intellect takes the place of wisdom, personal attention takes the place of impersonality, the common concept of self-aggrandizement takes the place of self-sacrifice, intricate ways of darkness take the place of the straight path of light.

It is sometimes thought that a Master is one whose consciousness has so unfolded that he knows everything that is taking place at every

moment of time and in every point of space. That is not the right way of describing the power of his wisdom. It can be said that he has the *faculty* of knowing anything that he wants to know. Similarly he has evolved the faculty of loving all beings. It is these faculties that make the Master—the faculties of indomitable will, of the illuminated mind and of an immense love which makes us forget ourselves and enables us to realize that we, too, can become what he is.

Those who seek the Master from the side of the body do not get the reality and do not understand that body, but when the Master's love is touched, when his compassion fills our life, when his wisdom is made ours and his indomitable courage and will move us from within, then we come to see who a Master is. He is an individualized, unfolded consciousness who, though working in a body, does not work with the bodies of other people, but works with the consciousness or souls of other people, and therefore his work does not always require him to come out in the public world.

The Masters teach the laws of spiritual unfoldment, laws which enable individual souls to do in a short compass of time what ordinary humanity will be able to achieve only after long æons. They are the custodians of that Wisdom which enables us to take our soul-evolution into our own hands and work deliberately and self-consciously according to the rules of the spiritual life, so that our unfoldment is quickened and we begin to perceive in a short period of time what otherwise we would take ages to find out.

The first of the necessary qualifications for contacting the Masters is an unshakable belief in our own inner powers; the recognition that each one is an immortal entity, the Initiator of Initiates. Having recognized ourselves as spiritual entities, we need to remove from our constitution all obstacles of thought, of feeling and of action which hinder spiritual expression, the purification of our moral nature and the unfoldment of that mighty quality of love which embraces all mankind. We need to do in a small way, in our own circle and in our own work, what the Masters are doing in their work and in their perfect way. We then come out of this world of matter and begin to live in the world of consciousness, of soul and spirit. It is not a different world, but the world with all its objects and beings and states becomes different for us because we look at it not with material vision but with spiritual vision. It is an inner change which is brought about by that first of the necessary qualifications, an unshakable belief in our own inner powers. When we begin to live in that world of consciousness or spirit, everything in the world of material objects becomes a symbol, an idea.

We come ultimately to the great idea that at the back of all types there is an archetype, that at the back of all forms there is the Formless; and the idea of the One expressing itself through the many forms, the many types, brings to us the conviction that we ourselves are not separate individuals but channels of that One Life. And when we

recognize ourselves as channels we begin to think and act differently and to perceive who the Masters are.

They are not individuals as we know individuals. They are channels of that mighty Life and are able to show us the unity of that Life because they are Its pure embodiments. They are Light personified. It is said in many an Eastern scripture that the great Masters cast no shadows and it is a profound truth. They cast no shadows because they are self-luminous; and because they are self-luminous and radiate that Light continuously, all those who come in the pathway of that Light are illumined themselves and see by the power of that illumination the true nature of all things.

This is the business before us. Knowing ourselves as spiritual entities, living in the world of the Spirit, beholding objects as symbols, we begin to perceive by the light that comes from the Masters the true value of all symbols. What shall we do to come to that position? "Awake, arise, seek the Great Ones, and learn!" is the Upanishadic cry — awake from the world of ignorance, selfishness and mortality; arise and walk the path of holiness.

The Masters are more anxious to find us than we are eager to find them. Their compassion is such that they wait, with extended hands, for one or another among us to come out of this world of illusion into that world of reality in which they live. They wait patiently, not year after year, not decade after decade, but century after century.

It is possible for us to reach them, for what men have done in the past men can also do in the world today. The resolve to reach them carefully fostered, will one day bring us to that glorious height. The Masters were men like ourselves in ages past. So there is hope for all. From their height they look into the valley below, into the darkness of the earth, and see a light here and a light there, the light of daring burning in the heart; and they feed that heart-light until it grows brighter and brighter. They bless and help all sincere devotees though the latter often know it not.

This teaching about the Masters that H.P.B. proclaimed gives us the enthusiasm and the energy to light within us a spark of the Tathagata Light and to go forward and find them.

The degree of success or failure are the landmarks the Master have to follow, as they will constitute the barriers placed with your own hands between yourselves and those whom you have asked to be your teachers. The nearer your approach to the goal contemplated — the shorter the distance between the student and the Master.

—*Lucifer*, January 188

TEACHINGS OF THE MASTER

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

I

[The following is reprinted from *The Path*, Vol. I, pp. 253-56,
for November 1886.—Eds.]

THE JOURNEY

The Master stood on a great ledge of rock extending far out over a precipice that seemed miles below. With his face lighted by the first rays of the coming day that shot across the peaks above him and with his hands clasped behind him, he waited in silence for the coming of the pupil to whom he had signalled. A Brother lying on the grass not far removed from the natural platform upon which he stood, questioned kindly the possibility of so long a journey by so feeble a student — but the Master waited looking piercingly across the distance. His eyes gazed intently before him turning neither to the right nor to the left, and when in the far azure of the clouds he saw approaching the soul that had projected itself at his bidding, he impelled his thought to his Brother who instantly recognized the approaching visitant. The Soul gaining in velocity every moment was in the presence of the Master before the twinkling of an eye could be noted — and prostrate before him could only articulate: "Master! Master!"

A touch of the purified hand pacified the terrible emotions of the newcomer, who in suppliant attitude awaited the command of the Beloved Guru. "Rise, my child," came from the lips of the Teacher; who, when he was obeyed, continued:

"Your progress is clogged by your indifference to duty. There can be no relations between us unless you disembody your desires and spiritualize every thought. Imprison the latter when they wander, and live to teach the lessons so often inculcated in your higher mind. Help your fellow-beings to better comprehend the capabilities of the inner, living Self.

"By the known laws of attraction and repulsion illustrate to them the impossibility of a higher life on earth for any but clean souls. There can be no mutuality of thought between clean and unclean natures — and the only hope of advancement is by casting off the latter and enveloping the real self in the shelter of noble thoughts. Teach that it is matter that is illusionary — life that is a transitory vision — earthly vanities that blind the eyes of the world.

"Try to speak of these secret things to the lowly and the burdened who are often endowed with a wisdom not to be found among the other and opposite classes. Tell them that the spirit does have a real existence here in matter — does exercise absolute philanthropy, divine goodness — supreme self-sacrifice; does know the power it

possesses. Return to your duty refreshed. Let the sunlight now breaking over the hills and the mountains of Himavat radiate through your transparent spirit. Drink of the dew of the morning and feed upon the honey of wisdom that flows in upon your hungry Soul. Thus will you be strengthened to meet the conflict in the plane of action wherein you are constrained by your weakness to work. Thus will you escape from it and find in the mountain the repose and intuition for which you are yearning."

The Brother whose form had lain in repose on the grass now approached and looking intently at the disciple entranced with delight and gratitude — said in stronger tones than the Beloved Master:

"In the land where your body lies secure from an intrusion that would result in your absolute separation from it — the great conflict is about to be fought. All the preliminary preparations have been made. A people freed from many chains — fast sinking into a materialism only recognized absolutely when some momentary impulse to generosity moves them — is to rise or fall with this closing cycle. To such a Babe as you is revealed a fact not perceived by the best minds among them. Go back there to work! Obey the impulse to throw aside every barrier — to do away with subterfuges deemed best for the personality, and go the rugged way lone and alone. In the time of greatest need we will comfort you and send the comforter to those whose Karma leads them to do battle in the same field. To you the sustaining force of our Fraternity will be contributed so long as the battle is waged for the race: the conquered rescued from their low estate and the Light of the Logos offered to everyone who walks in the night of earth-life without guide and compass." — Then there was silence.

The Beloved Master touching the speaker's uplifted head said in softest accents: "Go now. If ye love me keep these commands."

THE LESSONS

The path of Wisdom is the path of duty. They are not separate roads as many erroneously conclude. Men fail to associate wisdom with duty — they consider them as apart. The disciple performs the action (duty), and in so doing finds wisdom.

There is, in each incarnation, but one birth, one life, one death. It is folly to duplicate these by persistent regrets for the past — by present cowardice or fear of the future. There is no time — it is eternity's Now that man mistakes for past, present and future.

The forging of earthly chains is the occupation of the indifferent; the awful duty of unloosing them through the sorrows of the heart is also their occupation. Both are foolish sacrifices.

As mortal conscience is within, so also is the evidence of the spirit's omnipotence. The soul of man is a tangible proof to his *bodily* sense that he is immortal. The existence of soul is not susceptible of proof on any but its own plane.

Compromise in the service of the weak. The starving must have food suited to the limitations of the irritated system — but be thou firm in thine own place of duty.

Liberate thyself from evil actions by good actions. The man accustomed to actions cannot at once become a Muni; he must work out his action-impelling qualities, and thus he transforms them into higher energies.

Meditation is but a name to the bewildered; the word is not understood until it is translated by the hungry spirit.

Fight the unknown force within you — it is evil. The good that is in you is written without, and is apparent.

Inquire of the stranger the earthly road you seek, but ask your higher self for the torch that will light you on your way. In the silence of one's own being, is lighted the candle of will and aspiration. No wind can put it out, no heat can melt it. The flame is of the spirit's quality — pure and of even temperature.

There is no vacillation in the mind of the initiated. Half-knowledge is the pitfall of the student.

Do not run aimlessly about saying lo, here is the light — lo, there is the truth. The light that illuminates the Atma is kindled in the mountain heights. It is the symbol of divine truth.

Wait in the morning for inspiration, at noon for guidance, and in the evening for a full understanding of the road thou hast travelled.

Man's higher nature is invisible or rather the Divine Principle is. The individual human soul is universal: a right comprehension of where there is difference and where identity between the *6th and 7th* Principles in man will free the subject of much confusion and misapprehension.

There is real affiliation as well as an occult connection existing between the seven principles in man and the seven classes of minerals under the earth. There are truths connected with the properties of the matter which man may find out by learning the constitution of his own sevenfold nature.

The law of embodied principles is to follow magnets. Is this not also true of the higher nature? We draw to us the attention of the Mahatma by a purified heart and a right development of will. From his heights he sees the valleys below and reaches out to give to him who is straining every faculty to receive.

Agitation that comes from mortal qualities affects the physical body alone: this deep unrest is not felt by the Atma, for the Atma is Spirit or pure bliss. But the ocean of matter, which includes the Soul, feels these waves of trouble and thus is the soul bewildered, ignorantly imagining that the spirit is affected. Learn to know the distinction and to realize that the spirit is eternally unaffected.

Life is a compromise — hasten to acquit yourself of the debt contracted in a former life, and remove its oppressing influence in this

sphere.

When you re-enter the world of mortals again, let it be without the three disqualifications for enlightenment, fear, passion and selfishness: the sea of rebirths is half crossed already by the man who has overcome these three drawbacks.

Meat for the thoughtless, wine for the weak, but devotion for him who has overcome the appetites.

To be lord of self is to be selfless, a condition of perfect tranquillity.

Forget not this lesson — that everyone is so placed in this world as to exhibit his worst qualities. The purpose of this life is to strengthen the weak places of the spiritual man. His external life is for this only; therefore, all are seen at a disadvantage.

A lesson in meekness may be learned of the little child. It has come so recently from its previous field of life that it walks with the air of a stranger in a strange country and as one who must be led.

The divine quality is charity. Whenever it has been attained, the remainder of the spirit's work with the lower nature is to acquire a contrite heart.

(To be concluded)

There are very few persons in this country, who being in search of the ancient Aryan Philosophy, have obtained control over the bodily passions which trouble ordinary men beyond measure. Fewer still who like one now living in India, whom I dare not mention, are known. Almost all who have thoroughly studied or are studying that ennobling philosophy, keep themselves out of the public view in compliance with wise and inexorable rules. It is not through selfishness, as too many imagine. Though unseen, they none the less are continually working for the good of humanity. In thousands of cases what they effect is ascribed to Providence. And whenever they find anyone who, like themselves, has an ambition above the mere pleasures of this world, and is in search of that Vidya which alone can make man wise in this as well and happy in the next, they stand ready by his side, take him up in their hands as soon as he shows his worthiness, and put in his way the opportunities to learn that philosophy the study of which has made them masters of themselves, of nature's forces, and of this world.

—D.K.M. in *The Theosophist*, January 1880

THE YOGA APHORISMS OF PATANJALI

I.—THE RIGHT APPROACH

This work is an important part of the legacy of ancient India, a valuable complement to the devotional books and the philosophical, scientific and cultural treasures in the Sanskrit language. It throws special light on the psychological system of the ancient Aryans, which far exceeds not only in depth but also in breadth the tentative and largely unintegrated results achieved by followers of what passes for psychology in the modern West.

Madame Blavatsky has warned us, however, that, outside of initiation into "*perceptive mysteries*," each man's grasp of truth is conditioned by his temperament and the intellectual progress attained by the nation to which he belongs (*The Secret Doctrine*, I. 326-7). Also, in *The Theosophist* of October 1879 it was stated:—

No man can understand the meaning of Patanjali's Aphorisms of the Yoga Philosophy, who does not perfectly comprehend what the soul and body are and their respective powers... The soul has potentially... the qualities of omniscience and omnipotence, and the object of Yoga Vidya is to develop them fully... our object being only to show modern psychologists that the science of soul was better understood, ages ago, in India than it is today by ourselves. Sanskrit literature teems with proofs of this fact... Foremost among such writings stand, of course, Patanjali's own philosophical teachings. (Vol. I, pp. 31-2)

The third of the three objects of the Theosophical Movement launched by H.P.B. in 1875 was and still is "to investigate the hidden mysteries of Nature under every aspect possible, and the psychic and spiritual powers latent in man especially" (*The Key to Theosophy*, p. 39). Patanjali's Yoga Aphorisms are highly relevant to that investigation. Mr. Judge has called his annotated version of the work, published in 1889, "an interpretation," explaining that if it were emitted as a textual translation it might be justly claimed that liberties had been taken with the text. "Instead of this being a translation, it is offered as an interpretation, as the thought of Patanjali clothed in our language." (pp. v-vi)

His striking Dedication, headed by the seal of the Theosophical Society, with its motto, "There is no Religion higher than Truth," reads:—

THIS BOOK IS LAID UPON THE ALTAR OF MASTERS' CAUSE, AND IS DEDICATED TO THEIR SERVANT H. P. BLAVATSKY. ALL CONCERN FOR ITS FRUITS OR RESULTS IS ABANDONED: THEY ARE LEFT IN CHARGE OF KARMA AND THE MEMBERS OF THE THEOSOPHICAL SOCIETY.

In the Preface to the First Edition of his "interpretation," Mr. Judge writes of this work by Patanjali as "a work that is thought to

be of great value to earnest students." It is meant, he says, "for sincere students, and especially for those who have some glimmering of what Krishna meant, when in the *Bhagavad-Gita* he said, that after a while spiritual knowledge grows up within and illuminates with its rays all subjects and objects." And that assurance, it may be pertinent to remind ourselves, was given by Krishna for him "who is perfected in devotion."

It is obvious that Mr. Judge's aim in bringing out his annotated rendition of the Aphorisms is not to encourage unprepared individuals to attempt the development of powers which can be exercised safely only when they are the natural flowering of purity, wisdom and compassion. It is rather to help them to the recognition and correct understanding of such powers and to encourage them to develop the qualities prerequisite to their safe unfoldment. Indeed, in *Letters That Have Helped Me* appears a strong warning to a correspondent "to give up all yoga practices, which in almost all cases have disastrous results unless guided by a competent teacher."

Naturally, how much the study will yield to the individual will depend, as in the case of any other text, on the student's preparedness to grasp it and on the earnestness and selflessness of his endeavour. None the less, the earnest student need not feel discouraged or miss the enlightenment that he can get from Patanjali because he recognizes that he is not qualified to comprehend him fully. Let him follow the course laid down by Mr. Judge for the chela listening to his Guru's teachings:—

He hears the word and endeavours to assimilate the meaning underneath; and if he cannot understand he lays it aside for a better time, while he presently endeavours to understand what he can.
(*Letters That Have Helped Me*, p. 52)

There is much information about "what the soul and body are and their respective powers" to be gained by careful study of other texts of genuine Theosophy, and as it is pursued by the student his understanding of Patanjali will deepen. The value of this work to any thoughtful and open-minded reader in East or West, moreover, is immensely enhanced by Mr. Judge's illuminating Preface and notes on individual aphorisms, as will be brought out in succeeding articles in this series.

Though I live in a world where wars and winds are boisterous,
I want to keep my heart a deep, calm lake.

—OLD JAPANESE PROVERB

THE THEOSOPHICAL CONCEPT OF LOVE

No word has perhaps been so much abused in our age as "love," thus fulfilling the celebrated prophecy about *Kali Yuga* in the *Vishnu Purana*. In view of the unfortunate but undeniable fact that "love" is more loosely used today than "truth," Gandhi preferred to adopt truth rather than love as the highest value although he repeatedly stressed that the two are inseparable and even identical in the ultimate analysis. Relative truth may masquerade as absolute truth, but the mere existence of contrary claims and the continual violence of controversy cast doubt on the universal validity of all partisan standpoints. On the other hand, when selfish, personal love, often based on passing passion, wears the mask of selfless, impersonal, dispassionate and immortal love, it is far more difficult for deluded victims to discern the true from the false, the everlasting from the ephemeral. Earthly love is indeed an alluring and deceptive shadow, and sometimes a perversion, of ethereal love. Just as untruth invariably requires some form of violence for its instrument, so too blind and selfish love, which contains the seeds of violence and even hatred, is based upon untruth and uses it to further its immediate ends. Our main difficulty here is that, as Socrates points out in *The Symposium* of Plato,

we isolate a particular kind of love and appropriate for it the name of love, which really belongs to a wider whole. . . . The generic concept embraces every desire for good and for happiness; that is precisely what almighty and all-ensnaring love is. But this desire expresses itself in many ways, and those with whom it takes the form of love of money or of physical prowess or of wisdom are not said to be in love, or called lovers, whereas those whose passion runs in one particular channel usurp the name of lover, which belongs to them all, and are said to be lovers and in love.

In Theosophical literature, as in the writings of the Platonists, a clear distinction is made between the true and universal nature of love and its distorted manifestations on the lower planes of life.

In *The Secret Doctrine* (I. 109-10), H. P. Blavatsky explains that Fohat or Eros in the phenomenal world is that

Occult, electric, vital power, which, under the Will of the Creative Logos, unites and brings together all forms, giving them the first impulse which becomes in time law. But in the unmanifested Universe, Fohat is no more this, than Eros is the later brilliant winged Cupid, or LOVE.

Theosophy points to the universal aspect of Love embodied in the Puranic conception of Brahma's "Will" or desire to create that is reaffirmed in Phœnician cosmogony as the doctrine that desire is the principle of creation. In the *Rig Veda* Kama is the personification of that feeling which leads and propels to creation. "Desire first arose in

It, which was the *primal germ of mind*; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-Entity." As Eros was connected in early Greek mythology with the world's creation, and only afterwards became the sexual Cupid, so was Kama in his original Vedic character the primeval creative urge, *Atma-Bhu* (self-existent), *Aja* (unborn), sometimes regarded allegorically as the son of *Dharma*, the moral Law, and of *Shraddha*, faith, but elsewhere depicted as *Agni*, the fire-god. Harivansa makes him a son of Lakshmi or Venus. *Aja* is the Logos in the *Rig Veda*. Venus Aphrodite or Lakshmi, the Celestial Virgin of the Alchemists and the Christian Virgin Mary, is the personified Sea, the primordial Ocean of Space, *Akasha*, on which *Narayana*, the self-born Spirit, moves. Venus is the generator of all the gods, the mother of Kamadeva, the god of Love, Mercy and Charity.

True love is a creative force that emanates from the One Logos and its expression is under the universal law of cosmic and human interdependence. The love of which Christ spoke cannot be grasped without reference to the law of love, which H.P.B. explains in *The Key to Theosophy*:—

As mankind is essentially of one and the same essence, and that essence is one — infinite, uncreate and eternal, whether we call it God or Nature—nothing, therefore, can affect one nation or one man without affecting all other nations and all other men. (p. 41)

True love can never be a divisive force but always has a universally beneficent and unifying effect. It leads in the end to that love of wisdom, the worship of the Logos, which has been extolled by the Platonists and the great mystics of all ages. This true love has been fully described in Porphyry's long letter to his wife, Marcella, when the time came for them to part and for him to resume his wanderings as a pilgrim. He wrote that every disturbance and unprofitable desire is removed by the love of true philosophy.

In so far as a man turns to the mortal part of himself, in so far as he makes his mind incommensurate with immortality. And in so far as he refrains from sharing the feelings of the body, in such a measure does he approach the divine. . . . Neither trouble thyself much whether thou be male or female in body, nor look on thyself as a woman, for I did not approach thee as such. . . . For what is born from a virgin soul and a pure mind is most blessed, since imperishable springs from imperishable. . . . They who do not use their own bodies, but make excessive use of others, commit a twofold wrong, and are ungrateful to nature that has given them these parts. . . . it is impossible that he who does wrong to man should honour God. But look on the love of mankind as the foundation of thy piety.

True love is constant and immortal because it springs from the immortal and steadfast nature of the human soul.

Finite love, on the other hand, is born of the perishable part of man and becomes a chain of enslavement rather than an abiding bond of communion and co-operative endeavour. If we are glamoured by the meretricious fascination of this chain of possessive, personal love, we cling to it until we invite unnecessary suffering and inevitable frustration. Dante shows Paolo and Francesca locked in an eternal embrace which is anguish rather than ecstasy, the condign punishment for selfish lovers. Such love is what H.P.B. calls *égoïsme à deux*, an exclusive and destructive love, whether shown between husband and wife, mother and child, between brothers or between friends. Such love may bring temporary pleasure for the personality, but it is displeasing to the Ishwara within as it could sunder the soul from its divine parentage and true mission, as it hinders more than it helps the love of Beauty of which Plotinus spoke, the intellectual love of God of which Spinoza wrote, the constant love of wisdom extolled by ancient sages from Pythagoras to Porphyry, Krishna to Shankara, Buddha to Santideva.

Does this mean that in Theosophy there is no place for the human affections and for the affinities between kindred souls? That we must eliminate every element of personal love? Certainly not, for this can only lead to pure egotism or to spiritual selfishness and the quest for personal salvation. He who loves only himself lives in hell, the hell of loneliness, ambition and despair. On the other hand, he who loves only one other person lives entirely on earth, and all such earthly love must come to an end; at best, it could only correspond to the idealization and illusion which characterize *Devachan*. He who loves his fellow men lives on earth in a heavenly condition, but as long as his philanthropy and altruism are purely personal, his only reward is a long *Devachan*, a prolonged and beautiful dream, an illusory condition that brings the soul no nearer to its true quest, the love of the SELF of all amidst the conditions of earthly life. Finite, personal love is not bad in itself but it is frustrating and useless to the human soul unless it can gradually purify and make more impersonal and unselfish the force of *Kama* in its material manifestations through the incarnated personality. Only thus can love be transformed from a violent and divisive tendency in human relationships into a non-violent, unifying power that produces strength and peace. The evils wrought by lust and selfish love have been nowhere more forcefully depicted than in Tolstoy's indictment of modern marriages in *The Kreutzer Sonata* or in Gandhi's *Self-Restraint versus Self-Indulgence*. The Theosophical ideal of marriage has been clearly stated by Judge in "Living the Higher Life" and also hinted at in *The Dream of Ravan*.

In *The Secret Doctrine* H.P.B. gives the key to the transmutation of finite love when she repeats the ancient teaching that Manas is dual — lunar in the lower, solar in its upper portion. It is attracted in its higher aspect towards Buddhi, the seat of true love and real compassion, but

in its lower aspect it descends into and listens to the voice of its animal soul, full of selfish and sensual desires.

The human *Ego* is neither Atman nor Buddhi, but the higher *Manas*: the intellectual fruition and the efflorescence of the intellectual self-conscious *Egotism*—in the higher spiritual sense. The ancient works refer to it as *Karana Sarira* on the plane of *Sutratma*, which is the golden thread on which, like beads, the various personalities of this higher *Ego* are strung. (II. 79)

This imperishable thread of radiance which is *Manas* serves man as a medium between the highest and the lowest, the spiritual man and the physical brain. When the lunar aspect of *Manas* is positive, *Kama* in man, like the Barhishad Pitris, is possessed of creative fire but devoid of the MAHAT-mic element. When the solar pole of *Manas* is positive, *Kama* becomes Agni or divine fire and is capable, like the Agnishwatta Pitris, of conserving its energy as well as of sacrificing itself to the good and salvation of Spiritual Humanity. The distinction here is between finite love and the more enduring love which is a link between passion and compassion and which finally culminates in the highest spiritual love.

When *Kama* in man overcomes and enslaves *Manas*, love becomes violent and cunning, or a mere form of sentimental wish-fulfilment. In the former case, it tears the individual to pieces. It becomes a volcanic and tempestuous force, an explosion of all the passions pent up in man; it knows neither law nor restraint and its pressure drives the deepest undercurrents of the animal nature in man to the surface. Love is then a leaping, a devouring fire, but a fire that can be turned to ice, doomed to a tragic end, death-dealing and futile. On the other hand, the love that is romanticized, the love sung by the troubadours, the love of Tristan and Iseult, the love poured forth in the letters of the 17th-century Portuguese nun, Marianna Alcaforado, is the pathetic attempt of *Kama* to masquerade as Buddhi, a psychical effusion, a product of delusion and self-pity, a fragile if seductive flower under which the serpent of selfishness is coiled. Tamasic love, as *The Dream of Ravan* points out, is devoid of the light of knowledge and ideality, for it is content with illusions and idealization and could turn into cold indifference and hatred or into self-destructive morbidity. When *Kama* influences without overpowering *Manas*, we have rajasic love which can sting the beloved into an emulating pursuit of cherished ends which is animated by a keen intelligence, and which shows a lofty scorn of every divergence or shortcoming. Sattvic love has been well described in *The Book of Confidences*, in which Dhan Gargya gives the advice of the Sage:—

When thou shalt find true Love, shalt find one homogeneous to thy nature; to whom all Life is consecrate, who will have ardency to take with thee the Bright Track of the Soul. And in that embodiment of thine own love, shalt find all others for thy love, thy joy, thy patience, and compassion.

Such love can only arise when Kama is under the influence, even if intermittently, of a Manas that tends upwards to Buddhi. This love is silent rather than clamorous in its expression, marked by inward depth rather than by outward display. The silences of love lie in wait for us, night and day, at our threshold, and those who have loved deeply in this way come to learn many secrets that are unknown to others, the secrets of sharing and sacrifice and duty well done.

In Theosophy love is the moving power of life itself, and nothing can exist without the love which drives everything towards everything else that is. He who loves alone lives. Love is the drive towards the unity of the separated, and separation presupposes an original unity. The passive element in love produces passion, leading only to a temporary and spurious unity. The restlessness in love is only a dim reflection of the divine discontent of the soul, but it could act as a barrier to the union of the soul with nature if it is channelled merely through personal and material forms of expression. The active and creative element in love is the urge of the human soul to participate in the work of cosmic and human evolution, a form of *Kriyashakti* which enables man to emulate the gods, the Dhyan-Chohanis host of creative intelligences. Human love could become a bridge between the animal and the divine aspects of love provided the desire to ascend through lower to higher forms of love is continually nourished and sustained.

The *Narada Bhakti Sutras* and *The Voice of the Silence* point to the highest kind of love which transcends the three qualities, the constant love of the Absolute, Eternal Truth, the attributeless Compassion which is the law of laws, embracing the entire universe, ceaselessly filling the world with its benedictory and magical power. We can progress gradually from *Dana*, "the key of charity and love immortal," to *Paramarthasatya* and *Karuna*, the Universal and Absolute Compassion that is rooted in Eternal and Absolute Truth. The *Gita* warns us against the rajasic and downward tendency of Kama, the constant enemy of man, but it also points to the process by which we could perfect our power of devotion and become worthy of the Divine Grace that flows from the Lords of Love who reflect the Power and the Compassion of the Creative Logos in the cosmos. The *Narada Bhakti Sutras* list the following eleven different forms of *Bhakti* or Divine Love: Love of the glorification of the Lord's blessed qualities, Love of His enchanting beauty, Love of worship, Love of constant remembrance, Love of service, Love of Him as a friend, Love of Him as a son, Love for Him as that of a wife for her husband, Love of self-surrender to Him, Love of complete absorption in Him, Love of the pain of separation from Him. If we wish to go beyond "love" and "hate," we must use all our loves as a preparation for *amor dei* or true *Bhakti*, the total and endless Love of God.

LET GO

[The following article first appeared in THE THEOSOPHICAL MOVEMENT, Vol. VII, pp. 49-50, for February 1937.—Eds.]

If ambition rules thy thought in the market-place where gold and silver roll back and forth, let go of ambition and take thy thought to the Temple of Wisdom—thy heavenly head.

If pride rules thy will in the home where wife sings and child smiles, let go of thy pride and take thy will to the Shrine of Love—thy hidden heart.

If vanity rules thy feeling in the garden where friends meet, let go of vanity and take thy feeling to the Fane of Charity—thy hands that give and thy lips that bless.

—BOOK OF ITEMS

Theosophical Discipline enjoins that the aspirant should formulate for himself a few definite ascetic practices.

In adopting them the implications of the teaching that the entire course of evolution runs from within without, have to be taken into account.

The practitioner is called upon to sacrifice the Personal Ego to the Individual Ego, Kama-Manas to Buddhi-Manas.

The aim and purpose of the whole endeavour is to be of service to humanity.

These four propositions are easily understood in theory. In practice they offer innumerable difficulties. Absence of accurate knowledge of his own psychological make-up would render the task well-nigh impossible to the student, and so the preliminary study of the science of self-knowledge has to be prosecuted. That he has within himself good and evil—and these in constant struggle—is easily known by the student. But that thoughts and feelings are also distinct categories is not so easily perceived; ideas and emotions are so mixed up that care and time are needed to sift them.

What should the practitioner learn to begin with? This—

The Personal Ego is the *Sosie* or resemblance of the Individual Ego and has to win its immortality through adeptship.

The Personal Ego can only reach or bring itself into communication with Atma through Buddhi-Manas. This is possible because Lower Manas is the reflection or shadow of Buddhi-Manas, having the *potentialities* of both though conquered generally by its association with Kama elements.

Buddhi-Manas is entirely unable to manifest during its periodical manifestations except through the human mind or Lower Manas. The potentiality of Buddhi locked up in Lower Manas is *the* stepping-stone to immortality.

The activity of the Kama elements engages the attention of the Personal Ego or Lower Manas to such an extent that neither time i

left, nor is inclination felt, to attend to this task of supreme spiritual importance. Kama elements are alert and active, and modern education is of little help to us in the task of freeing the mind from their influence and attraction. We are not taught about the potentiality of the Buddhi element residing in the Lower Manas. The Kama elements are like the tentacles of an octopus which grip the Lower Manas in a hundred places and hold on to them very tenaciously. This process so glamours the Lower Manas that it forgets the very existence of its parentage, the source from which it rayed forth, and remains ignorant that it carries within itself the potentialities of both the Higher Manas and Buddhi. The viscid stickiness of the Kama elements ruins the chances of many good people, because they take it for granted not only that Kamic propensities are natural to man at his present stage of evolution, but further that no remedy exists against their attacks, nor is there any way of escape. Theosophy, however, very definitely teaches that not only is such escape possible but also that it is imperative that man should fight this octopus, because it is *really unnatural* for him to submit to its grip.

The primary result of even a slight activation of the potentialities of Manas and Buddhi enshrined in the Personal Ego germinates as Vairagya — indifference to the life of the senses, loathing of vice, a desire to turn away from the noise, the stench and the ugliness of this Kali-Yuga. This seed of Vairagya sprouts in the urge to go inwards — not outside to forest or mountain top, but within, to the cave of the heart where the Image of Buddhi-Manas waits to welcome the devotee. Not a few Theosophical aspirants feel the influence of Vairagya, but false, and more often partial, understanding of the Esoteric Philosophy makes them go on wrong paths from which retreat has to be made, or circle round and round unavailingly. One simple rule of practice for the cultivation of the feeling of Vairagya may be expressed in two short words — Let Go.

It is easy to give away outer possessions. Difficult as it may sound to the worldly, an ardent aspirant, full of enthusiasm, can easily write a cheque to charity and choose the life of a pauper — only to find that the step has not taken him very far. To part with outer possessions is comparatively easy. To discard the inner possessions embedded in the Kama elements is very difficult. Moreover, time is necessary — not weeks but months pass ere the practitioner knows what his actual encumbrances are; what forms of lust and of wrath and of greed exist in him. It takes time for one to see his own ugliness, to hear the din and clatter of his own voice, to smell in horror the stench within him. Ugly experiences these are, but none can escape them; ere a man overthrows the enemies, he must face them.

Cultivate the habit to Let Go. The inner mental and moral urges and inhibitions are not to be pandered to. The inner mental and moral aspirations are to be fostered. This is the beginning of the Inner Way.

Do you desire to become wealthy, so that you may do good? Let go.

Do you long to become popular and famous for the sake of the Cause? Let go.

Do you yearn to possess power and feel the sway of it over others? Let go.

Do you want to get love? Let go.

Do you wish to give love? Let go.

Do you long to obtain knowledge, so that you may teach? Let go.

Do you yearn for abnormal powers so that you may help? Let go.

Do you like to be a "guru" to some people? Let go.

Do you like to be a "special chela" to someone? Let go.

Do you like to be a guide, philosopher and friend in your own Lodge? Let go.

Do you like to succeed? Let go.

Do you like not to be frustrated? Let go.

Do you like your own plans accepted? Let go.

Do you like to be praised? Let go.

Do you like not to be criticized, or even to be criticized? Let go.

Do you think of yourself as a "fine fellow" or a "miserable worm"? Let go.

Do you day-dream about your likes or dislikes? Let go.

Do you dwell in imagination on your future growth and glory? Let go.

Let go. Let go. But hold fast to the Image of Buddhi-Manas within yourself and in thinking and feeling, in speaking and acting hour by hour, look for the potentialities of Buddhi-Manas in the Personal Ego, and let them radiate forth beams of service impersonally rendered to all, remembering that Humanity is a great Brotherhood by virtue of the sameness of the material from which it is formed physically and morally. Unless, however, it becomes a Brotherhood also intellectually, it is no better than a superior genus of animal.

Civilization, in the real sense of the term, consists not in the multiplication, but in the deliberate and voluntary restriction of wants. Truth alone promotes real happiness and contentment, and increases the capacity for service.

—M. K. GANDHI

MITIGATION OF KARMA

In the Aphorisms on Karma Mr. Judge tells us that Karma can be mitigated or counteracted by the thoughts and acts of oneself or of another.

H.P.B. states in *The Secret Doctrine* that there is not a misshapen day or a misfortune in our lives but can be traced back to some actions of ours in this or in another life.

How can these statements be reconciled? How can the effects of our actions be mitigated or counteracted by ourselves or by another in a universe of Law? If we are responsible for them, then why should we be helped to escape the consequences? In what way is mitigation or counteraction different from forgiveness of sins?

We can gain some light in this difficulty if we grasp that when Karma has ripened we can do nothing to mitigate it; the effects are already being reaped by us and have to be faced with the right attitude. Therefore *The Voice of the Silence* tells us that we should let the ripple of effect run its course. So we can say that it is only that Karma which has not ripened that can be mitigated or counteracted.

What does the ripening of Karma mean? Does it mean that the time has been reached when the effect *has* to come, that the circumstances obtaining at a particular time suit the precipitation of the effect? In that case it would seem that the effect comes to us under Law and mitigation is not possible. In our storehouse of unexpended Karma, are there not actions which can be mitigated or counteracted? If there are, is not this accomplished by other actions of an opposite character? If all Karma is stored together, each new cause we generate must affect the whole. So if we generate more of good Karma it will counteract the stored-up bad Karma.

This can more easily be seen with respect to family, national or racial Karma, for here we have the interaction of all kinds of thoughts and actions, and the thoughts of all combine to make a composite whole. Hence the presence of the Great Ones on our earth, in bodies or as Nirmanakayas, and Their ideation and imagination keep the balance in the world between good and evil. Each one of us, says *The Key to Theosophy*, can by his actions "make it either more difficult or more easy for humanity to attain the next higher plane of being."

What happens to our Karma when we die? What we have done of good the Ego can assimilate in *Devachan*, and the bad that we have done is left behind, to cling to us again in our next life. Only that Karma manifests in one particular life which is suitable for the new vehicle and the new environment; the rest of the stored-up Karma is left over for future incarnations. Should a man so purify himself that his evil Karma of the past can never find a suitable vehicle or environment to manifest, what happens to it? Is it burnt up, so to say, by the spiritual power gained? If the evil done by us has hurt another being,

must we not repay? "You hit me therefore I hit you" is not the way the Law works, but many causes might converge to produce a cumulative effect; so, may we not pay our debts *before* the Karma ripens?

Truly, as H.P.B. said, the teaching of Karma is the most difficult of all the teachings in our philosophy, and its intricacies are a mystery to all save the true Adepts. We have had it so ingrained in us that we must pay our debts and that there is no escape from consequences that we have treated this subject in too narrow a fashion. Since all actions start in the mind, the germ or root is there. Wrong actions spring from ignorance. The gaining of knowledge would transform the quality of our actions.

These few thoughts may help us to use the practical lesson to be derived from the teaching of Karma, while remembering that knowledge in time will resolve all mysteries.

"What then shall I do, Lord?"

"In every matter look to thyself, as to what thou doest and what thou sayest; and direct thy whole attention unto this, to please me [the Higher Self] alone, and neither to desire nor to seek anything besides me.

"But of the words or deeds of others judge nothing rashly; neither do thou entangle thyself with things not entrusted unto thee. Thus it may come to pass that thou mayest be little or seldom disturbed.

"But never to feel any disturbance at all, nor to suffer any trouble of mind or body, belongs not to this life, but to the state of eternal rest.

"Think not therefore that thou hast found true peace, if thou feel no heaviness; nor that all is well, when thou art vexed with no adversary; nor that all is perfect, if all things be done according to thy desire.

"Neither do thou think at all highly of thyself, nor account thyself to be specially beloved, if thou be in a state of great devotion and sweetness; for it is not by these things that a true lover of virtue is known, nor doth the spiritual progress and perfection of a man consist in these things."

—THOMAS A KEMPIS

INDEPENDENT DEVOTION TO THEOSOPHY

As we approach the year 1975 we shall have to clarify our understanding on many points and begin to think more of the Movement than of *our* understanding of the philosophy of Theosophy. And also each of us will have to pay more attention to his own character.

What does the phrase "independent devotion to the cause of Theosophy," in our U.L.T. Declaration, mean? It does not mean isolation from others except in the sense that, no matter what others do, *our* devotion is to Theosophy. This devotion must be able to stand every strain and we must be capable of standing alone. What does standing alone mean? There are two methods of standing alone: one that of the dictator, the one who must dominate all others, who must have his own way under all circumstances, who is deluded and whose opinion of himself is not shared by others; and the other that of the one who has reached the point where he will suffer isolation because of his principles. What is a principle? We can call it a dictate of conscience if we wish. But what is conscience? What speaks to us as the voice of conscience? All these points need to be meditated upon so that we can come to some conclusion for ourselves, which will provide a working basis for our life. We have heard many ideas advanced on these topics. What ideas have we made our own through our meditation?

What does devotion mean? It means setting our heart, not our mind, on something. A mind not ensouled by the heart quality does not lead us to devotion. The spiritual heart is the seat of the higher spiritual faculties, of Buddhi, intuition, etc; and from the lower aspect of the heart come emotions like love. True devotion is not a feeling as we understand feeling; it is not the giving up of oneself to the whims of another. The devoted mother or son or daughter or friend may ruin the character of the object of his or her devotion. The truly devoted think of the best interests of the object of their devotion, even at the sacrifice of their own personal comforts or wishes. But only the false devotee sacrifices his free will or conscience or principles for the object of his devotion. Hence we must think before we act upon what the object of our devotion demands from us.

Our devotion at our stage must be to the Movement and to the genuine teachings of our philosophy. They are in our charge for the next few years. We must learn, practise and pass them on without bias or predilections. Let us remember that we ourselves are only the transmitters.

The U.L.T. is unique in that independent devotion to the cause of Theosophy, with all that it implies, is all that is required of its Associates. Everything else in the Declaration follows from this as a basis. Brotherhood does not obliterate the fact that each of us is an individual. Our goal is to maintain our individuality while functioning from the universal basis. There can be no real unity until the real meaning of unity in diversity is grasped. There is no such thing as separation in reality; but

unity cannot be understood and practised until each unit realizes his own individuality, is capable of standing on his own feet and, by self-effort, pours himself into the ALL.

Therefore side issues and differences of opinion do not affect the independent devotion of the sincere student. He cannot, by virtue of his independent devotion, adopt the follow-the-leader mentality. His only leader is the philosophy and the Movement. He must recognize that others are as free to believe what they wish to believe as he is free to hold to his own beliefs. Through right and wrong actions each learns the strength or the weakness of his own position.

That is why our Third Fundamental speaks of our progress through *self*-induced and *self*-devised methods. We have to mould and chip our own characters. We can follow the hints given us in our philosophy, but we must prove them by experimenting with them.

If our devotion and understanding are totally different from those of others (*e.g.*, how can there be unity of opinion between a student of Theosophy and an orthodox religionist?) we are advised to leave them and unite with those having the same aim, purpose and teaching as we hold to. How else but by studying the same teachings and going towards the same goal can there be unity?

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

—H. P. BLAVATSKY

HOW MUCH LAND DOES A MAN NEED?

[The following story by Count Leo Tolstoy is reprinted here, in somewhat condensed form, from his *Popular Stories and Legends* published by the Free Age Press. Readers' attention is invited to two of his other stories, "How a Devil's Imp Redeemed his Loaf; or the First Distiller," and "Wherein Is Love, Therein Is God," reprinted from *Lucifer* in this magazine in April and November 1939, respectively.

In *Lucifer* for November 1889 H.P.B. stated that some of the popular stories, allegories and folktales retold by the great Russian author and mystic "are stamped with the spirit of truly religious mysticism." There are others which are "pregnant with...the spirit of theosophical altruism," which reflect Tolstoy's search for truth, for the meaning of life and for the ingredients of better living.—Eds.]

An elder sister came from town to visit her younger sister in the country. The elder was married to a shopkeeper in the city, the younger to a peasant in the village. While they were drinking tea and talking, the elder sister began to boast of her life in town, of how well she lived, and what large rooms they had, and how nicely she dressed herself and her children, and what good things she had to eat and drink, and how she amused herself at shows, theatres, and entertainments.

The younger sister was piqued, and began to speak slightly of the life of tradesmen, and to praise her own life as a peasant.

"I wouldn't change my life for yours," she said; "if we do live poorly, at any rate, we haven't any fears. You live better, but you must always be getting a lot, or else you will lose the lot. Today you are rich, but perhaps tomorrow you may be begging in the streets. Our peasant's life is more sure, at any rate. A peasant's stomach is lean, but it lasts long. We shall never get rich, but we shall always have enough."

"Enough," said the elder sister: "Yes, perhaps you will have enough—like pigs and calves! But you have no comforts, no society, no manners. However much your good man may work, you'll live in muck, and you'll die in muck, and your children after you."

"What does it matter?" said the younger sister. "That's our life. But at least we are safe. We bend our backs to no one, we're afraid of no one. You in the towns live in the midst of temptations. Today you are all right, but tomorrow the Evil One may come and tempt your husband with cards, or wine, or women; and everything is lost. Isn't that true?"

Pakhom, the husband, was lying on the oven¹ listening to the women's chatter.

"That's true," he said, "that's God's truth. When you have worked

¹ The top of the great brick oven in Russian peasants' houses is used as couch and bedstead.—*Trans.*

and turned our little mother earth about almost since you were a baby, you don't get any nonsense into your head. The only trouble is that we haven't enough land. If we could have as much land as we liked, I shouldn't be afraid of anyone, not even of the devil himself."

The women finished their tea, talked a little about their dresses, and then put away the things and went to bed.

But the devil had been sitting behind the oven all the time, and had heard everything. He was delighted that the woman had made her husband boast that if he had enough land, he would be a match for the devil himself.

"Very well," says he, "I'll have a brush with you. I'll give you a lot of land. And that's how I'll get you."

Near the village lived a lady who owned three hundred acres bordering on the land of the peasants. During the winter the rumour spread that the lady was selling her land, and that the local *dvornik* [overseer] wanted to buy it. The news made the peasants groan: "If the *dvornik* gets that land he'll suck us dry with fines. Worse than the lady. We can't live without the land; we are surrounded by it on all sides."

So all the Elders of the village went to the lady and begged her not to sell the land to the *dvornik*, but to them instead, promising to pay a higher price for it. The lady agreed. Then the peasants tried to arrange together to buy the whole land in common. They held several meetings, but could never settle anything. The devil made them quarrel each time, and they could come to no agreement. At last they decided that each man should buy for himself as much of the land as he was able. The lady agreed to this also. Then Pakhom heard that a neighbour had bought sixty acres, and that the lady had consented to let him pay half the money by instalments in the course of two years. Pakhom became envious. "They'll buy all the land," he thought, "and I shall get nothing." So he talked about it to his wife.

"Everybody is buying," he said; "we must also buy thirty acres. We can't manage otherwise. That *dvornik* with his fines will ruin us."

So they thought the matter over. They already had a hundred roubles laid by; and now they sold the foal and half the bees; then they hired out their son as a workman. And so at last they collected half the money.

When he had the money, Pakhom chose fifty acres with some woodland, and went to the lady to make his bargain. They settled the matter, and Pakhom paid a deposit. Then they went to town and had the deeds drawn up, and Pakhom paid down half the purchase money, and promised to pay the other half in two years.

So Pakhom went to live on his own land. He borrowed seeds, and sowed the new fields, and gathered a fine harvest. In one year he paid all his debts.

All would have been well if only the peasants had not begun to trespass on his fields and pastures. He complained and warned them

again and again, but they would not stop. One day the herdsmen would let the cows wander into the meadows; the next night horses would break from their pickets and trample the wheat. Pakhom drove them away and forgave them time after time without going to law. But at last he grew tired of this; he went to the district law court and complained. He knew the peasants did not trespass intentionally, but because they had too little land. But he thought: "I can't let them off every time. They'll finish up by trampling the whole of my land. I must teach them a lesson. So he taught them in the court once, twice, and several peasants were summoned and fined.

So Pakhom quarrelled with his neighbours. These even threatened to set fire to his house and woods. Pakhom had more room on his farm now, but there was less room in the world for him.

One day Pakhom was sitting at home when a travelling peasant came in. They gave him food and told him to stay the night. Then they began to talk and ask where he had come from. The peasant said he had come from the South — from the Volga, where he had been working. Little by little he told them how the people were coming and settling there; how peasants from his own village had come and had been taken into the community and given 30 acres each. "The land is so good," he said, "that when they sow rye, it comes up tall enough to hide a horse, and so thick that five handfuls make a sheaf. One peasant came there quite a poor man," he said; "nothing but his hands to work with; and now he has six horses and two cows."

Pakhom's heart kindled.

"Why should we struggle along in this crowded place," he thought, "when we could live well there. I'll sell my house and land, and with the money I'll start afresh over there and get everything new. Here in this crowded hole a man is always getting into trouble. Only I must find out everything thoroughly myself first."

Pakhom found out all he wanted to know and began to sell out. He sold his land at a good profit, sold his house and cattle, struck his name off the roll of the community, and the following spring started with his family for the new place.

At last he reached the new lands and enrolled himself with one of the large village communities. He feasted the Elders, settled all his papers, was duly received into the community, and had 150 acres besides pasture lands, given him in separate lots, for the five members of his family. He built a cottage and bought cattle. He now had three times as much land as he had before, and the land was rich. His living also was much better. He had plenty of both cornland and pasturage, and could keep as many cattle as he pleased.

At first while he was settling and building, Pakhom was delighted with it all; but later on he found that here also the place was getting crowded. The first year he sowed wheat on a part of his allotment and gathered a good harvest. So he wanted to sow more wheat, but hadn't

enough land, and what he had wasn't suitable. In those parts wheat is grown either on grass or fallow lands. It is sown one year, two years, and then the land lies fallow till the grass comes again. This wheat land is much sought for and there isn't enough for everyone.

So Pakhom began to make enquiries where he could buy land to be his own for ever; at last he found a peasant who owned 1,500 acres, and who was selling them cheap because he was in trouble. Pakhom haggled and bargained and at last they settled the price at 1,500 roubles, half the money down, the other half later. The matter was quite settled when a travelling merchant happened to come along, and asked Pakhom to let him have a little food.

They drank a glass of tea and began to talk. The merchant said he had come from the land of the Bashkeers, far away; there he had just bought 5,000 acres for 1,000 roubles.

Pakhom questioned him eagerly. "You have only to get the Elders on your side," said the merchant. "I gave them 100 roubles' worth of dressing gowns and carpets, and a chest of tea, and treated them to a little wine, and then I got it for 20 kopecks an acre. The land lies along the banks of a little river, and it is all covered with grass." The merchant showed the title deeds, and Pakhom began to ply him with more questions — how much land was there, and to whom did it belong?

"There's no end of land there," said the merchant; "you couldn't walk round it in a year, and it all belongs to the Bashkeers. The people are as stupid as sheep. You can almost get the land for nothing."

"Well," thought Pakhom, "why should I pay 1,500 roubles for 1,500 acres and hang a debt round my neck besides when I can pay 1,000 roubles and have as much land as I want?"

Pakhom found out how to get to the place, and as soon as the merchant was gone he made his preparations to start. He left his wife to look after the home, took his man with him and went on his journey. They stopped in a town by the way, and bought wine and tea and presents, just as the merchant had advised. They went on and on 300 miles. At last on the seventh day they came to the land of the Bashkeers. Everything was just as the merchant had described. The people all lived on the steppes near the river in felt-covered carts. They were all jolly and well fed, and never thought of work all through the summer. They were quite ignorant, and could not even speak Russian; but they were hospitable and good-natured.

As soon as they saw Pakhom they dropped out of their carts and surrounded him. An interpreter was found, and Pakhom told him what he had come for. The Bashkeers were delighted. They embraced Pakhom, took him into their best cart, seated him on rugs and gave him feather cushions to lean on. Then they all sat round, and offered him tea and koumiss. A sheep was killed and they gave him mutton. Then Pakhom got out his presents and distributed them among the Bashkeers, and divided the tea. The Bashkeers were very pleased.

While they were talking a man in a cap of fox's skin came towards them. The Bashkeers became silent and stood up. The interpreter said: "This is our Elder."

Pakhom immediately unpacked his best dressing gown and five pounds of tea and gave them to the Elder. The Elder accepted them, and sat down in the place of honour. The Bashkeers began to speak to him at once. The Elder listened to everything for a long while, nodded his head to them to be silent, and spoke to Pakhom in Russian.

"Well," he said, "let it be so. Take whatever pleases you. We have plenty of land."

"How can I take what I like?" thought Pakhom. "I must have some deed to make it sure. Otherwise they can say now that the land is mine, and later they can take it away again."

"I thank you," he said, aloud, "for your good words. It is true that you have much land and I need but little. I should only like to know what land will be mine, and I should also wish it to be measured, and a title deed drawn up. God is the master of our life and death; and if *you* are kind enough to let me have the land how can I be sure that your children will not take it away again?"

"You are right," said the Elder. "We will give you the deed."

"And what is your price?" said Pakhom.

"We have only one price—1,000 roubles a day."

Pakhom did not understand.

"What measure is 'a day'?" he asked; "how many acres does it make?"

"We do not know how to measure," said the Elder; "we sell our land by the day. As much as you can walk around in a day is yours, and the price is 1,000 roubles."

Pakhom was amazed.

"That is a great deal," he said; "you can walk round a lot in a day."

The Elder laughed. "It will all be yours," he said, "only on one condition: that if you do not return on the same day to the place you started from, your money belongs to us."

"How shall you know the way I go?" said Pakhom.

"We will go to any spot you choose, and stay there while you make your boundary line. Take a spade with you and dig a little hole every now and then, and put the turf by the hole. Afterwards we will plough a furrow from one hole to another. Make your circle as wide as you like. Only you must return before sunset to the place you started from. All you will have walked round will be yours."

Pakhom was delighted. He decided to start early; and then they all talked a while and ate mutton and drank tea and koumiss, till at last night came on. Then they put Pakhom to bed on a feather mattress, and left him, promising to be ready by dawn and to get to the

spot before sunrise.

Pakhom lay on his feather pillows and could not sleep. His mind was full of the land. "I must walk round as much as I can," he thought. "I can easily walk thirty-five miles in a day. The days are as long as a year now. And there must be I don't know how many acres of land in a circle of thirty-five miles. I shall sell the worse parts, or let them to the peasants, and settle down myself on the best bit. Then I'll buy two teams of oxen for the ploughs, hire two men, plough about fifty acres of the best land, and pasture the cattle on the rest."

All night Pakhom lay awake, and only towards dawn did he doze a little. His eyes were hardly closed when he began to dream. He dreamt that he was lying in the same cart and heard someone chuckling outside. Wanting to know who was laughing, he went outside and there was the Elder sitting on the ground near the cart, holding his stomach with both hands and roaring and shaking with laughter. Pakhom came closer and asked what he was laughing about, and then he saw that it was no longer the Elder but the merchant who had told him about the land. And just as Pakhom was going to ask him when he had come he saw that it was no longer the merchant but the peasant who had come from the Volga and stopped at his house. And then it was the peasant no longer, but the devil himself with horns and hoofs who sat there laughing, and at his feet lay a man, barefooted, in a shirt and trousers. Pakhom looked closer and saw that the man was dead, and that it was himself. He awoke in terror.

Then he thought, "It is all dreams and nonsense," and went to peep out of the cart door. There was a grey light: the dawn was breaking.

At last they were all ready; some went in carts, others on horseback. Pakhom and his workman rode in their own cart, carrying a spade with them. When they came to the steppe, the day was just beginning to break. They reached a hillock, got out of their carts and off their horses, and collected in a group at the top. The Elder came up to Pakhom and swept his hand round.

"All this is ours," he said, "as far as your eye can reach. Choose what you please."

Pakhom's eyes sparkled: it was all grassy meadow land, as flat as the hand, and the earth as black as poppy seeds; and in the hollows the grass was as high as a man's chest.

The Elder took off his cap and placed it on the ground.

"There," he said; "this will be the mark. Go hence and come hither. All you walk round will be yours."

Pakhom took out his money and put it in the cap; took off his long-skirted coat, stood up in his blouse, tightened his belt, thrust a little bag of bread into his breast, tied a flask of water to his belt, pulled up his long boots, took the spade, and was ready to start. He

waited. He could not decide which way to go: every way was good. "No matter," thought he, "I will go straight towards the sunrise."

So he turned his face towards the sun and stretched his limbs, waiting till it should appear above the horizon. "I mustn't lose a second," he thought; "and it's easier walking when it's cool."

The moment the first rays shot over the plain Pakhom swung the spade over his shoulder and started down the hill.

At first he walked at a moderate pace. When he had done a verst he dug a little hole and piled up the turf to mark the place. Then he went on. As he got into his stride his speed increased. After a time, he dug a second hole, then another, and another.

"A quarter of the day gone," thought Pakhom, "and there are four of them: it is too soon to turn yet. I shall only just pull off my boots."

He sat down, got his boots off, stuck them in his belt, and went on.

It was easy walking now, and he thought: "I shall do five more versts straight on and then I'll turn to the left. It's such a fine place that I don't like to leave it. The further I go, the better it is."

He strides on ahead. At last he turns round and looks at the hillock. It is hardly visible now; the people look like black ants crawling about, and the glistening of the wheels is only just perceptible.

"Well," thinks Pakhom, "this will do on this side. Now I must turn to the left. And I am hot and thirsty."

So he digs a larger hole, heaps up the turf, unfastens his flask and drinks, and then starts off again, turning sharply to the left.

He walks straight ahead for a long distance. Just as he is about to turn to the left, he sees before him a damp hollow. "It would be a pity to leave that out," he thinks; "flax would grow finely there." So he takes in the hollow, digs a hole at the farther end, and turns his second corner.

"Well," he thinks, "I have made the sides too long. I must make this one shorter."

He hurries on as fast as he can. When he looks at the sun he sees it is now past noon, and he has only done two versts on the third side, and there are fifteen versts between him and the hillock.

"I can't go any further," he thinks; "my land won't be square, but I must go straight back, or I shan't have time. I have quite enough as it is."

So he digs out a hole, and turns, aiming straight for the hillock.

He walks now with difficulty. He is covered with sweat, and his bare feet and legs are cut and bruised, and almost refuse to carry him. He would like to rest, but does not dare — he knows he would not reach the hill before sunset. The sun will not wait for him, and it is gradually sinking lower and lower.

"Have I made a mistake and gone too far?" he says. "What shall I do if I am late?"

He looks towards the hillock and then at the sun — the hill is far

away, and the sun is sinking towards the horizon.

He struggles on with difficulty, but still quicker and more quickly. At last he breaks into a run. The hillock is still far away. He throws away his blouse, his flask, his boots, his cap; he keeps only his spade and tries to help himself on with that.

"Ah," he says, "I have tried to get too much and now I have lost everything. I shall never have time before sunset."

The fear takes his breath away. He runs straight on. His shirt and trousers stick to his body with sweat, and his mouth is dry. His chest is bursting, his heart beats like a hammer, his legs seem not to be his and shake beneath him. Fear seizes Pakhom — what if he were to die of exhaustion?

He fears to die, and yet he cannot stop. "If I stop now after having run so long, they will call me a fool." He is close now and can hear the shrieks and whoops of the Bashkeers, and their shrieks make his heart beat still more painfully.

He runs now with his last strength; the sun is near the edge of the horizon, setting in a haze and looking like a great glowing disc of blood. It will sink below the edge at any moment now — but the hillock also is quite close now. Pakhom can see the people beckoning to him and waving their hands. He can see the fur cap with the money in it. And he can see the Elder sitting on the ground and holding his hands to his stomach. And Pakhom remembers his dream. "I have much land," he thinks; "but shall I ever live on it? I am ruined! I can never reach the place."

Pakhom looks at the sun — the lower curve has sunk below the earth. He gathers up all his strength for one last effort and flings his body forward so that he can hardly move his legs fast enough to prevent himself from falling. He reaches the hillock. Suddenly the earth darkens. He glances round; the sun has gone. He groans. "All is lost," he thinks.

He is on the point of stopping, but he hears the Bashkeers screaming and shouting above him and he remembers that although he can no longer see the sun it is still to be seen from the hillock. Pakhom runs up the slope, gasping for breath. The setting light is still on the summit. There is the cap, and there is the Elder, sitting on the ground with his hands to his stomach, roaring and shaking with laughter. Pakhom remembers his dream and moans, his legs give way under him and he drops down on his face, clutching at the cap with his hands.

"Well done!" screams the Elder. "Good luck to you! You've a fine piece of land."

Pakhom's man runs to help him up. But Pakhom is quite dead, and the blood pours from his mouth.

The Bashkeers shake their heads to show their sorrow. And Pakhom's workman takes the spade, and digs a grave, just long enough for Pakhom's body from head to foot — seven feet — and buries him.

EXTRACTS FROM UNPUBLISHED LETTERS

You raise a very ticklish question — the health of the body. This is not as simple and straightforward as it seems. Health is wholeness, not only of the body but of the whole being. Medical science *has* made progress but on a wrong foundation — the body everything; human consciousness born of the body is secondary. Beginning in this fashion, they have gone on till the professionals find themselves in a maze. Does one disease-cure beget other diseases? Even psychosomatic medicine proceeds on a false premise. Psyche affects soma — body; how is understood a bit, though there is confusion. But why? Why does not the body affect its child, the psyche? You *are* right — every new generation suffers in bodily health more than the preceding one. One sees it in one's own experience. I am afraid bodies will deteriorate with the progress of *Kali Yuga*. Remedy? Step out of *Kali Yuga*. It can be done and should be done. This is where our Theosophical *application* comes in. Our wrong customs, habits and conventions have to be discarded. That is where "asceticism" comes in. Food, exercise, dress, sleep, these are to be changed. Rules of magnetic cleanliness have to be practised.

I am very sorry to hear about ——'s ill health. Modern medicine is not an unmixed blessing and if she is stuffed with injections and potions she might find life more difficult. The philosophy of medical science is wrong; and modern psychology is not only unhelpful but is positively misleading. When one conjectures why the Masters in giving Their Message began insistently with the sevenfold constitution of Man one cannot help deducing that it must have been, among other reasons, to point out to the student world in its entirety the importance of the astral body, the vehicle of *Prana* and the very basis of the Personal Man. Electric and magnetic matter, its nature and properties and the purpose and place of animal magnetism should be the very soul of medical science. It is all topsy-turvy.

The higher state of the inner consciousness does affect the health of the body, but our Karma and race Karma and *Kali Yuga* produce an imbalance in the body. If you look at the seven qualifications given in "Chelas and Lay Chelas" you will find that the first demand is perfect physical health. But what does "perfect" health mean? This is the big question. Ailments caused by inner ill health and those by outer circumstances form one factor; then there is the racial factor; unselfish service of the race causes absorption of humanity's Karma. Most people are human elementals on their way to becoming human Gods. As the former we are compound beings and so divisible; as the latter we are unitary and indivisible. Out of the two a third arises — the Superior Man. Please see the 15th chapter of the *Gita* — an important classification.

Blind acceptance of medical science is rooted in ignorance; people are so intent on making money or chasing other shadows that they do not care to spend time and give attention to their own body and learn something about it. We have in Theosophy numerous hints and much knowledge indirectly applicable to bodily well-being, but our students do not take the trouble to understand, and when they do, they do not care to apply because procrastination comes in! Magnetism, elementals, etc., but above all the implications of Reincarnation and Karma, should bring them not only solace and comfort but some zest for practice, causing the birth of devotion, of silence, of secrecy.

More and more it is becoming clear even to the doctors that the effects of thought and feeling upon the body are the real cause of hundreds of ailments. We have to work to make it clear to all who will listen that ill health, save in karmic cases, can be handled properly by an inner balance and calm. When the will works harmoniously, as Mr. Judge pointed out in his article, the body responds to it in a very correct way. Even now the body can respond to the spiritual impulses more quickly and better than to kamic impulses. Even now it costs a person some effort to live a sensuous life, and he does not know that in the long run he loses more than he would benefit himself by taking the right course. Even from the selfish and personal point of view there is greater belief and zest in the enjoyment of spiritual things without gaining bodily ill health than in the enjoyment of sensuous things on the kamic and material planes. Read in this line Mr. Judge's article in *Vernal Blooms*, "Advantages and Disadvantages in Life."

Such experiences as you are having, connected with suffering and anguish, are soul-purifiers. H.P.B. says in *The Secret Doctrine*, Vol. II, p. 475: "Woe to those who live without suffering"; and so also in the seventh chapter of the *Gita* the "afflicted" are dear to Shri Krishna. Let me assure you that much more of spiritual sustenance is to be got out of bodily illness than is ordinarily conceived. It all depends on our Centre in the shrine of the body. Be calm, therefore, as much as you can; and try, as best as is possible under existing circumstances, to remind yourself that above the pairs of opposites are Peace and Bliss.

As to *Prana* and health: Animal Magnetism (see *Glossary*) holds the key. Judge speaks of an "invisible perspiration." See the article on "Universal Brotherhood a Fact in Nature" in *The Heart Doctrine*. Physical bodily and hygienic rules have a deeper aspect — like food, bathing, clothes, etc. This is a vast subject.

IN THE LIGHT OF THEOSOPHY

The Government of India's decision to impose compulsory military training in schools and colleges has provoked a great deal of criticism within as also outside of the country. Mr. Wolfgang Sonntag, a Swedish educationist, in his article published in *Bhoodan* for September 23rd under the heading "Compulsion and Education Exclude Each Other," examines the absurdity of the claim that military training and discipline can provide an education for citizenship in a democratic society. He considers the military approach to be by its very nature incapable of exerting a deeper educational influence. Disciplinary methods and the feeling of compulsion would, in fact, in the long run extinguish youthful enthusiasm and the spirit of service.

Military ideals and methods, calculated to break the private will of the soldier and make him a reliable tool in the hands of his superiors, are suited to the aims of an authoritarian régime. Mr. Sonntag argues that it would be a dangerous illusion to believe that military discipline could bring about a positive education for citizenship in a democratic society whose ideals and practical needs are different from those of authoritarian rule. "What military discipline can achieve," he states,

is enforced obedience (*i.e.*, unquestioned acceptance of authority), a minimum of social behaviour, a short-term efficiency, traditional values and a fixed way of thinking.

The educational aims of a democratic society which wants to mobilize the constructive potentialities of youth cannot be imposed discipline but self-discipline; not absolute obedience but self-thinking and voluntary solidarity; not automatic and unquestioned carrying out of given orders, but individual initiative, free co-operation and personal responsibility.

Liberal opinion throughout the world has been shocked by the spectacle of the 89-year-old philosopher, Bertrand Russell, being sentenced, like a common criminal, for voicing his protest against the danger of nuclear war. Lord Russell and the 31 members of the Committee of 100 imprisoned with him are a symbol of moral protest; they also represent a political organization committed to non-violent revolution. Charged before a London magistrate with disturbing the peace, Lord Russell made a statement to show how "step by step and with great reluctance" he and his colleagues were driven to non-violent civil disobedience." It was published in *Peace News* of September 15th and reads in part:—

If the Court permits, I should like to make a short statement as to the reasons for my present course. This is my personal statement, but I hope that those who are accused of the same so-called crime will be in sympathy with what I have to say. . . .

Ever since the bomb was dropped on Hiroshima on August 6th, 1945, I have been profoundly troubled by the danger of nuclear warfare. I began my attempt to warn people by entirely orthodox methods. I expressed my fears in a speech in the House of Lords three months after the bombs were dropped on Japan. I called together scientists of the highest eminence from all parts of the world and am now Chairman of their periodic meetings. They issue wise and reasoned reports concerning nuclear warfare, its probable disastrous results, and ways of preventing its occurrence. No newspaper notices these reports and they have no effect either on Governments or on public opinion. The popular Press minimizes and ridicules the efforts of those working against nuclear warfare. . . .

It has seemed to some of us that, in a country supposed to be a democracy, the public should know the probable consequences of present Great-Power policies in East and West. Patriotism and humanity alike urged us to seek some way of saving our country and the world. No one can desire the slaughter of our families, our friends, our compatriots and a majority of the human race in a contest in which there will be only vanquished and no victors. We feel it a profound and inescapable duty to make the facts known and thereby save at least a thousand million human lives. We cannot escape this duty by submitting to orders which, we are convinced, would not be issued if the likelihood and the horror of nuclear war were more generally understood.

Non-violent civil disobedience was forced upon us by the fact that it was more fully reported than other methods of making the facts known, and that caused people to ask what had induced us to adopt such a course of action. We who are here accused are prepared to suffer imprisonment because we believe that this is the most effective way of working for the salvation of our country and the world. If you condemn us you will be helping our cause, and therefore humanity.

Man's interference with the world's natural resources and destruction of its wild life are causing an alarming situation all over the world. Unesco has just completed a broad survey of the natural resources of the entire African continent, and the September *Unesco Courier* is devoted to Africa's wild life, "a scientific and cultural heritage of all mankind," which is threatened with extinction. The issue is presented "as a warning cry to alert public opinion to the perils which endanger this heritage today."

Professor F. Bourlière, Vice-President of the International Union for the Conservation of Nature and Natural Resources, brings out in his article on "The Vanishing Herds" that, for thousands of years, prior to the European penetration of the African continent, there was a balance between Africa's wild animal population and man. The development of colonization by the whites destroyed this balance. Road building, the advance of stock farming, the fencing of grazing land

and game eradication campaigns did away with hundreds of thousands of ungulates. The use of firearms and the practice of poaching with wire snares has spread all over the continent. The situation has alarmed many far-seeing people and it is a hopeful sign that projects for conserving the large animals of Africa are being undertaken.

Last year, Unesco commissioned Sir Julian Huxley to make an on-the-spot investigation of the state of wild fauna and natural habitats in Central and East Africa. *The Unesco Courier* prints the Introduction to and excerpts from his alarming and challenging report. As is brought out by him, killing for meat is a minor menace. Most "poaching" is killing for money or for mere sport. And the methods used by poachers are not only wasteful but extremely cruel.

All too often it takes the horrible and wasteful form of merely taking the valuable trophies, such as rhino horn, wildebeest tails, or elephant ivory, and leaving the slaughtered carcasses to rot.

The abolition of this shocking trade is becoming just as compelling an aim in the Africa of the present as was the abolition of the slave trade in the Africa of a century ago. Like the slave trade, it is profitable, highly organized, extremely cruel, and quite ruthless. . . .

Public opinion in Africa can play a vital part in the present situation in which one of the numerous urgencies is the need to educate and rouse local opinion in favour of conserving the heritage of wild life and to persuade Africans of the international importance of their National Parks. The rousing of world opinion is equally important. The world is one: but it is also various. Africa's wild life belongs not merely to the local inhabitants but to the world, not only to the present but to the whole future of mankind. It is unique among the world's riches.

H.P.B. has written forcefully against cruelty to animals in more than one place. We need to remind ourselves these days of what she said in her *Lucifer* for November 1887 (Vol. I, p. 211):—

Too many forget that the sympathies of those who rule the animate world should extend beyond the limits of their own kind; and thus we have the painful spectacle of human "sport" associated in civilized countries still, with pursuits which should no longer afford pleasure to men who have emerged from the primitive life of hunters and fishers. But how is it possible, let us consider, to stoop lowest from the proud estate of humanity in search of ignoble gratification? It is bad to kill any sentient creature for the sake of the savage pleasures of the chase. It is bad, perhaps worse, to cause their destruction for the sake of coldly profiting by their slaughter, and it is bad to squander money in this hard world of want and wide-spread privation on costly personal indulgence.

The editorial from the *Medical Press* on "Homo Syntheticus," reproduced in the September-October *Anti-Vivisectionist* (London),

prophesies the emergence in the near future of "the man of a million chemicals." During the past several years "we have been subjected as never before to bombardment internally and externally with chemical combinations which have hitherto been entirely foreign to our physiology," and their amount and variety increases every day.

A recent book by Dr. Franklin Bicknell, *Chemicals in Food*, reveals that there are innumerable ways in which assaults on the body's integrity are made these days. One begins to wonder if there is any single article of food or drink in our urban civilization today that has not been tampered with in a way deleterious to the consumer. "Our complaint," states the article,

is not merely that foodstuffs may be altered — sometimes so radically as almost to deserve the term denatured — but that the processes in use today involve the use of additives at almost every stage in the preparation of the food, many of which are confessedly harmful and some of them even deadly.

We do not need to labour the point that these processes begin at the very beginning; take, for example, our bread — the seed corn itself before sowing is treated to dressing with a variety of substances many of them so lethal that they have taken a heavy toll of the wild life incautious enough to sample the results. . . . During its growth the wheat may, or may not, be subject to a series of sprays to keep down this or that pest or invader, and when it is finally harvested and sent to the mill it is deprived of its germ and subjected to our old friends the "improvers" which simultaneously bleach and "age" it in preparation for the baker's oven. . . .

Is it fanciful to see in the vast increase of central nervous system disease today, using the term in its widest sense, a connection between this and chronic agene poisoning? The fact that agene has been succeeded by some different chemical which has so far escaped indictment is scarcely a sound basis for confidence in the future.

One of the most mischievous of all the activities of the food manufacturer today is the dyeing and colouring of foods to give them an attractive appearance, just as our flour is bleached to the utmost standard of "whiter than whiteness" to make us believe it finer than it is. Several of these colouring matters, and in particular butter yellow, have been shown to be carcinogenic, but so far as we know no official action to prevent their addition to the food has ever been taken.

Theosophy stresses the need for a healthy body as a fit instrument for the indwelling Ego to work through, and the body is the resultant of the food we consume. The ceaseless undermining of the body by adulterated food is a matter for serious concern; and in this as in many other things the duty of students of Theosophy lies in the direction of forming public opinion.
