

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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THE DIVINE DISCIPLINE

He should raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy. Self is the friend of the man who is self-conquered; so self like a foe hath enmity to him who is not self-conquered. The Self of the man who is self-subdued and free from desire and anger is intent on the Supreme Self in heat and cold, in pain and pleasure, in honour and ignominy.

—*The Bhagavad-Gita*

The aspirant perceives at an early stage of his endeavours to mould his life according to the precepts of the Soul-science that he is inviting the criticism of those who do not view life as he does. His inner attitude and outer behaviour towards events and people in the face of adverse criticism form a very important part of his discipline.

Honest self-examination would reveal that much of the condemnation is provoked needlessly. The aspirant, through his lack of discrimination, tact and wisdom, also brings Theosophy into disrepute. He should not court criticism by imprudence, as, for instance, by talking about the principles of conduct he is trying to observe or about the discipline of life he is trying to maintain. He must also guard himself against interfering in the concerns of others, trying to improve them or to discipline them. Then, he should not permit his zeal and enthusiasm to carry him away to the extent that he becomes neglectful of his duties to others; in determining those duties he may no more allow his own desire, even the desire to live the higher life, to sway him, than allow others to influence him to break his discipline. These precautions enable the student to avoid pitfalls; in themselves they are factors of discipline.

For the rest, he should learn not to feel hurt or resentful if he is criticized for controlling his own thoughts, purifying his own speech, sweetening his own disposition, refusing to be greedy in his own interest because he is trying to guard the interests of others, freeing himself from the shackles of credal and communal superstition, and so on. He should not yield on matters of principle just to please others — if he is sure

that a principle is involved and not his personal inclination only — or break his discipline under provocation, as by meeting intolerance with irritation, or anger with sarcasm, or ridicule with wrath. The preservation of inner equipoise, whether he be praised or blamed, also forms part of his discipline.

The discipline which the aspirant to the higher life, whose ways are the ways of *Raja-Yoga*, ought to adopt is, fundamentally, an attitude of mind. It consists primarily in the control of the psychic nature, *Kama-Manas*, and not in mere bodily habits and exercises. Mere discipline of the body will fail to bring about a reform in the psychic nature. The principle to be kept in mind is that when the psychic nature improves it naturally brings in its train opportunities and possibilities for physical reformation. The grossest of the constituents of the lower nature is not the body but *Kama*. Its main characteristic in conjunction with *Manas* is egotism, the aspirant's greatest foe, and it takes innumerable shapes.

Fundamentally, the question of discipline is to be regarded from the point of view of the Soul's need, "for after all is said and done, the purely bodily functions are of far less importance than what a man *thinks* and *feels*, what desires he encourages in his mind, and allows to take root and grow there." But to live the life of the Soul is not to neglect the life of the senses. To look upon the senses and organs as deterrents and on the world of objects as useless is to miss the meaning of evolution and to fail to realize that the round of life is the Cycle of Necessity. The *Bhagavad-Gita* fully reveals the true *Raja-Yogic* position:—

Those who practise severe self-mortification not enjoined in the Scriptures are full of hypocrisy and pride, longing for what is past and desiring more to come. They, full of delusion, torture the powers and faculties which are in the body, and me also, who am in the recesses of the innermost heart; know that they are of an infernal tendency.
(XVII. 5-6)

Purification and discipline of the host of living intelligences of which the body is composed imply controlling their psychic activity and subjecting them to the noetic influence. The human Soul has a duty to them. By his own thought, will and feeling the Soul has to serve them and to raise their status. "The world of the elementals," Mr. Judge has written, "is an important factor in the course of the student."

The action of impure *Kama* pollutes the astral body, making its magnetism impure; and the astral body in turn pollutes the host of beings making up the physical tabernacle. No physical means alone can purify one's magnetism. Bodily cleanliness, right diet, total abstinence from alcohol and habit-forming drugs, living in a pure place, the company of pure people — these, however, will aid in the task, provided the prerequisite step is taken. What is that step? Evil magnetism results from erroneous beliefs even though they be sincere. One's beliefs, religious practices, social habits and unrecognized superstitions attract around

one hundreds of foreign influences, living entities, powerful agents.

The subject of magnetic purity is very important and the student-practitioner has to learn to distinguish between bodily and magnetic cleanliness. For example, bodily odour cannot always be eradicated by hot water and soap, because there is a psychic cause of it. A Master once wrote: "There's a moral smell as well as a physical one, good friend." Just as wicked conduct creates a malign magnetism, so wrong beliefs create an unspiritual magnetism. A man may be pure as the world knows purity and yet attract to himself elementals which are undesirable. Even though they may be relatively harmless in ordinary life, they may positively injure the true practitioner. H.P.B.'s article, "Practical Occultism" (reprinted in *Raja-Yoga or Occultism*), contains hints on the subject of magnetic purity.

Side by side with the control of the psychic nature, the student has to cultivate the noetic nature. By the study of metaphysics, by meditation on the universal and impersonal Spirit, not only is the personal Kama-Manas subdued, but also Buddhi is made active and intuitive perception is developed.

So rules of discipline are of two types — (a) those which purify the psychic nature, and (b) those which make it easier for the noetic force to act through the personality. Jointly they help the aspirant to raise the self by the Self.

In the first clarity of vision that comes to the aspirant in his endeavours to discipline the lower and to activate the higher nature, he comes to recognize that he must withdraw from positions, both mental and physical, which he has previously held. Dissociation from attachments with the lower forces within, complete self-abnegation, whole-hearted devotion to the behests of the Philosophy, "exemption from self-identifying attachment for children, wife, and household," which the *Gita* recommends, impersonalization of all emotions, charity for the weaknesses of others, the practice of non-violence in the daily affairs of life, are all rules of discipline that the aspirant must strive to adopt — with the object not of becoming something himself but of benefiting others. The voluntary imposition of these and other rules which each must formulate for himself will so purify the disciple's magnetism that no man can be afraid of him, and he has to be so centred in the True that he has no fear of man.

There is no greater disciplinarian than Nature herself and her method of restoring balance when harmony is broken is ever merciful because ever just. Many wince at receiving her justice; those who love discipline welcome it as a gift of mercy. The disciple attains to Divine Discipline by helping Nature and working on with her, and Nature in her turn reveals herself in all her glory to one who has learnt the lesson of true discipline, and leads him to the goal.

FOURTEEN YEARS OF THEOSOPHY

[We publish below the major portion of an article by H. P. Blavatsky, which first appeared in *The North American Review* of August 1890. Students will find it a companion-piece to "Our Three Objects," also by H.P.B., reprinted from *Lucifer* in the February 1936 issue of this magazine. Together, the two articles substantiate H.P.B.'s statement that "We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this century."—Eds.]

Whatever else may be thought of Theosophy and its Movement, time has at least proved that it is not the ephemeron which the American and foreign press called it upon its first appearance. It seems to have come to occupy a permanent place in modern thought, thus vindicating the truth of Sir John Herschel's observation that "the grand, and, indeed, the only, character of truth is its capability of enduring the test of universal experience, and coming unchanged out of every possible form of fair discussion."

The Theosophical Movement was a necessity of the age, and it has spread under its own inherent impulsion, and owes nothing to adventitious methods. From the first it has had neither money, endowment, nor social or governmental patronage to count upon. It appealed to certain human instincts and aspirations, and held up a certain lofty ideal of perfectibility, with which the vested extraneous interests of society conflicted, and against which these were foredoomed to battle. Its strongest allies were the human yearnings for light upon the problem of life, and for a nobler conception of the origin, destiny, and potentialities of the human being. While materialism and secularism were bent upon destroying not only theology and sectarian dogmatism, but even the religious conception of a diviner Self, Theosophy has aimed at uniting all broad religious people for research into the actual basis of religion and scientific proofs of the existence and permanence of the higher Self. Accepting thankfully the results of scientific study and exposure of theological error, and adopting the methods and maxims of science, its advocates try to save from the wreck of cults the precious admixture of truth to be found in each. Discarding the theory of miracle and supernaturalism, they endeavour to trace out the kinship of the whole family of world-faiths to each other, and their common reconciliation with science. The growing inclination of the public mind toward Theosophy seems to mark a reaction from the iconoclastic influence of Colonel Ingersoll's and Mr. Bradlaugh's school. Undoubtedly there are thousands of so-called Freethinkers who sincerely believe in personal annihilation at the death of the body; but it would seem from the fact of the recent conversion of Mrs. Annie Besant from secularism to Theosophy, and the discussions to which it has given rise, that there are also many persons en-

rolled as followers of the two great leaders above mentioned who are so from ignorance of the views included in the term Theosophy. We officers and fellows of the Theosophical Society are, therefore, encouraged to hope that, with the wider dissemination of the facts, we shall see very large accessions to our cause from the secularist ranks. Surely this must be considered a gain by the friends of spirituality as opposed to materialism — those, at any rate, who think that morals, peace, and prosperity will be promoted by the universal belief in a life after death (whether eternal or broken up by a series of reincarnations on the same earth), and in man's possession of a higher, undying SELF, latent spiritual powers, and consciousness.

It is the worse for the public, particularly for the religious feelings of the public, that the organs of sectarian bigotry should have succeeded so well by perversion of fact, frenzied calumny, and downright falsehood, in making our cause and the Society appear in such a false light during the past fourteen years. If justice be the law of Nature, and injustice a transitory evil, direful must, indeed, be the retribution these misguided people have invoked upon their own heads. The suffering we have been made to endure has but served as discipline, and taught us to turn the more loyally toward the esoteric doctrine for comfort and encouragement.

We can only thankfully repeat, slightly paraphrasing it, the Christian adage, now so applicable to our movement: "The blood of the martyrs is the seed of Theosophy." Its Society has done too much good work, the good grain is much too evident even in the piles of admitted chaff, not to have built a secure foundation for the temple of truth in the immediate, as in the distant, future....

Having cast a hasty glance at the general aspect of the Society as it stands at the present moment, I may be permitted to state very briefly the three broad principles upon which it is building up, and then recapitulate the results actually achieved under each heading.

The three officially-declared Objects of our Society are:

1. To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, sex, caste, or colour.
2. To promote the study of Aryan and other Eastern literatures, religions, philosophies, and sciences.
3. A third Object, pursued by a portion of the fellows of the Society, is to investigate unexplained laws of Nature and the psychic powers of man.

Two general Objects, one restricted Object, of attention. Everyone entering the Society is supposed to sympathize with the theory of essential brotherhood; a kinship which exists on the plane of the higher Self, not on that of the racial, social, and mental dissimilarities and antipathies. These elements of discord pertain to the physical man and are the result of unequal development under the law of evolution. We believe the human body to be but the shell, cover, or veil of the real entity; and those who accept the esoteric philosophy and the theory

of "Karma" (the universal law of ethical causation), believe that the entity, as it travels around certain major and minor cycles of existence with the whole mass of human beings, takes on a different body at birth, and shells it off at death, under the operation of this karmic law. Yet though it may thus clothe and re-clothe itself a thousand times in a series of reincarnations, the entity is unchanged and unchangeable being of a divine nature, superior to all environments on the earthly plane. It is the physical body only which has racial type, colour, sex, hatreds, ambitions, and loves. So then, when we postulate the idea of Universal Brotherhood, we wish it understood that it is held in no Utopian sense, though we do not dream of realizing it at once on the ordinary plane of social or national relations. Most assuredly, if the view of the kinship of all mankind could gain universal acceptance, the improved sense of moral responsibility it would engender would cause most social evils and international asperities to disappear; for a true altruism, instead of the present egoism, would be the rule throughout the world over. So we have written down as the first of our declared Objects this altruistic asseveration, and have been working practically to bring about a beginning of the better law.

The second of our declared Objects speaks so plainly for itself that I need not dwell upon it, save in the most casual way. The founders of the Theosophical Society thought they had the best reason to believe that there existed, locked up in the ancient literatures of India, Ceylon, Tibet, China, Japan and other Eastern countries, a very large body of truth which would be most important and valuable to the present generation, if it could be got at. The best agents to employ in this work were the Oriental scholars who knew the ancient languages, especially those — if any could be found — who had learned the concealed meaning of the names, figures, and expressions with which Asiatic writings teem, and which are the despair of our Western Orientalists. The savants are priests of various religions and pandits, or professors, of a number of philosophical Eastern schools of thought. They had never before worked together in the interest of the whole family of mankind, so antagonistic are their personal views and so mutually contradictory their several religions and philosophical books. No scheme of co-operation between them could be carried out save upon the lines defined by our first declared Object — that is to say, upon the theory of the universal relationship of all mankind on the plane of the higher Self, and the policy of not meddling with what concerns only the mutual relations of the lower self, the physical man. It shall be shown presently how this part of our scheme has worked.

Observe the third declaration, that only a portion of our fellow-men occupy themselves with the study of the occult properties of matter and the psychical powers of man. The Society as a whole, then, is not concerned in this branch of research. And naturally; for out of even ten thousand people one may meet, the chances are that but a very small minority have the time, taste, or ability to take up such delicate

and baffling studies. Those who do are born mystics, and, of course, natural Theosophists; a Theosophist being one who seeks after Divine Wisdom, *i.e.*, the comprehension of the ultimate causes of force, correlation, and psychic development, the method of solving all life's riddles. Persons of this temperament cannot be bigots; they chafe under the sectarian yoke, and their hearts warm with sympathy for all who suffer, who groan under social burdens resulting from ignorance, for all of any race, creed, or colour, who aspire after knowledge. These men are true Theosophists, the brothers of humanity, and, in their complete development, the spiritual exemplars, guides, teachers, benefactors, of our race. We thought it a good thing to proclaim this line of research and self-discovery as the third of our three Objects. For those who are interested in it, and all inquirers whom they can reach and encourage, have the mystical philosophical books of the present and former times been written. To the general public these books are caviar.

Taking the three divisions of our Objects in order, let us see what has actually been accomplished during the fourteen years of the Theosophical Society's existence. The compilation shall be made from official documents and be capable of verification at any time. First, as regards Object number one, let it be noticed that we have done things on the broadest possible scale, dealing with nations in the mass as well as with individuals or small groups. Colonel Olcott and I removed from New York to Bombay at the beginning of the year 1879, at which time we had just established relations between Western students of Oriental mysticism, and a few educated Hindus and Sinhalese. In the East we found division between sects, castes, and races; the ancient religions neglected, and by the educated classes unappreciated; the pride of race, reverence for ancestors, and patriotic spirit almost extinguished. Now the traveller will be struck with the brotherliness which has begun to prevail; the resuscitation of interest in ancestral character, achievements, and literature; and a fervour of patriotism which has culminated in the formation of the Indian National Congress — a political body with which our Society has no connection, though it was organized by our fellows, Indian and Anglo-Indian. Soon after our arrival in Bombay our Society began to grow, branches rapidly sprang up, and it became necessary to hold annual Conventions of delegates representing the now widely-expanded Society. Responsive to the President's call, thirty-odd branches sent as their representatives Hindu, Parsi, Buddhist, Mohammedan, Hebrew, and Christian fellows to the first Convention at Bombay. The spectacle was unique in Indian history, and provoked wide journalistic comment. At the public meeting in Framji Cavasji Institute the platform was successively occupied by speakers of the above-named religions, who vied with each other in fervent declarations of mutual tolerance and good-will, to the accompaniment of tumultuous applause from the audience. Thus the clear note of Universal Brotherhood was struck and the evangel of religious tolerance declared in a part of the world where previously there had

been only sectarian hatred and selfish class egotism. This was in 1882. Annually since then the Convention has met as a parliamentary body to transact the Society's business, and not the least sectarian or race discord has occurred. The whole of India became leavened with the benign influence emanating from these meetings, through the agency of the delegates in their respective states and nations; and when the political agitation began, the National Congress that was called was modelled upon our lines, and officered and managed mainly by our own fellows who had served as delegates in our Conventions.

Besides helping to weave this golden web of brotherhood throughout India, our Society has extended its filaments from that centre to Ceylon, Burmah, Siam, and Japan, bringing these peoples into fraternal relations with the Hindus, though of a different religion, and creating channels for international intercourse upon religious and educational subjects. In those countries, also, we have sown the same seed of good-will, and in Ceylon we are already reaping the harvest. In that ever-green, paradisiacal isle of the sea we have revived and begun to purify Buddhism, established high schools, taken some fifty minor schools under our supervision, circulated literature in all parts of the island, induced the Government to proclaim Buddha's birthday a public holiday, founded two journals, created a printing-office, and brought the Sinhalese Buddhists into direct relations with their Japanese co-religionists.

This is what we have done in India and the Far East. As to Europe as we began to work in earnest here only three years ago, the effects begin to be hardly perceived as yet. Still in London, in the very centre of the most luxurious materialism, we have founded in the East End the first Working Women's Club, wholly free from theological creeds and conditions. Hitherto all such efforts have been sectarian, and have imposed special religious beliefs: ours is based on *brotherhood* alone, and recognizes no differences in creed as a barrier. When the club opens, a few weeks hence, the members will find themselves in a bright and pleasant home, with books, papers, and music at hand, and a band of their better-educated sisters will take in rotation, night after night, the duty of helping and guiding — not controlling — the evening recreation. Only those who know the dreary lives of our poor East End girls, with temptation lurking in every form of amusement within their reach, will understand the brotherly nature of the service thus rendered to them. We (the cultured classes) make outcasts of these less fortunate members of our family, set them in a special part of the town, amid squalid surroundings and coarsening influences; and we then complain that their roughness shocks our refinement, their brutality jars on our delicacy! Here, then, against class division, as in India against caste division, the Theosophical Society proclaims the Brotherhood of Man.

As regards the revival of Oriental literature, the whole press of India, Ceylon and Japan unqualifiedly give us the credit of having done more in that direction than any other agency of modern times. We

have not only helped to revive in India the ancient *Tols*, or pandit-schools of Sanskrit literature and philosophy, and to reawaken reverence for the class of real Yogis, or saintly devotees, but we have created a demand for reprints and translations of ancient Sanskrit classics, which is being met by the frequent issue of works of this class at Calcutta, Bombay, Benares, Lucknow, Lahore, Madras, and other Indian literary centres.

Among the most important are the Vedas, the *Bhagavad-Gita*, the writings of Shankara, Patanjali, and other renowned Aryan philosophers and mystics. The Asiatic people have publicly testified, most unqualifiedly, their gratitude and respect to us for what we have done on the lines of the second of our declared Objects. Nor should it be overlooked that the prevalent interest in Theosophy and mystical Oriental philosophy in general, which the most casual observer is forced to see throughout Europe and America, is directly or indirectly the result of our Society's activity. With thirty-eight branches in the United States, and others in various European countries, among whose members are men and women of high culture, including many writers for the press, it is easy enough to comprehend the justness of the above claim. Of course it is not for me to say how much, if anything, the books I have myself written, and the magazines I have edited and am editing in English and French, have helped to cause this new bent of the Western mind. Suffice it that it exists. For Theosophists it is the presage of the dawn of a new religious day for the world, the harbinger of a new marriage between science and religion, and of peace between the good people of the most incongruous sects — as the world thinks them.

Now as to the third Object on our list. Properly speaking, the term "psychical research" should include the whole of the great movement known as modern spiritualism. But the subject is too vast to be dealt with in the closing paragraphs of an article. Suffice it to say that many investigators have been led to discriminate much more closely between the various classes of phenomena, while much has been done to weaken the sentimental, but unphilosophical, superstition which made the "Spirits" of the departed the suffering spectators of the follies and crimes of the living. For details as to the conclusions we have arrived at on this subject, the reader must be referred to *The Key to Theosophy*, wherein the question is dealt with at length. At least we may claim to have placed before the thinking public a logical, coherent, and philosophical scheme of man's origin, destiny, and evolution — a scheme pre-eminent above all for its rigorous adherence to justice. And, that we may broaden our criterion of truth, our research extends to an inquiry into the nature of the less known forces, cosmic and psychical. Upon such themes many of our books have been written, and many of our reprints of ancient works, with or without commentaries, have been selected with reference to the light they throw upon these *vexata questiones*.

In one word, our whole aim and desire are to help, in at least some degree, toward arriving at correct scientific views upon the nature of man, which carry with them the means of reconstructing for the present generation the deductive metaphysical or transcendental philosophy which alone is the firm, unshakable foundation of every religious philosophy. Theosophy, the universal solvent, is fulfilling its mission; the opalescent tints of the dawn of modern psychology are blending together, and will all be merged into the perfect daylight of truth, when the sun-orb of Eastern esotericism has mounted to its noon-stage.

For many a long year the "great orphan," Humanity, has been crying aloud in the darkness for guidance and for light. Amid the increasing splendours of a progress purely material, of a science that nourished the intellect, but left the Spirit to starve, Humanity, dimly feeling its origin and presaging its destiny, has stretched out towards the East empty hands that only a *spiritual* philosophy can fill. Aching from the divisions, the jealousies, the hatreds, that rend its very life, it has cried for some sure foundation on which to build the solidarity it senses, some metaphysical basis from which its loftiest social ideals may rise secure. Only the Masters of the Eastern Wisdom can set that foundation, can satisfy at once the intellect and the Spirit, can guide Humanity safely through the night to "the dawn of a larger day."

Such is the goal which Theosophy has set itself to attain; such is the history of the modern movement; such is the work which Theosophy has already accomplished in this nineteenth century.

—H. P. BLAVATSKY

Our destiny is to continue the wide work of the past in affecting literature and thought throughout the world, while our ranks see many changing quantities but always holding those who remain true to the programme and refuse to become dogmatic or to give up common sense in theosophy. Thus will we wait for the new messenger, striving to keep the organization alive that he may use it and have the great opportunity H.P.B. outlines when she says, "Think how much one to whom such an opportunity is given could accomplish."

—W. Q. JUDGE

THE SUSTAINING OF EFFORT

Know that the stream of superhuman knowledge and the Deva-Wisdom thou hast won, must, from thyself, the channel of Alaya, be poured forth into another bed.

—*The Voice of the Silence*

Were mere knowledge enough, all those who study Theosophy would be Theosophists. That most of them have still remained a part of the great rabble that surrounds them and are prone to fall a prey to the lower forces within and without them is evident from the very fact that they seem to have halted by the wayside and are marking time. The chief sign of spiritual progress — the ability to minister to the soul-needs of others — is hardly visible. Friendliness has too often departed from their smile, encouragement from their advice. What is it that ails the student fraternity?

That their studies have taken them forward is evident. Progress there definitely has been — a progress which has affected for good their lives and the lives of those who have surrounded them. Yet, this progress is hardly enough. The Cause of Theosophy demands a far greater measure of altruism and of service and therefore expects from its votaries a much advanced step towards Wisdom. What, then, is the power that has halted their growth and dulled their intuition? What is it that has roped the students into larger or smaller circles and stayed their progress to the Gates of Gold?

The answer is not difficult of formulation. Any student of the Wisdom-Religion recognizes that the Philosophy and the Code of Conduct based upon it are universal. It is therefore only the universal in the student that must reach out to the universal in Nature if it desires to attain to Wisdom. If that contact is not established, if the universal within the man cannot speak to the pervading universality without, then for him Theosophy remains just another philosophy denuded of all contacts with the divine. Since the universal can have no relationship with the temporary and the divisional, the chief mark by which its activity is known in the man is by his ever widening impersonality.

Therefore, where true progress is found lacking in a student, where charity has dwindled and sacrifice is poor, there it can be affirmed that the student has swerved from the path of impersonality. It is this impersonality and it alone that must motivate the student's steps upon the Arya Path. Anything less than the impersonal — however good, however charitable — can have no affinity with the universal and therefore can neither impart its warmth to the student nor bestow on him even a little of its power to benefit mankind.

It is the craving for happiness, the desire to lead a life of comfort, the instinctive turning away from pain and defeat and ignominy, which throw the student back from the impersonal to the personal. When do I fall from impersonality? I do just that whenever a shadow of an un-

friendly sentiment projects itself from out of my past on to my work in the present. I fall from impersonality when in the very effort towards virtue and universality I preen my peacock feathers and say, "How wonderful I am!" I am intensely and grossly personal when I refuse to let go of the memory of an unjust wrong and hoard the sequence of the incident, image by image, word by word. I have strayed far from the path of impersonality when I study Theosophy or give my assignment or discharge my service with the ultimate aim of securing my own private advancement.

To the personal man, possessions are the very breath of life. The craving for wealth, fame and power absorbs his being and, though he finds that he remains dissatisfied even when his ambition is achieved, he blinds himself to the lesson which Nature teaches him and in his ignorance rushes from surfeit to surfeit of possession. It is interesting, therefore, to find out what exactly the student should possess.

Broadly speaking, his Karma tries out his strength and gives him that circumstance, possession, or the want of it, which he needs in order to learn from life. Impersonality never meant the utter paucity of possessions. The bankrupt soul is not, nor can it ever become, the impersonal man. Just as there is a wide gulf between poverty and bankruptcy, so does a gulf exist between the charitable who give their all and those who squander their possessions for the ephemeral joys of the moment. The impersonal man does have worldly possessions but is not their slave. On the other hand, he has possessions which are vastly different. These take the form of powers which give a deeper insight and a virile and more altruistic approach to life. Therefore does *Light on the Path* say: "Desire possessions above all. But those possessions must belong to the pure soul only, and be possessed therefore by all pure souls equally, and thus be the especial property of the whole only when united."

This surrendering of possessions to a common pool, this joint co-sharing of soul-possession, is of the essence of impersonality. A student struggling his lonesome way along would have to surmount great difficulties if the avenues of impersonal co-sharing existed not for him. The existence of a Lodge or a Group will thus be seen to be a very great help to the disciple. He has to understand that the cohesive force of a Group or a Lodge comes from this pooling of the impersonal vitality contributed by each individual Associate, and that this vitality waxes and wanes even as the Associates share or refuse to share of their possessions of the soul. Therefore, when I attend a meeting or a class and feel bored or become critical of the platform speaker, I become for that moment personal and as it were withdraw my own contribution from the pool, leaving it that much weaker, to the detriment of my faltering brother on the platform. If this is what I do, how can I expect to progress beyond a certain limit, for by my own personal acts I cut myself off from the ways of impersonality and the larger consciousness in which it works?

When I become personal, it is no hand of an arbitrary God that forbids my entry into the realms of universality. The barriers are of my own making; the judgment debarring me from progress is passed by myself. When I lie or lust or thief or kill, when I become angry or vengeful or jealous, I conjure up around myself a whole host of invisible lives which breathe the same sentiment as I do and which, surrounding me as it were in a capsule, shut me off from all realms save those which are congenial to their nature. These lives are my progeny, the heirs to my terrestrial thoughts. I cannot disown them or disentangle myself from their tenuous capsule until the magnetic cohesive force with which I endowed them is exhausted. This exhaustion takes place in time but may be accelerated by the strength of an indomitable will, or by the power of a vow, or by the change of polarity which occurs when the Self by a supreme effort oversteps the regions of the personal.

All students come wrapped up in their own capsules of lives created by their personal living. They throb to a newer vibration as they get closer to the Philosophy. Then, as their smouldering aspiration bursts into flame, they envision a larger life and Karma helps them to be, as it were, newly born. But, as days and years roll by, the pressure of life hems the student in, until he slips from the impersonal into the personal. But this failure, or even many repetitions of it, need not deter the disciple from his efforts at impersonalized actions. Arjuna on the Kurukshetra field shows how the mind of the disciple clings even to the personal attachments of a brother, a friend or a preceptor; and, so clinging, Arjuna fails for full ten chapters to understand that Krishna's voice is the song of the all-pervading Universality. The sequence of Arjuna's questions as one *Gita* chapter merges into another shows how the storm-tossed mind can by questioning rise from the overwhelming prostrating grief of the first chapter, through the hopes and the anxieties of the succeeding chapters to the vision and the adoration of the Impersonal and the Endless.

Concentration, contemplation, meditation, are valuable possessions of the impersonal disciple. They become precious when they are obtained as the fruits of a rigid impersonality and of a determined denial of all personal recognition. Unattainable? Hardly so; for every time that the mind dwells upon metaphysical truths a union is established between our incarnated Manas and the ubiquitous Buddhi. Here, then, is the first step for attaining to impersonality — the inducing of a close union between Manas and Buddhi by the placing of the mind on the Philosophy.

Can the student striving over a period of time maintain a dedicated attitude throughout and so keep this conjunction alive beyond the period of his study? To achieve this is his only hope for progress. The effort has to be continued in the face of heart-breaking failures. And yet, if the attitude is rightly oriented, the student will not have to wait long. He succeeds or fails in the measure in which he translates into impersonal yet powerful acts and feelings the results of the close union be-

tween his Manas and Buddhi. The knowledge gained during that union is sacred; and, because it is universal, it has to be offered on the altar of human service.

Therefore, when we prepare even to be listeners at a study class have we so contrived that our Manas clings to Buddhi for however short a period of time? Have we brought the treasure acquired by us through this union for our co-disciples to share? Have we during the class remained consciously impersonal and by the force of that awakened impersonality created a channel through which help and assistance could come to the whole class? If we have, then let us consolidate our efforts and proceed to further attempts at service in wider fields. If we have not, then let us start afresh, having faith that good alone can come of our sincere efforts at impersonal service.

According to press reports, leading Western scientists, participating in a seminar on world population and food problems organized by the British Association for the Advancement of Science, have challenged the Malthusian theory that, if mankind itself does not resort to birth control to overcome food shortages, famines and wars must serve as natural checks on the growth of population. The scientists argued that not only was there enough food in the world to feed the present population of nearly 3,000 million but there was also the prospect of progressively doubling the world's food production before the end of this century to meet the requirements of population increases.

They felt that it was morally wrong to preach birth control to the have-nots when those who have were dumping food into the sea or storing surplus grain to maintain high prices through artificial shortages.

These scientists, who are now having second thoughts on the moral and economic aspects of birth control, are veering round to the view that a progressive increase in population in many parts of the world would indeed, be beneficial. They argued that almost all the African countries would be better off if their population progressively doubled itself in the next 25 years. In Western countries, too, the industrial economies would benefit immensely from population growths.

The scientists also called attention to the fact that the present growth of the world population had been brought about as much by the decline in the death rate in the less developed areas as by the rising birth rate. An artificial restriction on the birth rate, it has been recognized, could easily result in the creation of imbalanced age groups which, socially and economically, would be quite undesirable.

Again and again the world has faced the situation of excess of food co-existing with hunger — yet have we learnt the lesson? The Law is not mocked; the karmic consequences of waste, on the one hand, and of artificial birth control, on the other, will have to be faced sooner or later.

LEO TOLSTOY—1828-1910

II

TOLSTOY AND EDUCATION

Tolstoy's ideas on education will be of interest to those familiar with the section on "Theosophy and Education" in H. P. Blavatsky's *Key to Theosophy*. To Tolstoy, the training of the inner nature was always more important than the acquiring of university degrees, and he advocated drastic changes in the educational system of the day. Despite the hostility shown towards his educational ideas and practices in his lifetime, they did not fall on barren ground. In recent years there has been a marked tendency to acclaim him a brilliant innovator and one of the most significant of educational reformers. Experimental schools in many countries have profited from the full accounts he has left of his own experiences. He believed that conventional education was harmful because its aim was to fit men to rise above their fellow men. The only kind of education he thought useful was that which taught love and compassion for one's neighbour and service to the masses.

Tolstoy's ideas on teaching and educational theory appeared in a series of articles and notes in his monthly magazine *Yasnaya Polyana*, published between 1862 and 1863. He believed that education should answer the needs of the masses, but his own conception of the people's needs had nothing in common with that of contemporary progressive thinkers. He was concerned with educating the peasants, the vast majority of Russia's population — not with elevating them above their class by the power of education, but with making them better, more successful and happier peasants.

Education, he felt, must serve the individual and not society, for the individual's capacity to serve humanity was what gave meaning to life. He defined education as "a human activity, having for its basis a desire for equality, a constant tendency or urge to advance in knowledge." Education, according to him, consisted not in the assimilation of information but in the awakening of an interest in knowledge.

Tolstoy attempted to realize in practice his educational philosophy. In 1859 he started a school for the peasant children of his own estate at Yasnaya Polyana. It was non-compulsory and free to all. Over the door of the school was the inscription: "Enter and Leave Freely." The pupils carried no homework books or exercises in their hands and were not obliged to remember any lesson done the day before. The atmosphere of the school was calculated to convince the children that education was a precious and joyous heritage.

Originality was the guiding spirit. Freedom ruled, but not to the extent of anarchy. Tolstoy held that rigid discipline, a constant demand for silence and obedience, the refusal to allow pupils to criticize and an

utter lack of initiative had a stupefying effect on the children. He insisted that only in the absence of force and compulsion could natural relations be maintained between teacher and pupil. The pupils, he asserted, should be treated as reasoning and reasonable beings; only then would they find out that order was necessary and that self-government was the best way to preserve it.

The successful functioning of such a school demanded unusual ability on the part of the teacher. Tolstoy did not advocate any set method in teaching a subject. Experimentation was the basis of his class-room instruction, and he never hesitated to change a method when it seemed inadequate. The teacher should consider himself wrong and not the pupil when interest flagged.

In this free atmosphere of student-dominated learning, certain subjects were resisted in a manner that led Tolstoy to doubt their ultimate usefulness. Grammar was such a subject. After much experimentation with teaching it, he reached the conclusion that "grammar comes of itself as a mental and not unprofitable gymnastic exercise, and language — to write with skill and to read and understand — also, comes of itself." History and geography likewise provided difficulties and he finally decided that they ought not to be taught until the university level, and even then he was unconvinced of their utility to students.

Tolstoy was opposed to both punishments and rewards in his school. Since the object of education was to bring happiness, the use of violence served only to frustrate it.

Pupils did the ordinary chores connected with the school and to a few of the older boys Tolstoy gave bits of land to cultivate, for he strongly believed that manual labour should be an essential part of education.

His educational ideas had no chance of a favourable hearing in his own day. He revolted against established opinion in the name of healthy common sense. His method of teaching the alphabet, his insistence on self-reliance by obliging pupils to do manual labour, and his belief that the child should be allowed as much freedom as possible in the class room have, however, had their influence on later progressive education.

In 1872 appeared his *A.B.C. Book*, based upon the educational theories that he had developed and put into practice in his own village school. It comprised a complete curriculum for beginning pupils. Detailed directions for teachers were also included. The book did not have an agreeable reception, and in 1875 he published his *New A.B.C. Book*. The Ministry of National Education recommended the work. It was widely adopted by the schools and ran into many large editions. At the same time he published four children's *Readers*. The excellence and variety of the selections, the artistic simplicity of the narratives and the inexpensive price gained an enormous market for these little books and over the years they sold in tens of thousands.

After a long interval, Tolstoy took up again the teaching of children

in 1906-7. His ideas on education had not changed much in all these years, but he felt now that the main thing was not the three R's but religious and moral education. He taught the story of Christ through simple appealing narratives that he made up, followed by a warm discussion on the meaning of the story. Out of these lessons came his work, *The Teaching of Christ Told for Children*.

As an old man, Tolstoy noted in his diary that the happiest periods of his life had been those in which he had surrendered his whole existence to the service of the people, and among these he listed as first the time he had spent in educational work. He wrote to a friend about his school: "It was all my life, it was my monastery, my church, in which I redeemed myself while being saved from all the anxieties, doubts and temptations of life."

TOLSTOY, THE SOCIAL REFORMER

As with the Church, so with the State Tolstoy was not satisfied. Throughout his life he tried to bring about changes and reforms, and towards that end he directed his energy through his writings.

His deliberate efforts to know something about the conditions of the poor during a stay in Moscow brought him close to the social question for the first time. In his book *What Then Must We Do?* (1886) he writes of this first encounter with the mass misery of a great city, which left him staggered. He had seen poverty before in his travels and walking trips, but this had been merely the individual poverty of the villages, not the concentrated proletarian poverty of the industrial cities — poverty as the product of the age, the machined product of a machine civilization. In the beginning, Tolstoy tried to mitigate the misery of the poor by gifts and contributions, but eventually realized that a real change could be achieved not by private or organized charity but only by a total reconstruction of the social system. "Between us, the rich and the poor," he wrote, "there is always a wall of false education, and before we can help the poor we must tear down this wall. I was driven to the conclusion that our wealth is the real cause of the common people's misery."

From then on Tolstoy had one single purpose — to instruct people, to warn them, to help them to bring about a moral revolution, which alone would prevent a bloody rebellion. It was to be a revolution founded on conscience, a revolution through voluntary renunciation of their riches by the rich, of their inactivity by the idle, and an immediate new division of labour in the sense that no one should have an excessive share in the labour of another. He saw luxury as an evil which prevented equality among men. With this belief he began his attack upon property. He wrote:—

Today possessions are the root of evil. They cause the suffering of those who possess and of those who do not possess. And the danger of

collision is unavoidable between those who have too much and those who live in poverty. States and governments intrigue and go to war for property, now for the banks of the Rhine, now for the lands of Africa, now for China and the Balkans. Bankers, traders, manufacturers and landowners work, plan and torment themselves and others, only for property. Officials and artisans struggle, cheat, oppress and suffer for the sake of property. Our penal colonies and prisons, all the horrors of our so-called suppression of crime, exist entirely to protect property.

The most abhorrent misdemeanour of the State, Tolstoy believed was compulsory military duty. He wrote much to point to the anomaly that in the present state of so-called civilization people can be forced to butcher one another under the State's orders. It is against the precepts of Christ and against the inner moral commandment, because thus "a man is brought against his will into a position repellent to his conscience." Thus Tolstoy, the gospel-seeker, came to the conclusion that it was the duty of every intelligent, moral person to resist the State if it demanded something "unchristian," and this not by force but by non-resistance. Every war, he believed, with all its accompanying losses and misery, "corrupts men more in one year than millions of robberies, arsons and murders committed by individuals under the influence of passion in the course of hundreds of years."

Instead of a stable, uniform State structure with authorities and laws and executive organs, Tolstoy recommends as a means of cementing all contradictory interests simply "love," "brotherhood," "faith," "life in Christ." According to him, the vast abyss existing between the property-owning classes and the pauper classes can be spanned only if the former voluntarily give up their privileges and everyone live wholly by his own work, receiving no more for it than the bare minimum he needs. This is Tolstoy's central idea: social levelling must be accomplished not as the revolutionists demand, by forcibly taking all property from the owners, but by a spontaneous concession from them. Once simplicity of needs has restored unity among men, in Tolstoy's opinion envy and hatred can find no further room in men's hearts. The real Kingdom of God on earth will be ushered in as soon as all social inequalities are done away with and people have learned to form a single brotherly community.

Tolstoy's premise was that men can live happily only by following the precepts of the Sermon on the Mount. His great virtue and largest service to humanity was his insistence that most of the suffering of mankind resulted from failure to abide by moral laws. His endeavour to live according to the teachings of Christ made him an opponent of the death penalty. When six of the terrorists who killed Alexander II, the Tsar of Russia, were condemned to death, he wrote a letter to the victim's son, Alexander III, imploring him to forgive and to return good for evil, "and from among a hundred evil-doers scores will turn . . . from the devil to God, and the hearts of thousands, of millions, will thro

with joy and tenderness at this example of goodness shown from the throne, at a moment so terrible for the son of a murdered father." In spite of this appeal, all six were hanged. Implicit in Tolstoy's letter to the Emperor was the clear realization that the failure of both the established government and its revolutionary opponents, in Russia and elsewhere, was caused then, and always will be caused, by the absence of morality in striving for political and social ends.

In 1891, during the famine in Russia, he wrote to a friend:—

A good deed does not consist merely of feeding the hungry with bread, but of loving both the hungry and the satisfied. For it is more important to love than to feed, because one may feed and not love, but it is impossible to love and not to feed.

He made several inspection tours in the famine areas and spent nearly two years doing humanitarian work. Gifts of money, linen, clothes and provisions came pouring in. By July 1892, he had set up 246 kitchens, feeding 13,000 people daily, and 124 kitchens for children, feeding 3,000 daily.

A number of observations in his diary concern the problem of poverty and the panaceas, such as socialism. In one place he notes:—

Socialists will never destroy poverty and the injustice of the inequality of capacities. . . . Justice and equality in the good things of life will never be achieved by anything less than Christianity, *i.e.*, by negating oneself and recognizing the meaning of one's life in service to others. Even if that should happen which Marx predicted, then the only thing that will happen is that despotism will be passed on. Now the capitalists are ruling, but then the directors of the working class will rule.

The mistake of the Marxists and of the whole materialistic school, he insisted, was in believing that an economic cause was at the root of all problems. Progress, according to him, did not consist in an increase in technical and scientific knowledge or in the material improvement of life. He entered in his diary:—

There is progress only in a greater and greater understanding of the answers to the fundamental questions of life. . . . When the life of the people is unmoral, and their relations are not based on love, but on egoism, then all technical improvements, the increase of man's power over nature, steam, electricity, the telegraph, every machine, gunpowder and dynamite produce the impression of dangerous toys placed in the hands of children. . . . Economic ideals are not ideals. The withering of the State could only be realized by man's moral self-perfection and not by an organized communistic process of material development.

Elsewhere he wrote:—

I seek in vain in civilized society as it exists today for any clearly formulated moral bases of life. There are none. No perception of their

necessity exists. On the contrary, we find the extraordinary conviction that they are superfluous; that religion is nothing more than a few words about God and a future life, and a few ceremonies very useful for the salvation of the soul according to some, and good for nothing according to others; but that life happens of itself and has no need of any fundamental rule, and that we have only to do what we are told to do. Or rather, we have only to do as others do, or to please ourselves so long as we hurt no one else.

In his essay, "On Socialism," written shortly before his death on November 7th, 1910, he states:—

We have progress, evolution, atomistic theory, ether, radium. Not only do we travel 60 miles an hour, but we have flown the Alps, are navigating under the water, have cinematographs, telephones, gramophones, wireless telegraphy. What else do you want? True, there are millionaires who do not know where to invest their money, and millions of unemployed men who are waiting for work as a special favour, and thirteen thousand millions are wasted annually on armaments and millions of people stand armed ready at any given moment at the command of a few people to start killing each other by the hundreds of thousands. . . . There is no room for religion. At the height of our enlightenment it is even ridiculous to talk about such out-of-date nonsense.

If you, young people of the 20th century . . . really want to fulfil your higher, human destiny, you must free yourselves first, from the superstition of imagining that you know that social order into which humanity must resolve itself in the future; secondly, from the superstition of patriotism, Bohemian or Slavonic; thirdly, from the superstition of science, *i.e.*, of having implicit confidence in all that which is offered to you under the name of scientific truths, including all sorts of economic and socialist theories; fourthly, of the chief superstition, the source of all the evil of our time, namely, that religion has run its course and is a matter of the past.

When you have freed yourselves from these superstitions, you should first of all endeavour to study all that which has been attained by the greatest thinkers of mankind concerning the true basis, the religious basis of life. You should next endeavour to fulfil its demands, not with the object of achieving — by yourselves or by any one else — certain aims, but in order to fulfil the purpose of human life, unmistakably leading us to an unknown, but undoubtedly blissful destiny.

The world would indeed be a changed world were men and women to live in terms of Tolstoy's ideas, transforming themselves from within on the basis of knowledge leading to Wisdom and Compassion.

STUDIES IN THE SECRET DOCTRINE

THIRD SERIES

III.—WHAT IS MAN?

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The ancient occult axiom, "Man, know thyself," is familiar to all; but very few have apprehended the real meaning of the Delphic Oracle. We think we know our earthly pedigree when we have looked at the genealogical family-tree; science thinks it knows the physical pedigree of man and humanity, having traced his form from the protoplasm, and its growth from savagery. Neither the modern philosopher, nor the scientist, has traced the links of heredity, psychic, intellectual and spiritual; in the absence of that knowledge, it is not surprising and is very natural that the modern estimate of the human form is altogether a mistaken one.

For all practical purposes, either of self-growth or of altruistic service, such knowledge is absolutely requisite. The intimate connection between the body, mind-soul and spirit of man has to be perceived; for then only can follow the perception of the relationship, nay the identity, which subsists between him and the triple Universe of Spirit, Intelligence and Matter. There is an indissoluble union between man and the universe. The two are but the dual aspects of the One Substance-Principle — Absoluteness in its non-manifested aspect and Eternal Motion of the Great Breath in manifestation.

The universe is the macrocosm; man, the microcosm; man, the Spirit, is the macrocosm; man, the Thinker, is the microcosm, and that Thinker in turn becomes the macrocosm to the material form in and through which he operates; thus also man becomes the macrocosm for the three lower kingdoms under him. (*Cf.* II. 169)

Life is consciousness but is not self-conscious in every form; only in man it attains the state, plane or condition of self-consciousness, and when by self-induced and self-devised efforts it becomes a Self-Conscious Being, it gains for itself the greatest of all opportunities, the attainment of Universal Self-Consciousness. Then man has become divine, the Atma has become Paramatma, the Purusha has become Purushottama. Such a Being is the "Vasudeva, who is all this, the Mahatma difficult to meet" of the seventh discourse of the *Bhagavad-Gita*. Of his birth *The Voice of the Silence* sings:—

The silver star now twinkles out the news to the night-blossoms,
the streamlet to the pebbles ripples out the tale; dark ocean waves
will roar it to the rocks surf-bound, scent-laden breezes sing it to the
vales, and stately pines mysteriously whisper: "A Master has arisen, a
MASTER OF THE DAY."

What a sublime goal! Not from star-dust to star-dust; but from star-dust to the manifest, nourisher, and regenerator of the never-ending stream of conditioned existence — such is the destiny of Man.

Life is universal consciousness, one and impartite. The consciousness of any universe is unitary and therefore is termed monadic. This aspect of the One Life is defined as Spirit. The second of the primal duality, Matter is the same One Life visualized as the many. To quote the words of the Mahatma K.H.:—

It is one of the elementary and fundamental doctrines of Occultism that the two are one, and are distinct but in their respective manifestations, and only in the limited perceptions of the world of senses.

Says The Secret Doctrine:—

Spirit is the first differentiation of (and in) SPACE; and Matter the first differentiation of Spirit. That, which is neither Spirit nor matter — that is IT — the Causeless CAUSE of Spirit and Matter, which are the Cause of Kosmos. And THAT we call the ONE LIFE or the Intra-Cosmic Breath. (Commentary, I. 258)

Though one and the same thing in their origin, Spirit and Matter, when once they are on the plane of differentiation, begin each of them their evolutionary progress in contrary directions — Spirit falling gradually into matter, and the latter ascending to its original condition, that of a pure spiritual substance. Both are inseparable, yet ever separated. In polarity, on the physical plane, two like poles will always repel each other, while the negative and the positive are mutually attracted, so do Spirit and Matter stand to each other — the two poles of the same homogeneous substance, the root-principle of the universe. (I. 247)

Spirit fails to know matter because it does not know itself. Matter is inert though animate, because that which lives and energizes and is conscious in it is not conscious of itself. That is why in the Sankhya Darshana — one of the six points of view of the Indian philosophy — Purusha-Spirit is represented as having eyes but not feet, while Prakriti-Matter has feet to move but is blind; the former mounts on the shoulders of the latter and, thus conjoint, the march of evolution of the One Life becomes possible. But only for a while. For matter has no ear to listen and the spirit has no power of speech. Time comes when the pair, even in close embrace, is lost in the slums of space. Each has to acquire knowledge of itself, its limitations and capacities, and learn the art of co-operation to seek and tread the Great Highway of the Heavens.

Thus Theosophy brings us to the third element, “at present unknown to Western speculation” (I. 16). Modern science sees nothing beyond the ever-changing forms of matter caused by modes of motion and variety of Force. Modern religion, east and west alike, believes in that which does not exist — Spirit divorced of matter, or God beyond

the earth — because it cannot understand and explain that which does exist, the phenomenal universe. “Between degrading superstition and still more degrading brutal materialism, the White Dove of Truth has hardly room whereon to rest her weary unwelcome feet. It is time that Theosophy should enter the arena” — thus a Master of Masters.

In every universe, atomic or solar or sidereal, and in every personification of it, as Heavenly Man or Adam-Kadmon, threefold is the process always going on. The world-process is triune — macrocosmically as microcosmically. In the metaphysics of India, Sat-Chit-Ananda is the macrocosmic triad as Ichcha, Gnyan and Kriya is the microcosmic. In the *Bhagavad-Gita* (seventh discourse) the same basic idea is put forward — Shri Krishna and his two natures — para and apara prakriti, the eightfold inferior and the superior by which “the universe is sustained.” “The trinity in unity is an idea which all the ancient nations held in common,” wrote H.P.B. in *Isis Unveiled* (I. 160) and proceeded to enumerate the same. The Three Fundamental Propositions of *The Secret Doctrine* deal with the archetypal trinity. From the standpoint of the ever-flowing Life-Wave of Evolution *The Secret Doctrine* (I. 181) shows

that there exists in Nature a triple evolutionary scheme . . . or rather three separate schemes of evolution, which in our system are inextricably interwoven and interblended at every point. These are the Monadic (or spiritual), the intellectual, and the physical evolutions. These three are the finite aspects or the reflections on the field of Cosmic Illusion of ATMA, the seventh, the ONE REALITY.

1. The Monadic is, as the name implies, concerned with the growth and development into still higher phases of activity of the Monad in conjunction with:—

2. The Intellectual, represented by the Manasa-Dhyanis (the Solar Devas, or the Agnishwatta Pitris) the “givers of intelligence and consciousness” to man and:—

3. The Physical, represented by the Chhayas of the lunar Pitris, round which Nature has concreted the present physical body. This body serves as the vehicle for the “growth” (to use a misleading word) and the transformations through Manas and — owing to the accumulation of experiences — of the finite into the INFINITE, of the transient into the Eternal and Absolute.

Each of these three systems has its own laws, and is ruled and guided by different sets of the highest Dhyanis or “Logoi.” Each is represented in the constitution of man, the Microcosm of the great Macrocosm; and it is the union of these three streams in him which makes him the complex being he now is.

This is an amplification of the teaching of *Isis Unveiled* which, after affirming (II. 587) that there is no miracle and that everything that happens is the result of Law, eternal, immutable, ever-active, pro-

ceeds to lay down the basic ideas of the philosophy:—

Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit*, source of all forces, alone, eternal, and indestructible. The lower two constantly change; the higher third does not. (II. 587-88)

Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third — the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an immortal entity. (II. 588)

The trinity of nature is the lock of magic, the trinity of man the key that fits it. (II. 635)

A triune process begets, sustains, regenerates man and heavenly man, atom and monad, alike. In the great drama of unfoldment one does not become the other, nor does one yield place to another. The never-to-be divided Spiritual Monad and its numberless rays called human monads; the incorruptible human monad and its numerous incarnations in matter; the material monad (named the mineral monad) and its countless physical atoms — thus threefold is the view which we have to examine (*Cf.* I. 177-79). These three Monads are not three but the three facets of a Single One. Spiritual monad is abstract spirit; human monad is embodied spirit; material monad is differentiated spirit. On the matter side, the spiritual monad may be compared to the nucleolus, the human monad to the nucleus and the material monad to the cell. But the three aspects of spirit are as distinctive in nature, make-up and function as are the nucleolus, nucleus and the cell. Therefore Van Helmont said, "Man is the mirror of the universe, and his triple nature stands in relationship to all things."

Isis Unveiled also quotes Paracelsus and says (I. 212-13):—

"Three spirits live and actuate man," teaches Paracelsus; "three worlds pour their beams upon him; but all three only as the image and echo of one and the same all-constructing and uniting principle of production. The first is the spirit of the elements (terrestrial body and vital force in its brute condition); the second, the spirit of the stars (sidereal or astral body — the soul); the third is the *Divine spirit Augoeides*)."...

Man is a little world — a microcosm inside the great universe. Like a fœtus, he is suspended, by all his *three* spirits, in the matrix of the macrocosmos; and while his terrestrial body is in constant sympathy with its parent earth, his astral soul lives in unison with the sidereal *anima mundi*. He is in it, as it is in him, for the world-pervading element fills all space, and *is* space itself, only shoreless and infinite. As to his third spirit, the divine, what is it but an infinitesimal ray, one of the countless radiations proceeding directly from the Highest

Cause — the Spiritual Light of the World? This is the trinity of organic and inorganic nature — the spiritual and the physical, which are three in one, and of which Proclus says that “The first monad is the Eternal God; the second, eternity; the third, the paradigm, or pattern of the universe”; the three constituting the Intelligible Triad. Everything in this visible universe is the outflow of this Triad, and a microcosmic triad itself. And thus they move in majestic procession in the fields of eternity, around the spiritual sun, as in the heliocentric system the celestial bodies move round the visible suns. The Pythagorean *Monad*, which lives “in solitude and darkness,” may remain on this earth forever invisible, impalpable, and undemonstrated by experimental science. Still the whole universe will be gravitating around it, as it did from the “beginning of time,” and with every second, man and atom approach nearer to that solemn moment in the eternity, when the Invisible Presence will become clear to their spiritual sight. When every particle of matter, even the most sublimated, has been cast off from the last shape that forms the ultimate link of that chain of double evolution which, throughout millions of ages and successive transformations, has pushed the entity onward; and when it shall find itself re clothed in that primordial essence, identical with that of its Creator, then this once impalpable organic atom will have run its race, and the sons of God will once more “shout for joy” at the return of the pilgrim.

Having reflected on this extract, the students’ attention is invited to the following from *The Secret Doctrine* (I. 246-47):—

The Monad or Jiva . . . is, first of all, shot down by the law of Evolution into the lowest form of matter — the mineral. After a seven-fold gyration encased in the stone . . . it creeps out of it, say, as a lichen. Passing thence, through all the forms of vegetable matter, into what is termed animal matter, it has now reached the point in which it has become the germ, so to speak, of the animal, that will become the physical man. All this . . . is formless, as matter, and senseless, as consciousness. For the Monad and Jiva *per se* cannot be even called spirit: it is a ray, a breath of the ABSOLUTE, or the Absoluteness rather, and the Absolute Homogeneity, having no relations with the conditioned and relative finiteness, is unconscious on our plane. Therefore, besides the material which will be needed for its future human form, the monad requires (a) a spiritual model, or prototype, for that material to shape itself into; and (b) an intelligent consciousness to guide its evolution and progress, neither of which is possessed by the homogeneous monad, or by senseless though living matter.

The gyrations of the Monad or Jiva form the first of the three lines of evolution; the second and third, respectively, are connected with the Intelligent Consciousness and the model round which the body builds itself.

Man is composed of three men — man of dust, of thought, of light;

“he is *body, soul and spirit*” (*Isis Unveiled*, II. 223); he is *chhaya*, *manas-putra* and *jiva*; he is of earth (*prithivi*) fire (*agni*) and æther (*akasha*); he is the lower, the divine, and the eternal selves (*The Voice of the Silence*) on the one side, and hands, head and heart of the body on the other.

Says our textbook:—

No one will deny that the human being is possessed of various forces: magnetic, sympathetic, antipathetic, nervous, dynamical, occult, mechanical, mental — every kind of force; and that the physical forces are all biological in their essence, seeing that they intermingle with, and often merge into, those forces that we have named intellectual and moral — the first being the vehicles, so to say, the *upadhi*, of the second. No one, who does not deny soul in man, would hesitate in saying that their presence and commingling are the very essence of our being; that they constitute the *Ego* in man, in fact. (I. 469-70)

It is necessary for the student to ask: How do these three different basic natures come to be what they are? Whose progeny are they? What destiny awaits them and their macrocosmic parent? As we seek the answers we are forced to enquire if man is the central plank of the entire scheme of evolution; further, in Nature which is governed by Law, what specific expression thereof should be first mastered to understand the whole process? To the first a reply is given — the final evolution of everything in terrestrial nature into Man is a fact; as to the second, the rise and fall of Nature due to Karma occur in cycles. A consideration of these problems is now due and as a preparation we may offer the following extract for the purposes of meditation (II. 261):—

The occult doctrine . . . teaches a cyclic, never varying law in nature, the latter having no personal, “special design,” but acting on a uniform plan that prevails through the whole manvantaric period and deals with the land worm as it deals with man. Neither the one, nor the other have sought to come into being, hence both are under the same evolutionary law, and both have to progress according to Karmic law. Both have started from the same neutral centre of Life and both have to re-merge into it at the consummation of the cycle.

—B. P. WADIA

ON HELPING OTHERS

Master, how can I open the eyes of men to the Truth? I see so much being done that can but destroy. Yet the people see it not. Words have no effect; the mind is closed to logic and the heart to the good of others. I am in despair. Help me with thy Wisdom.

O Friend, your despair is that of a beginner on the Path of Compassion and it will stay with you till the end, changing only into the Love that hurts because it is unable to stay the suffering. Did not Jesus say in sorrow, "They seeing see not; and hearing they hear not, neither do they understand." Did he not also cry, "O Jerusalem, Jerusalem . . . how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not!" So take heart. One success in hundreds of failures is all that can be hoped for. Did not Jesus have to deal with Judas and the Buddha with Devadatta?

Turn to the *Gita* when in distress. Even those that perish through the grinding of the teeth of Krishna enter into his being by that very grinding. There need be no despair; only pity and sympathy and Love that binds.

Yet the effort to open the eyes and ears of Humanity must be made. We must never give up trying.

Master, is there perhaps some better way of trying than that which I am following — speaking to men, pointing out their errors? This way seems to make them even more determined to destroy themselves. Is there a better way?

Yes, my Friend, there is; but it is a harder way. There is much to be learnt from taking a vow of silence. To be able to control the tongue which longs to give advice is the first step towards right helping. Try it and you will see that by *listening* to others you will find a place in their hearts where you can plant a tiny seed of Truth. That seed will grow some time, though you may never see its full fruition. If you speak much and warn again and again, like the monsoon rain you but wash away any tiny seeds of Truth that may be in the loose soil, and the condition of the one you want to help is worse than before. How often does advice strengthen the existing belief of the one whom we wish to advise!

But, Master, am I then to stop spreading the Truth?

No, my Friend, but spread it where the soil is already prepared and ready, that is, where it is *asked* for. To say the Truth, to spread it broadcast, is good. Where those seeds of Truth fall, we know not; but fall they must, whether on the right soil or on barren ground. Our duty is done when we have sown the seed. Only when the soil is ready comes the demand for the seed that will grow. Even then the inquirer can only take in those seeds that suit his particular soil of mind and character, and when he has taken in all he can, he goes his way. But the seeds taken in take root and begin to grow either at once or at some future time when conditions are more propitious. Indeed it is true that the longing

to help must give way to the longing to *listen*. The doctor may long to help the patient, but first he must listen to the patient's history of his condition and observe the symptoms with his trained faculties before giving the medicine, or he will give the wrong medicine. Is not this lack of understanding of another's point of view the reason why we so often fail to help him, however great our desire to help? Do we not give the wrong medicine? Very few of us are trained to observe a man's symptoms or to listen to him in order to find out what help is really needed.

O Master, this increases my despair! What shall I do?

Friend, look into yourself. Are you interested in occult medicine, in the art of helping others? If so, begin to *learn* how to help. Look within and think of those who have helped you in the past. How did *they* help you? What kind of help did you turn down? The impersonal passing on of the Truth, my friend, is the best; stop trying to help individuals. Why do you try this? Is it to help *them*? Is it because *you* want to help them? Is it that it makes you feel good to speak and argue with another in order to turn him away from his ideas? Are you intoxicated with your ideas and do you love to make yourself heard by others? The path of "helping" is beset with dangers. Take a vow of silence temporarily and watch results. Never offer help. Wait until it is asked for. Herein is the crux of the matter. Of whom do people ask advice? Of those who inspire confidence; who are friendly without being officious. Are you such an one? If not, begin by listening, pondering and learning. People are helped more by the example of one's character than by words. By listening you can also ponder on what *you* have that will help a particular situation or a particular person. To one in great sorrow the doctrine of Karma is of little help. How did the great Buddha deal with the sorrow of the bereaved mother whose child had died? He showed her the way by which she could learn for herself the truth that death is a universal phenomenon.

Do not forget that the heart speaks though its words cannot be heard. Learn to help by and through the heart and not through words, and you will find the field before you growing larger and larger. It is the one Heart that beats in all. Open up your heart to all and all will seek refuge in it. *Then* your words will bear fruit. They will be few, but each word will be full of power to change the mind of man.

And remember, Truth does not belong to you or to anyone. You have but discovered it again in your own heart. It lies in the hearts of all men. Let the radiance of your own heart help to uncover it in the hearts of all.

Master, I thank you. I see where I have been wrong. I am no longer in despair for you have shown me the way to that silent, invisible help, which is what I have received and which I shall pass on, as you have to me, by words of power born in silence and fructified by the heart.

FOR OLD SOULS IN YOUNG BODIES

THE HONOUR SYSTEM

"For the examinations this year," the Headmaster told the assembled school, the day before the examinations would begin, "we have decided to adopt the Honour System. There will be no invigilator responsible for making sure that there is no communication between students. A teacher will be sitting on the platform to give more answer sheets if they are needed and to say when the time is up, but he will be reading a book, not watching you. You will each be handed the examination paper and answer sheets as you go in; and you will hand in your answer sheets filled in, as you go out."

The Headmaster may have noted pleased expressions on some faces, for he hastened to add: "Don't think this is a relaxation of strictness. It is only putting the responsibility on each of you. At the end of the last sheet there will be this statement, to which each one must sign his name: "I state on my honour that I have neither given nor received help in this examination."

A boy stood up and asked: "Sir, what if we have been coached for the examination or we have helped somebody else to study for it?"

"That isn't meant at all," the Headmaster explained. "The statement means only that you have not given help to or received help from any other boy during the time of the examination. And remember," he added solemnly, "you are on your honour; you are being trusted, and to betray a trust is a very shameful thing."

The assembly dismissed, the boys filed out silently, as was the rule, but outside in the compound there was a babel of voices commenting on the change. Most seemed to think it good.

"I never copy anybody's answer, but it makes me nervous, feeling I am being watched."

"Me, too, and if the invigilator sees a note passed and calls somebody up it puts your mind all off the questions."

"It makes you feel inches taller to be trusted," one boy exclaimed, and several said, "That's right."

"It doesn't matter who sits next to you this year. No one can help you," one boy, not among the brightest or most conscientious, remarked.

"Nobody could before without taking a long chance," another retorted.

"No, but a teacher can't look everywhere at once; and honour can," another boy contributed.

"That's a funny way to put it," another laughed. "It's just your own conscience anyway."

"I can't explain it," the former answered, "but this is something even more."

"That's right, Dick," Roy Tucker, one of the best students, said; and he turned and walked silently and soberly away.

"It isn't that I'd copy, Mother," Roy explained at home; "but with us sitting two on a bench, each two at a long desk, it could be a big temptation for a boy who didn't know an answer to copy from the fellow next to him; and it could be a big temptation to let him do it especially if he'd been out sick a lot, like poor Ned. And Ned might easily sit with me, because he knows I'm his friend."

"I'm glad that you feel sorry for Ned and want to help him, Son. If you had coached him and prepared him for the examination that would have been a real help, wouldn't it?"

"I ought to have done that, Mother, but I didn't think of it."

"It's a pity, of course, that Ned isn't properly prepared, but do you think it would do him any real good, if he hasn't learned what was taught in your standard, to go on to the next one?"

Roy shook his head doubtfully.

"But that's not the chief question, is it, Son? It seems to me that there are values a good deal more important than passing an examination can ever be, and that if you and Ned signed on your honour something that wasn't true it would weaken your character and undermine your self-respect and so would do you both great harm."

The boy remaining silent, his mother added, "You are old enough to make your own moral decision, Son — and take the consequences that we know Karma is sure to bring. But let's see if Madame Blavatsky hasn't said anything in the section on 'Duty' that might make things plainer."

She took the well-worn copy of *The Key to Theosophy* from the shelf and leafed it through till she came to this injunction: "...if he thinks it the right thing to do, let him do it openly and boldly, and if wrong, never touch it at all."

Mrs. Tucker read it aloud to Roy, adding, "I know from experience that that one rule can save us from many a pitfall. Could you let Ned copy from your paper 'openly and boldly,' Son?"

"Of course I couldn't, Mother," he admitted. "I could sign only 'I have not received any help.' That would be as much as saying 'I have given help to somebody else,' and then the boy who had sat beside me would catch it."

"You know it would be wrong to sign on your honour anything that wasn't true?"

"Of course, Mother!"

"Perhaps what would help you most, Roy, when you find yourself balked in a kind plan, is something Mr. Judge once wrote that has helped me many a time. He said: 'Those plans we make may all be made ignorantly and thus wrongly, and kind Nature will not permit us to carry them out. We get no blame for the plan, but we may acquire Karmic demerit by not accepting the impossibility of achieving. Helping another is a good motive, but the method also has to be good or we may hurt him and ourselves — and others who may follow our example.'"

PATANJALI AND HIS YOGA APHORISMS

Patanjali is said, by the Occultists, to have lived "nearer to 700 than 600 B.C. At any rate he was a contemporary of Panini," the celebrated Sanskrit grammarian. (*The Theosophical Glossary*)

One of the six *Darshanas* or systems of Indian philosophy is called "Yoga,"

a school of philosophy founded by Patanjali, though the real Yoga doctrine, the one that is said to have helped to prepare the world for the preaching of Buddha, is attributed with good reasons to the more ancient sage Yajnavalkya, the writer of the *Shatapatha Brahmana*, of *Yajur Veda*, the *Brihad Aranyaka*, and other famous works. (*The Theosophical Glossary*)

Yoga is defined by H.P.B. in the same place as

the practice of meditation as a means of leading to spiritual liberation. Psycho-spiritual powers are attained thereby, and induced ecstatic states lead to the clear and correct perception of the eternal truths, in both the visible and invisible universe.

The true Yogi-state, H.P.B. says, is that which, when reached,

makes the practitioner thereof absolute master of his six "principles," *he now being merged in the seventh*. It gives him full control, owing to his knowledge of SELF and *Self*, over his bodily, intellectual and mental states, which, unable any longer to interfere with, or act upon, his Higher Ego, leave it free to exist in its original, pure, and divine state.

Patanjali's instructions to each *lanoo-shravaka*-pupil are to develop *Self*-reliant thought and action through SELF-dependent efforts in view of the interdependence of all beings that have emanated from the One Central Source. A study of his Yoga Aphorisms shows them to be statements of facts within our experience, or imprinted on our consciousness as memories which can be recalled. Right knowledge of the real and the unreal as a basis for the practice of all virtue — on the physical plane, on the psycho-moral plane and on the plane of thought — is set forth.

A persevering devotion to the Supreme SELF, the Master Soul, Alaya, "Nature's Soul-Thought," directs our attention to the fact that our minds must be in fact "one with the Over-Soul." Our return to Purushottama, the Supreme Soul of the Universe, as intelligent, self-conscious *agents*, can only take place after all the knowledge gained in the man-stage of self-consciousness has been thoroughly assimilated and applied with dispassionate compassion.

Patanjali has much to say about the plane and faculties of the Mind above the reign of mere intellect; also about the plane of the Soul, below that of pure Spirit. He employs as illustrations facts in true psychology to define his methods of purifying Kama (passions and desires) and the lower mind (passionate cunning).

Only those determined, using their Spiritual Will, can really tread the path recommended by Patanjali and learn true wisdom of a spiritual kind, through the practice of moderation, inner silent mortification and true asceticism. This makes for a clean wholesomeness and serene friendliness for *all* beings; each is seen in its proper relationship to the rest. A reliance on the Oneness of all Life becomes pivotal. Our path is seen to be linked with the "within" and the "without," many problems that baffle modern psychologists — the duality of mind and ethic, the difficult and strange feeling-mind principle in man — can be resolved.

Patanjali defines for the inner seeker (1) the body and its capacity limiting *skandhas* (carried over from the habits and practices of the past, in this or in prior lives); (2) the desires and their tendency or inclinations, their lower, selfish, egocentric sensitivities and attractions; (3) the lower mind, ever-shifting, devising, fanciful; and the reflective anticipatory, recollective states of intelligence; (4) the Soul, or Higher Mind — one-pointed, universally perceptive of planes and experiences discerning, impartial and impersonal; and (5) the One Spirit — the supreme, eternal background, unchanged and unknowable, the source of all — in its universality and eternity the One Life, the Causeless Cause.

Patanjali shows us that which links the lower desire-mind to our own higher, impersonal mind, and, further, describes the path of self-control that purifies us as we live, transforming man into a Super-Man. This, he says, is the Soul's aim, and the whole Universe exists for that alone. An aspect of our lower mind aspires to communicate with and live in terms of the guidance of its Father, the higher Manas. It reflects the potentialities of that higher already. It needs to free itself from selfish and terrestrial desires which bind it. How is this purification of the lower mind and of the passions and desires to be accomplished? By altruism in work on this plane of material forms. By steadying and controlling our inclinations. By remaining cool, collected and calm, whatever comes our way. By applying universal principles of action. By self-discipline and honest introspection. Concentration, meditation and dispassion bring us to devotion, discrimination and compassion.

The bondage of the Soul, the Higher Mind, the Perceiver, the Seer, the Thinker, the Real "I" within, to matter, Patanjali shows us, is due to absence of discriminative knowledge. The state of the Soul when it is free of this bondage is known as the "Isolation of the Soul."

Patanjali's ethics are based on the doctrine of the One Source. Brotherhood epitomizes them. Friendliness and love build; hate and suspicion destroy. These basic positive and negative opposites are found throughout manifestation, including man, of course. The bright single line of Brotherhood, based on Truth, cuts through all differences. It pierces through and links all planes, all states and conditions, all beings and forms of matter and of consciousness. Persevering devotion to the Supreme Spirit within, apprehension of our true duties and respons

bilities, correct livelihood — these lead to wakefulness, to mind-control, or meditation, and to the most valuable capacity of shutting out from our disciplined lower mind all “questionable things,” by the most efficacious process that Patanjali recommends: “the calling up of those things that are opposite.” This purifies.

The peculiar work of the voluntary ascetic, Patanjali says, “is neither pure nor dark,” but *spiritual*. It permits him to face the rapid fructification of his past Karma and to pass through the necessary experiences and tests with that equanimity which comes only from knowledge and understanding. Because he is not desirous of results, he acts always using his comprehensive knowledge of his own complex nature, harmlessly, in harmony with the great laws and purposes of Nature and with a gradually developing prevision of the effects they will produce on others and on himself. Further personal Karma is thus avoided as he turns himself into an impersonal force for good. He becomes the focus for the Karma resulting from all works, good or bad.

He has the great vision of Universal Nature, living, conscious, vibrant, intelligent, one vast Whole; also the vision of his own position: one of many struggling brothers surrounded by beings, some behind, some his equals; and the vision of Those ahead, the Buddhas, the Masters of the human race, Ascetics of Sacrifice, Compassionaters and Guardians of Mankind. Such a vision ought to lead aspirants, chelas, disciples, ascetics, more quickly to the path of compassion-renunciation that in the end all must tread.

Only as the Divine Spirit animates you, do you see the Divine qualities in others.

The fire of suffering can only be put out by the waters of wisdom.

Man decorates his heroes by pinning gold on their breasts. Nature by illuminating their souls with greater life, light, truth, love, will and wisdom.

Do we know, can we ever know, how much effort to do the right was made when the wrong was committed?

Just as we have no right to pass counterfeit coins, so then we have no right to pass sickly or gloomy thoughts about.

What you see in others is not what they are, but what may be seen at the level of the mood that is animating you at the time.

Unhappiness is not the result of conditions, but of their interpretation.

Each soul in the world is God's personal ambassador. Let us treat each other as such and await the delivery of the Divine message each of us has to give.

Deal with the faults of others as gently as with your own.

—CHINESE PROVERBS

EXTRACTS FROM UNPUBLISHED LETTERS

Constant thinking of the Divine has to be by trying to see Divinity in the very jobs we are doing. In the paper we write on and in the ink we write with there is Divinity as our very words carry thoughts within them. The periodic remembrance of this several times a day makes the remembrance permanent. Sacramental deeds, a few every day, produce their effects and one of these is continuity in sacredness. Our work will not suffer if we feel *calm* — “with calmness ever present.

Metaphysically speaking, every type of action proceeds from an archetype. Every word of ours proceeds from a thought and that thought has an archetypal origin; so also every deed of our Routine or “prosaic and worldly” duties are linked up archetypally. Thus daily waking up is the return of the Ego to the body; everyday bathing is cleansing and ought to remind us of Baptism, *Snan*, or the Parsi *Nahan*. Breaking our fast is like the child’s sucking its mother’s breast — we suck Mother Nature. Going to sleep and death of body are kindred types to the setting of the sun, which also is an action rooted in the same archetype; and so on. It is the recalling of the archetype that makes the prosaic poetic, makes the worldly romantic or other-worldly. Sacramental become our secular deeds and events. I am writing this letter to you — body speaking to body but also mind and soul speaking to mind and soul. It comes from the same archetype as my Ego’s whispering to my brain. I am using pen and paper, *i.e.* the king of my body (the brain) directs my pen to make marks on paper; so there is the king consciousness in Nature — *Purusha* using the media of *Prakriti*.

Our recalling or remembrance is an act of memory; when it is deliberate we consciously link ourselves up with *Akasha* — the Divine Astral. What ordinarily are called evil expressions are not directly connected with *Akasha* but come through the Astral Light. But even sin is a dark shadow of a Paramita. On more and more occasions everyday we should try to recall this spirit-matter relationship. Take the correcting of proofs — is it not an art which calls for correction according to the right model or the MS.? Is this not akin to the procedure employed in self-examination whereby we correct our lower personality by the model-picture of our Inner Ruler? Work it out along these lines, it is a fascinating exercise; the continuous use of it is taxing, but we get accustomed to it. This is what is implied in the *Gita* — walking or sitting, remember me, says Krishna. Judge ends Chapter III of his *Notes on the Bhagavad-Gita* with a quotation where numerous “gods” are mentioned and the list covers many routine acts. Please read those pages once again in the light of what I have said above. Thus the whole of life becomes holy. It is holiness, wholeness or health which we are seeking and attempting to secure.

Morning corresponds to our birth as to the birth of the Cosmos. It is a new emanation and that is Karma, as Krishna points out in the eighth chapter of the *Gita*, in the very opening verses. Morning, the first day of the week, the bright fortnight of the moon, etc., are indicative of the rising cycle. There cannot but be a meaning hidden in the intimate relationship between Deity and Man, soul and body, and so on. The law of correspondences is a highly important law of knowledge, for it becomes the language of the developing intuition. May your latent divine intuitions begin to unfold fast and faster!

If *within* us the heart throbs for the Guru in devotion and without we are concentrated in all we do, a sacred force, the sacramental power, flows. It is not something special but it is using space and time increasingly from the Spirit point of view. We meet the same people but we meet them differently. Conscious living in the Spirit, all the time, *is* living in the Eternal. Thus we begin to see the immortality aspect of conscious life. This is a profound subject and much can be said, but for today this should suffice. Service of the All, the One Self, in space and time reveals the Servant within the carapace of selfhood.

“Live in the Eternal.” Some good points on this subject are to be found in *Through the Gates of Gold*. We do not truly live in the present, for every time we are thinking of the past or of the future with which what we are doing now is connected. Memory and anticipation all the time engulf the present. Now, when in our acts we forget the past and the future and are absorbed only in the present, we are touching the Eternal. What kind of acts (be they mental, moral or physical) make us forget memories and anticipations? Unselfish, sacrificial, service-full acts. What do we mean when we say, for example, “One forgets oneself on the platform”? It means the lower personal self. Now, the present which is not joined to the memory-anticipation complex is attached to the Higher. Personal memories, hopes, etc., keep us tied to the lower, the mundane, the temporal. We are called upon to overcome “the personal, the transitory, the evanescent and the perishable.” The Temporal and the Eternal are our yokes and our unions. The former moves horizontally: past, present, future — the present joining us to the other two. But when we go up, so to speak vertically, or deep within, we are proceeding towards the Eternal. And sometimes, for a moment or a few minutes, we experience Eternity. “To see a world in a grain of sand . . . and eternity in an hour” are space-time correlates. Hope you will find this helpful in your study and cogitations on the subject. May the Eternal sustain you from day to day!

IN THE LIGHT OF THEOSOPHY

How the satisfaction of more and more of material wants and ceaseless striving after success do not bring happiness but have become the most common cause of mental distress is strikingly brought out by Eugene D. Fleming in his article "Success Can Make You Sick," condensed from *The American Weekly* in the August *Science Digest*. A man who has every reason to be satisfied with life, is yet beset with anxieties and is on the verge of an emotional breakdown because,

instead of giving him his satisfaction, his house reminds him that there are better houses in better neighbourhoods. When he goes to his country club for an evening of fun, he has none because he can't help thinking there are better clubs where, presumably, more fun is to be had; and although his wife dresses fashionably, it doesn't please him because he constantly wishes he could buy her more expensive clothes.

Instead of being proud of the education he is providing his children, he thinks only of schools that are better than theirs; instead of enjoying his money and his relationship with his friends and family, he envies men who are richer and, to his mind, more respected and better liked.

No matter in what direction he looks, he finds no source of happiness — only frustration. Happiness for him is that "something more" which the present cannot possibly offer but which, in his incessant daydreaming, is just around the corner.

There are many whose preoccupation with wishful daydreaming cuts them off from the here and now. Psychiatrists are of the opinion that reality is the only source of happiness, and reality exists only in the present. Those who "play with the psychological dynamite of illusionary thinking" often develop hysterical symptoms; in acute cases, they end by committing suicide.

Dr. Alvin Friedland, a prominent psychiatrist, is quoted as saying "The more you strive, the more you want. The more you want, the more you strive." In short, the "psychological mechanism of desire" gets out of hand. "Our needs can always be satisfied," says John Lyman, Director of the New Jersey Association for Mental Health, "our wants, never."

The tragic irony about most strivers is that they do not know what they really want. Too many people are afraid that what they really want out of life might not be what society regards as success. "They feel that for something to be worth while, it must be haloed by success," says Dr. Eric Riss, a consultant psychologist.

It is a truism these days that if a person forgoes "success" in favour of his own happiness, he is regarded as being peculiar. Says Dr. Riss:—

Because it is emphasized so much throughout school that we live in a society where everyone has an equal chance for success, we blame ourselves if we fail to do as well as the next guy.

Unfortunately, since success is relative, there will always be a next guy doing a little better than we are, and if we are completely success-oriented, we can never get rid of that nagging feeling of guilt. So we have to keep pushing and pushing to gain a little more status. Too much is never enough.

All of this proves the common-sense axiom that "it is literally a waste of time to depend on the future for happiness." Counting one's blessings, however scant they may be, is immeasurably wiser and psychologically healthier than counting on one's dreams.

A high-level conference was held at Poona in June last for considering certain important problems such as student indiscipline, compulsory national service, the introduction of moral and religious teaching in educational institutions and restriction on admission to the universities. To that conference were invited all the Vice-Chancellors, State and Central Education Secretaries, representatives of the Planning Commission and other concerned authorities.

Professor U. A. Asrani, writing in *Bhoodan* for July 23rd, emphasizes that the basic problem in connection with education is not administrative; it is social and moral. The ferment in young minds, he writes,

is not to be throttled by repression; their youthful enthusiasm and energies are not to be banished from the universities and thrown into the public dust-bins; they have to be utilized for nation-building purposes. A change of hearts is to be effected, and not merely compulsory exclusion or suppression.

At the above-mentioned conference, the green signal was given to the scheme of compulsory national service by students, for nine to twelve months, after the intermediate stage. The subject was touched upon in our November 1959 issue and the element of compulsion deplored. Many, like Professor Asrani, have doubts about the prudence of making national service compulsory:—

Social service, or national service, in order to be effective must be based on inner emotions, and not on compulsions. . . . It is a burning light or an electric spark that can light a lamp. No whiff of propaganda or publicity can do it; it may sometimes even extinguish an already burning candle. Social service as a sentiment, a burning desire to raise the status of the country, from all points of view, has to be infused in the whole nation. Moral education will then not need to be imposed. Discipline will become ingrained through the medium of disciplined team work in social service. The only religious education necessary in the context of our secular state will then be the development of an attitude of religious tolerance.

The compulsory national service scheme is expected to cost Rs. 1,000 per student, *i.e.*, twenty crores of rupees for the two lakh students coming out of the intermediate class every year. Work done by the students under compulsion is bound to be half-hearted and poor in quality and quantity. The element of compulsion, besides, is likely to produce a distaste for *shramdan* and social service. Professor Asrani suggests, on the other hand, a voluntary social service scheme, starting from the basic stage, calculated to make the social service idea permeate the whole system of education instead of its being merely imposed by compulsion at one particular stage. The total achievement in the quantity of work in this voluntary scheme will perhaps be equal to that in the compulsory scheme, while its quality will be distinctly superior. The aim of national service or *shramdan*, Professor Asrani concludes,

is not merely to get a certain quota of useful work done by students, somehow, even under compulsion; it is rather this: that every student should be made to feel that he has a debt towards the less privileged members of society, and that he should not forget it, whatever profession he adopts in after life.

What is astrology? Does it have a scientific basis? Can it do all that is claimed for it? These are the questions that Mr. Dal Lee, who has devoted many years to research in parapsychology and astrology, attempts to answer in the Summer *Tomorrow*, under the title "Astrology — Facts and Fallacies."

Among the fallacies considered by the author the chief one is the view held by many modern astrologers that astrology is "a form of fortune telling; a pseudo-science purporting to foretell the fate of a person based on the position of the stars." An astrological forecast, he admits, expresses the opinion of one astrologer, who is human and fallible.

The sincerest of astrologers are not interested in forecasting principally. They know that astrology's prime function is to explain a person's aptitudes and abilities so that they might be made use of to their utmost possibilities.

A man set on the right course, with confidence and understanding, need not worry about his future. He has character, and character is the seed to destiny. He is not interested in isolated events of the future for he knows he will have the fortitude to face them all and sundry, be they so fortunate as to tend to unstabilize him or so unfortunate as to bring about alteration of status. That is what an astrologer wants to do for his client.

Astrology can also help in periods of illness. Physicians have been aided many times because they knew enough of astrology to be able to apply their knowledge. It can solidify marriages, improve parent-child relationships, conduce to better community life by virtue of the

individual's attitude astrologically fortified; and finally it can help a person find serenity in his old age, even to the hour of his final farewell.

The late John J. O'Neill, Pulitzer Prize winner and former science editor of the *New York Herald Tribune*, defined astrology as "the study of man's complete environment and the solar system is the environment" and he was right. The affairs of the twelve houses of a horoscope weave themselves in a beautiful pattern, and they explain much that remains unexplainable when pondered from any other philosophical platform.

It is upon cyclic law and the "mystic and intimate connection between the heavenly bodies and mankind" that genuine astrology is built (*The Secret Doctrine*, II. 500 fn.). There is a real and a false use of astrology, and Occult Science warns of the dangers of the latter and the value of the former. Are we at the mercy of the planets and the stars, moved hither and thither without our will? The key to the value of a knowledge of astrology is the Law of Karma. We are self-produced beings. "We produce CAUSES, and these awaken the corresponding powers in the sidereal world; which powers are magnetically and irresistibly attracted to — and react upon — those who produced these causes" (*S.D.*, I. 124). We do not have to submit passively to the influence of the stars, nor do we need to try to fight it. We need to *use* it. As was written in the article reprinted from the *The Theosophist* for June 1884 in **THE THEOSOPHICAL MOVEMENT** for January 1943:—

All our thoughts and actions thus produce the vibrations in space, which mould our future career. And astrology is a science which, having determined the nature of the laws that govern these vibrations, is able to state precisely a particular or a series of results, the causes of which have already been produced by the individual in his previous life. Since the present incarnation is the child of the previous one, and since there is but that ONE LIFE which holds together all the planets of the Solar system, the position of those planets at the time of the birth of an individual — which event is the aggregate result of the causes already produced — gives to the true Astrologer the data upon which to base his predictions. It should be well remembered at the same time that just as the "astronomer who catalogues the stars cannot add one atom to the universe," so also can no astrologer, no more than the planet, *influence* the human destiny.

In *Unesco Features* for August 1960, Ritchie Calder, the well-known science author, answers the question, "What are dreams, their causes and effects?" For a long time, he admits, they baffled the scientists "because they so often defied rational explanation."

Then Freud described them as "the royal road to the unconscious" and, in a way, they provided a basis for psychoanalysis. The dreams

of normal people are harmless examples of the delusions of the mentally sick. In the hypnotic states which artificially reproduce the conditions of sleep, patients can give a "running commentary" on events in their unconscious. With the removal of the "censorship," imposed by upbringing and social-reticences, hidden and often injurious incidents are revealed. In normal sleep also the "censor" is off duty and we are "fancy-free."

"If we must remain satisfied with the half explanations of physiology as regards meaningless dreams," H.P.B. asks in "Are Dreams but Idle Visions?" "*how account, in such case, for the numerous facts of verified dreams?*" The subject of dreams will ever remain a mystery to science until it accepts the hypothesis that "man is a dual being, with an inner Ego in him, this Ego 'the real' man, distinct from, and independent of the outer man proportionally to the prevalency or weakness of the material body; an Ego the scope of whose senses stretches far beyond the limit granted to the physical senses of man." (*U.L.T. Pamphlet No. 11*)

Recent scientific investigations are stated by Mr. Calder to have shown that all of us have dreams not once but several times every night. This has been proved by an instrument called the electro-encephalograph which measures brain pulses and can tell the difference between a brain in complete repose and one which is unconsciously active. It has also been proved by direct observation of sleeping people. Dreaming has been found to occur in association with periods of rapid movement of the eyes beneath closed lids, representing the scanning of the events of the dream. The periods of eye movements are said to occur at intervals, last on the average about 20 minutes and account for about 20 per cent of the total sleep time.

This unremembered dreaming is so much a part of normal human experience that scientists at Mount Sinai Hospital, New York, have tried to discover what would happen if people were deprived of dreams. By waking up subjects every time they started to dream, they eliminated the "dream content" of sleep. The experimenters concluded that if dream suppression were carried on long enough "a serious disruption of personality" would result. Dreams are a necessity.

H.P.B., more than seven decades ago, made the following reply to the question, "Are there people who have never dreamed?":—

There is no such man in the world so far as I am aware. All dream more or less; only with most, dreams vanish suddenly upon waking. This depends on the more or less receptive condition of the brain ganglia. Unspiritual men, and those who do not exercise their imaginative faculties, or those whom manual labour has exhausted, so that the ganglia do not act even mechanically during rest, dream rarely, if ever, with any coherence. (*Transactions of the Blavatsky Lodge, p.70*)

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