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## "THEE WHO FINDETH NO FAULT"

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REAL CLEAR VISION, Clairvoyance, is intuitive perception. The higher sees through the eyes of the lower because the latter has become porous to its impress. It is the opposite of seeing the things of the Spirit with the eyes of flesh. The development of clear perception which is capable of evaluating correctly persons and objects, ideas and events, necessitates a particular kind of behaviour on the part of the lower man which the discipline of the higher life imposes upon him. That imposition is intelligent and self-engendered.

In the training of the lower man the pair of speech and silence forms a very important part and no rule of that discipline is so far-reaching in its influence as that of curbing, controlling and overcoming the tendency to find fault. That fault-finding may be with another person, or with one's own environment, or with civilization in general. But the habit not only disturbs the calmness of mind and peace of heart; it is a grave detriment to the development of real Clairvoyance or Intuitive Perception.

The stage where the student has acquired for himself the title of "Thee Who Findeth No Fault" is a high one. Half the way to Chelaship, the life of fortune's favoured soldier is spent in mastering the vice of fault-finding. It is at the beginning of the Ninth Chapter that Arjuna earns for himself that title. And only when he has earned it is he ready for "the most mysterious knowledge" of Raja Yoga, the Kingly Science. The separative tendency inherent in the lower man has, as one of its natural expressions, fault-finding. It is taught in *Notes on the Bhagavad-Gita*:

Our individualistic tendencies incline us to think that a sense of superiority is necessarily present with power and the absence

of fear. And again, if we take the simplest, most definite and most easily understood of these qualities, "not speaking of the faults of others," we see only a pale and negative virtue. Yet fault-finding is the most universal and most insidious expression of conceit and self-assertion. Speaking of and pointing out the faults of others is a vice which masquerades under many forms of virtue but in reality it is used to hide our own faults and present the appearance of a righteousness we do not possess — a vice which perpetuates self-delusion and negatives every apparent virtue.

The start at getting rid of this defect must be made at the very beginning of the life of probation, which is made up of trials for the lower man and tests of his ability to listen to and obey the voice of the higher man within him. No doubt he takes time to master fully this defect; but in Chelaship time is measured by the energy used and the force applied in overcoming any blemish; what one soldier accomplishes in seven years may take another seven lives. But, years or lives, to be a successful Chela one has to earn the title of "Thee Who Findeth No Fault."

What does this title imply?

The words "Unto thee who findeth no fault" mean that Arjuna is recognized as one who understands that Law rules in everything and every circumstance, and that nothing can come to him of good or of evil, but that of which he himself was the cause; thus he accepted the good without exultation and the evil without complaint.

The aspirant has to learn to accept the rule of Law as a necessary step towards further enlightenment.

The Sanskrit term "*An-asuya*" means "not envious," "not spiteful"; in its positive form — "Charity." It has been personified — given a feminine form — because this quality of not finding fault is born of the lower material nature fecundated by the higher. A noteworthy personification is the noble wife of the Rishi Atri, one of the many daughters of that mysterious character, Daksha. Anasuya (according to the *Ramayana*) lived with her husband in the forest of Chitra-Kuta, "Wonderful-Peak," where Rama, Sita and Lakshmana first arrived after their exile from Ayodhya. Anasuya, pious and given to austere devotion, like her husband, had many magic powers, and prepared for beautiful Sita an ointment which was to keep her beautiful for ever and ever. "Our souls were in our names." Permanent Beauty is the gift of Anasuya. Real

Beauty is manasic. It cannot manifest itself when one is grumbling and grouching, whining and finding fault. This name or title — Anasuya — represents a stage in the inner life; by it Krishna addresses Arjuna in the middle of the *Gita*, at the beginning of the ninth chapter. It has been variously translated — "he who does not cavil," "the uncarping," "the artless," etc. Mr. Judge's rendering is the best for the practitioner of the Divine Discipline — "Thee who findeth no fault."

There are various forms of fault-finding: there is the raising of captious objections, including unimportant things; there is sophistical quibbling; there is trying to catch people in their words, ignoring their ideas; there is cynicism; there is sarcasm; there is the censorial attitude — verbose or silent; there is double-crossing; there is the taking of exception; there is self-pitying; there is the cloak of the martyr; and so on and so forth. These are all sins on the plane of speech and silence — not speech and silence of the Manasic being, but of the Kamic. The Manasic silence is profound, the Kamic is mere muteness though it "waft a sigh from Indus to the Pole."

The speech of the Lower Man is rooted in Kama-Manas, of the Higher Man in Buddhi-Manas. With Manas or Self-consciousness Speech comes to birth; and like Manas it bifurcates into lower and higher — egotistic and altruistic speech. Speech is creative; it creates confusion, strife, war at the lower end and enlightenment, peace and concord at the higher. Fault-finding is a marked feature of lower speech; not speaking of the faults of others implies silence as well as seeking and expressing merits. When one is engaged in grumbling about conditions, in finding fault with one's own Karma, or with others, who are only agents of that Karma, intuitive perceptions are not so keen as they otherwise would be. When the effort is to seek for the higher, to express the higher, those intuitive perceptions are to the fore. Read the words of Mr. Judge — how much do we lose by an incorrect attitude in executing a duty, by grouching about it ere its performance? —

Say, look here, never growl at anything you have to do. If you have to go, just take it as a good thing you have to do, and then it will redound to the good of them and yourself, but if it is a constant cross then it does no good and you get nothing. Apply your theories thus.

By our ungracious speech we rob a good deed of some of its power, even when we have performed it. A duty grumblingly performed is ill discharged; and such performance, very often, proves defective in the

grinding process of Time. And invariably such an attitude results in our missing the lessons to be learnt. Cheerful and confident words should inaugurate deeds — be they duties or sacrifices.

If we turn to Gnyaneshwar, whose rendition of the *Gita* is described by H.P.B. as “that King of mystic works,” we find him describing Arjuna in the same place in the ninth chapter as “sensible, discreet and attentive to what is said.” We lose our sensibility, our discretion and our attentiveness when fault-finding prevails. He adds that this mysterious Secret can only be “given to him whose mind is generous, whose intelligence is pure and who has faith.” We can conclude, therefore, that fault-finding makes our mind mean and miserly, corrupts our intelligence, and tarnishes, if it does not destroy, our faith.

A Christian Divine, Robertson of Brighton, has shown the way of getting rid of fault-finding — “the large, calm gaze of love”:

The microscopic distinctions in which all faults appear to captious men, who are for ever blaming, dissecting, complaining, disappear in the large, calm gaze of love.

But how to develop this “gaze of love”? Some metaphysical basis for this ethical practice is necessary. Such a basis is offered by a Raja-Yogi, Marcus Aurelius Antoninus.

A cucumber is bitter. Throw it away. There are briars in the road. Turn aside from them. This is enough. Do not add, And why were such things made in the world? For thou wilt be ridiculed by a man who is acquainted with nature, as thou wouldst be ridiculed by a carpenter and shoemaker if thou didst find fault because thou seest in their workshop shavings and cuttings from the things which they make. And yet they have places into which they can throw these shavings and cuttings, but the universal nature has no external space; now the wondrous part of her art is that though she has circumscribed herself, everything within her which appears to decay and to grow old and to be useless she changes into herself, and again makes other new things from these very same, so that she requires neither substance from without nor wants a place into which she may cast that which decays. She is content then with her own space, and her own matter and her own art.

To have this vision of the Gods working their Mill leads to the development of “the large, calm gaze of love” which is intuitive perception.

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## THE STREAM OF THOUGHT AND QUERIES

[This article was first printed by William Q. Judge in *The Path* for August and September 1889, and was reprinted in THE THEOSOPHICAL MOVEMENT for August 1943.—EDS.]

I HAVE WATCHED the stream of thought, the battalions of questions pouring along the channels that reach out from *The Path*, and am asked to put a few on these pages with some answers.

### WHAT IS RESIGNATION?

*“In what way are we to understand this word, as it is used, for instance, on page 35 of the May PATH?<sup>1</sup> If it is used in a special sense, that should be made clear.”*

This word was not used in a special sense. Theosophists should strive not to strain speech or specially allot terms. The English language has quite enough words to meet most of our present wants. The intention was to give the deepest meaning possible to the term. *Resignation* was used in the sense of a total mental resignation, not a mere appearance or pretence. We must do as commanded by Krishna, resign all interest in the event of things, and be able to say that any event whatever that comes to us is our just due. This is perfect resignation: it is difficult and yet easy to reach. We reach it by reflecting that the object of the soul is union with the Supreme Soul, and that all our desires grow out of our bodily nature alone. It is really the first step; as the author in the *May Path* said, it is the one seldom thought of by students.

### IS KARMA ONLY PUNISHMENT?

Karma is action. The law of Karma operates to bring about rewards as well as punishment. The man who is now enjoying a life of ease and wealth has obtained it through Karma; the sage who has attained to great knowledge and power reached them through Karma; the disciple drinking the bitter drops from the cup of failure mixed the draught himself through Karma; Buddha's great disciple Moggallana — greater than any other — was suddenly killed, apparently in the height of his usefulness, by robbers: it was Karma; the happy mother seeing all her children respected and virtuous dies the favourite of Karma, while her miserable sister living a life of shame in the same city curses God by her life be-

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<sup>1</sup> *Letters That Have Helped Me*, Vol. I, Letter VIII. — EDS., THE THEOSOPHICAL MOVEMENT

cause she knows not that it is Karma. The world itself rolls on in its orbit, carried further and further with the sun in his greater orbit, and grows old through the cycles, changes its appearance, and comes under laws and states of matter undreamed of by us: it is the Karma of the world; soon or late, even while revolving in its orbit, it will slowly move its poles and carry the cold band of ice to where now are summer scenes — the Karma of the world and its inhabitants.

How then shall Karma be applied only to reward or punishment, when its sweep is so vast, its power so tremendous?

#### PICTURES AND SYMBOLS IN THE ASTRAL LIGHT.

*“I have seen pictures and symbols of wonderful beauty in the Astral Light. A beautiful face surrounded with light . . . a head with wings which soon seemed to sink into my brain. Were these seen through the action of manas and buddhi?”*

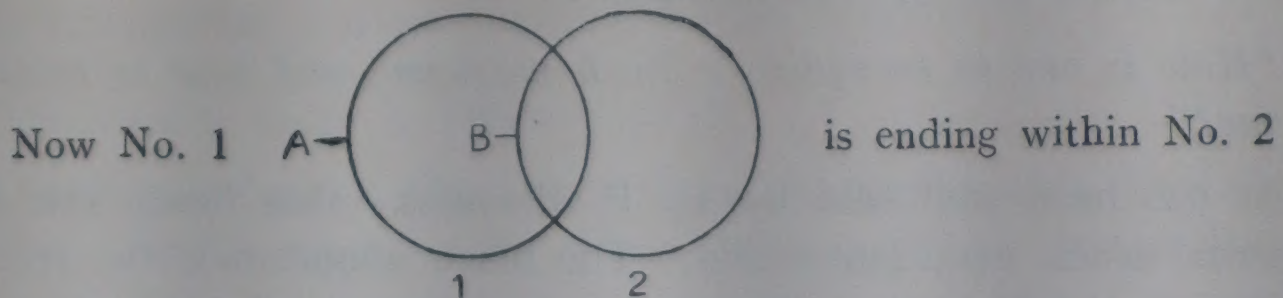
I do not think so. These beautiful things belong to a lower plane and are seen by several senses and departments of senses. Many different causes might have produced them. Today you might see the face of a woman or a child whom you will not meet for the next ten years and have never yet seen; or a long-forgotten and slightly-noticed object in the past of the present life may be suddenly opened to clairvoyant sight; again, there may be deeply laid in your nature mental deposits from long past lives, and these may tinge your visions. I cannot answer individual cases; such is the work of a vulgar fortune-teller. Each one must with patience study his own experience through many years, carefully noting and verifying and eliminating as time goes on. Each person who has clairvoyance has his or her own special phase — and there are millions of phases; hence five separate clairvoyants may see five different pictures or symbols, all produced by one and the same cause; or four of them may see four different pictures while the fifth sees the result of a combination of his own with the other four phases.

#### ABOUT THE CYCLES.

*“I have heard and read much about cycles and their changes. I believe in cyclic law, and in the greater and lesser cycles, although I know them not. But are the cycles definite in limit, or are they shadowy?”*

Much that has been said on this subject is vague except as regards the number of years included in certain cycles. The lunar cycle and some others are known, but it is well to clear up some of the shadows. Many persons think of one cycle beginning, say, today, just as another

has ended. This, however, is not correct, for the cycles overlap each other, and before one has really closed another has begun. The best way to understand it is to draw two circles intersecting each other thus:



Call the beginning of No. 2 at B, and it is seen that it had its inception while No. 1 was finishing. The real point of ending for one and commencement for the other is probably at a point found by drawing a line through where the circles touch at top and bottom, and let the spaces on either side of that line be called the dawn and twilight.

Then, again, there are some important cycles which begin and end wholly within the limits of larger ones, and, in fact, it is these smaller cycles that we notice most, for they are more quickly felt. All of this relates to physical cycles; there are others of a higher and more spiritual nature very difficult to trace and comprehend. It may be partially understood by anyone who has observed a man working for several years at some occupation in itself not particularly elevating, but who at the end of the period has altered his mental attitude in such a degree as to vastly change his entire life and development. In his case the occupation represented a cycle of debasement or expiation, and all the while another cycle of a higher character was running its course in his mental and moral nature quite unknown to anyone else and perhaps also to himself. There are also great cosmic cycles that proceed slowly to our comprehension because they cover such stupendous periods, but they powerfully affect mankind and can only be faintly imagined by students.

The ancient Egyptian civilization illustrates the power of one of the greater cycles long since run down. That brilliant civilization rolled on through a vast stretch of years with no appearance of diminishing glory, but gradually the change took place. We can imagine the hopeless and frantic efforts of her sages to counteract the decay. But they were powerless, and Egypt gradually sank to the place where we find her blazing in the records so far discovered and yet then in her decline; and at last all that remains are sand heaps and degraded ignorant Copts.

But the sweep of that mighty cycle merely moved on to other spheres,

and when Earth again meets the same impulse the old civilization will return, the old force revive within a better body.

To me the cyclic laws are full of hope and eminently just.

#### ABOUT BLACK AND WHITE MAGICIANS.

“How is one to recognize a black magician, and how to treat such an one?”

It has been well said by H. P. Blavatsky that “each one has a potential black magician within.” The black magician is the fruit and perfection of selfishness; selfishness is the triumph of the lower nature. The black magician is the opposite pole in human development to the white Adept, and the latter is the fruit and perfection of the highest qualities in man conjoined with entire communion with spirit; this is the triumph of all that is best in the human being; it is the conscious union with the divine. The black magician stands for self alone, and therefore for discord, separation, and destruction; the white one is the embodiment of union, harmony, and love. In the words of *Bhagavad-Gita*, the white adept “is the perfection of spiritual cultivation,” and it must follow that the black one is the perfection of material cultivation. In this question, “black” represents self and “white” the spiritual whole.

The query then arises, “Why are there now only white magicians and merely embryo black ones?” We think there are but few black adepts existing today, but of the white school there are many. The age and the cycle have not yet come to that point where the black magician has blossomed, and it is easy to understand why there are perfect white ones. The question is answered in *Bhagavad-Gita* where it says, “At the night of Brahma the Jivanmuktas are not absorbed nor destroyed, but all others are; and at the coming forth of the new creation those Jivanmuktas (white adepts) come forth intact and conscious.”<sup>2</sup> This means that at the preceding *Pralaya* — or dissolution — all the black adepts were destroyed; and as now but the first 5,000 years of Kali Yuga have elapsed, there has not yet been time to evolve enough full black magicians to make a sensible impression upon us. The first part of the question, therefore — “How are we to know a black magician?” — is premature.

Each one of us may become a black magician if we let selfishness have its course, and hence we should ask ourselves, “How may we prevent the possibility of our becoming black magicians in some future age?”

<sup>2</sup> A free translation.

As to the latter part of the question regarding the treatment to be accorded to these as yet mythical beings, it also is very far ahead of time. If such an adept were to appear to you now, he would laugh your threats to scorn. But the sole and sovereign protection against such things and persons is a pure heart and right motive.

#### PRACTISING FOR OCCULT DEVELOPMENT.

Several questions have been received on the subject of the best method to be pursued by members of the Theosophical Society for the development of occult powers.

This desire for such development cannot be commended. Such a desire, standing by itself, while seeming to the questioners to be of great importance, is really of the very least consequence for beginners or to the present state of the theosophical movement. The Society was not organized for the purpose of teaching the practice of occult arts, and it has been distinctly stated in a letter from one of the Masters, who are themselves fully acquainted with all the laws of occultism, that our body was never intended to be a hall of occultism or for the training of aspirants to chelaship. But in the face of that declaration and in spite of all that has been said and written in the magazines of the Society, there are numbers of members still thinking that they will be helped in such sort of study and practice, and who have for some time used what leisure they had in endeavouring to cultivate their psychic powers to the exclusion of work upon the lines laid down by the founders of the Society.

Further than this, some of these devoted students have been reading such works upon practical yoga — or Hatha Yoga — as they could procure, and trying to follow the rules laid down, notwithstanding the distinct caution in all such books that the practices should not be pursued by the student unless he has a competent guide and teacher to help and protect him on the way. Now as there are no such guides in the United States — but all here being alike mere tyros, students, or probationers — it is evident that the very first rules have been violated.

All these practices and studies, so long as they are pursued merely for the powers to be developed, will lead to trouble only and greater ignorance. This is not because there is no truth in practical yoga, but solely from the method adopted and the pure selfishness of the aim before the mind.

WHAT, THEN, IS A SINCERE THEOSOPHIST TO DO? SHALL HE OR NOT PRACTISE YOGA?

We answer by saying that the sincere study of the philosophy and rules of Patanjali's Yoga System may be taken up by any theosophist — on one condition. That is that he shall, as a theosophist, try to carry out the fundamental object of the Society — Universal Brotherhood. In no other way can he receive assistance from any source. Altruism must be made the aim of life, or all practices are absolutely void of lasting effect. We do not speak from a mere theory but from experience; nor do we claim to have perfected altruism in ourselves, but only that, as far as possible, we are trying to make altruism the rule of life.

#### THE OCCIDENTAL MIND IS NOT FITTED FOR YOGA.

This may be stoutly denied, but what matters it? The fact remains patent to all that among Western people there are few who are masters of any part of occult practice. Even partial concentration of mind — the first step for any practical use of the recondite laws of nature — is conspicuously absent from our people. Altruism has been for so many centuries a dead letter, and individualism has been so much cultivated that the soil has become almost barren. Western peoples are not even fitted to attain perfection in Black Magic, which is supposed to be easy to pursue, though in fact not so; but we are able to lay the seeds in this incarnation for further development upon the evil side of our nature in future lives. The practice of altruism as far as we can is the only way in which to avoid suffering in the future.

#### IF STUDENTS BELIEVE THAT ADEPTS ARE BEHIND THE SOCIETY, THEY SHOULD FOLLOW THEIR ADVICE.

Those aspirants for whom these words are written have been labouring under a mistake. They have entered a society formed by Beings in whose existence they profess belief, and have not acted upon the instructions given, but have selected such portion of those as suited them. The Adepts have distinctly said that occult powers can be obtained, but They have also said that the Society, *which has Their protection and assistance*, is not for occult development, and that the latter cannot be forwarded by Them unless members will preach, teach and practise Altruism. There is therefore no sort of obligation upon either the Adepts, or the disciples who know, to help members whose chief aim is occult development. We must deserve before we can desire.

While we are endeavouring to understand and practise altruism, and while spreading broadcast the doctrines given out by the Adepts respecting man, his status, future fate, and right way of living, each

theosophist can devote some of his time to daily meditation and concentration, and all of his time to extirpation of his faults and vices; when he has made some progress in this, the good karma he may have acquired by working for the cause of Humanity, which is the same as Universal Brotherhood, will help him to get ready to begin occult practices.

#### WHAT IS THE "DAILY INITIATION"?

It is supposed by some that initiation is always and in every case a set and solemn occasion for which the candidate is prepared and notified of in advance. While there are some initiations surrounded by such solemnities as these, the daily one, without success in which no aspirant will ever have the chance to try for those that are higher, comes to the disciple with almost each moment. It is met in our relations with our fellows, and in the effects upon us of all the circumstances of life. And if we fail in these, we never get to the point where greater ones are offered. If we cannot bear momentary defeat, or if a chance word that strikes our self-love finds us unprepared, or if we give way to the desire to harshly judge others, or if we remain in ignorance of some of our most apparent faults, we do not build up that knowledge and strength imperatively demanded from whoever is to be master of nature.

It is in the life of every one to have a moment of choice, but that moment is not set for any particular day. It is the sum total of all days; and it may be put off until the day of death, and then it is beyond our power, for the choice has then been fixed by all the acts and thoughts of the lifetime. We are self-doomed at that hour to just the sort of life, body, environment, and tendencies which will best carry out our karma. This is a thing solemn enough, and one that makes the "daily initiation" of the very greatest importance to each earnest student. But all of this has been said before, and it is a pity that students persist in ignoring the good advice they receive.

Do you think that if a Master accepted you He would put you to some strange test? No, He would not, but simply permitting the small events of your life to have their course, the result would determine your standing. *It may be a child's school, but it takes a man to go through it.*

—HADJI ERINN

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## SOCIAL AND RELIGIOUS REFORMS

IS SOCIAL REFORM NECESSARY? What kind of social reform do we need today? How is it to be achieved? These questions are being asked by all earnest thinkers, for there is no doubt that humanity *en masse* is sick and does need a physician. There are many "physicians" and many "cures." What can the student of Theosophy offer? Has he been able to make Theosophy practical?

H.P.B.'s article "Le Phare de l'Inconnu" (*The Theosophist*, July, August, September and October 1889; reprinted in *THE THEOSOPHICAL MOVEMENT*, May, June, August and September 1947, and in *She Being Dead Yet Speaketh*), contains important ideas. She wrote of the triple aim of the Theosophical Movement, which is the aim of all true reforms: "Full and entire liberty of conscience allowed to all, fraternity reigning between the rich and the poor, equality recognized in theory and practice between the aristocrat and the plebeian."

Referring to how the great reform is to be achieved, she said: "All this must come about naturally and voluntarily on both sides . . . without any social shocks, without a drop of blood being spilled." This will only be possible "by the recognition of the axiomatic truth of Oriental Philosophy, which teaches us that the great diversity of fortune, of social rank and of intellect, is due but to the personal Karma of each human being. We reap only what we have sown."

This seemingly hard saying, left to stand alone, might breed appalling conceit in thought and action on the part of those who are *not* suffering in this life towards those who are. It should never be interpreted as advocating an attitude of non-interference with the suffering of others, in the belief that it is their Karma to suffer. Such an attitude breeds callousness and numbs our human instincts. Always and ever, whenever and wherever we see human suffering, we have to try to alleviate it. The Great Ones are always helping those who suffer; they do not turn aside, so why should we? We would not if we remembered what H.P.B. goes on to say:

If the *personality* of each physical man differs from that of every other, the immortal *individuality*, or immaterial being in him, emanates from the same divine essence as does that of his neighbours. He who is thoroughly impressed with the philosophic truth that every Ego begins and ends by being the indivisible

WHOLE, cannot love his neighbour less than he does himself. But, until this becomes a religious truth, no such reform can take place.

A few centuries ago, the triple aims mentioned above were the rallying cry of the French Revolution — “Liberty, Equality, Fraternity.” But the true implication of these words was lost sight of. Liberty became licence and came to mean merely freedom of action instead of freedom of conscience. Equality between aristocrat and plebeian became inequality. Fraternity existed only among the poor, and not between the poor and the rich. We have to remember today that the triple basis for reform must be established voluntarily by the rich and the poor, the reformer and the conservative, and not through force.

H.P.B. called the Theosophical Society “the Republic of Conscience,” for every Fellow has the right to believe what he likes and how he likes. He is “at liberty to study what he pleases, provided he does not venture into unknown paths which would of a certainty lead him to *black magic*.”

How can this freedom be possible when Theosophy is “Divine Wisdom”? “Let us repeat,” H.P.B. wrote, “for the hundredth time: The Truth is one! but the moment it is presented, not under all its aspects, but according to the thousand and one opinions which its servants form about it, it is no longer the divine TRUTH, but the confused echo of human voices.” This is true in the case of reformers, however sincere they be in their approach. What we should seek, therefore, is to spread abroad the three foundational ideas given above as the basis for all reforms, after we have tried to apply them in our own life and environment.

In reference to liberty of conscience, we must consider religions. This is necessary especially at this moment, for we are witnessing a revival of the hard-bound dogmas of the Roman Catholic Church. In a new church creed, Pope Paul VI has etched a portrait of Christianity little changed from mediæval days. At a time when Catholics are questioning the tenets of their religion, the Pope’s inflexible affirmation of traditional Catholic doctrine is so absurd that no thinking person can possibly take it seriously. How can anyone today say that his conscience admits the truth of such concepts as an anthropomorphic God, original sin, papal infallibility, eternal heaven and hell, and the literal interpretation of the doctrine of transubstantiation? One can only hope that the very absurdity of the claims made will deal a death-blow to church dogmas. Far from being a uniting force among all Christian sects, affir-

mation of such traditional dogmas is surely destructive. Whereas Theosophy strives to unite all religions by pointing to their oneness of essence, the new creed is the reverse. H.P.B. wrote:

... our greatest ambition would be to reconcile the different religious systems, to help each one to find the truth in his own religion, while obliging him to recognize it in that of his neighbour. What does the name signify if the thing itself is essentially the same?

To fulfil this ambition, each one will have to reject "the parasitic plants of human fabrication, which at the present moment are choking all religions and churches in the world. Let him accept but the essence, which is the same in all."

Whereas, says H.P.B., we cannot stop the Christian nations from "cutting each other's throats" and "exterminating in one day in their wars more men than the Cæsars killed in a year," it is the duty of Theosophists to

save as many of the survivors as possible. Nucleus of a true Brotherhood, it depends upon them to make their Society a bridge destined in the near future to carry the humanity of the new cycle beyond the muddy waters of the deluge of hopeless materialism. These waters rise continuously, and at this moment are inundating all civilized countries. Shall we leave the good to perish with the bad, terrified by the clamours and mocking cries of the latter, whether against the Theosophical Society or ourselves? Shall we watch them perish one after the other — this one of lassitude, that one unable to obtain a ray of the sun that shines for everyone — without stretching to them a plank of safety? — Never!

What do we mean by fraternity — the second foundation of true reform mentioned by H.P.B.? We are to suppose that fraternity already exists among the "rich" and among the "poor," and it is fraternity between these two classes that has to be the force binding all humanity. This fraternity should not be narrowed down to fellow feeling felt *by* the rich *towards* the poor, but must include that which was so lacking in the French Revolution — brotherliness *from* the poor *to* the rich. This idea should be extended today and made applicable to the conditions between the "rich" nations and the "poor" nations, for the method and basis of giving and the method and basis of receiving are very important. Charity, *i.e.*, help of any kind, harms the receiver if he does not feel grateful to the giver. Lack of gratitude on the part

of the receiver may breed indifference in the giver. It is but natural that those who have should give to those who have not. H.P.B. quotes this beautiful pagan saying: "The poor man is the son of the rich one"; and still more striking is that which tells us: "Give to eat first to him that is hungry, and take that which remains for thyself."

The third of the aims of true reform is "equality recognized in theory and practice between the aristocrat and the plebeian." Who is an aristocrat and who a plebeian? And what does equality mean here? The dictionary says that the aristocrat is "one who belongs to the aristocracy, one who behaves like a noble man." Aristocracy is "government by a privileged upper class; any class having special privileges or considered superior." With these definitions in mind, we can use the term for anyone who is considered superior, no matter what class he belongs to. So anyone with special knowledge or character is an aristocrat. Who is a plebeian? "One of the common people"; hence, we might say, all those without knowledge or special characteristics. As the presence or absence of knowledge or special characteristics is the result of Karma, self-engendered, there is no place for pride or for jealousy. With reincarnation in mind, let us remember that one born a king "may wander earth in rags for things done and undone." The reverse is equally true.

Until these fundamental aims are realized what are we to do? H.P.B. wrote:

What we must try to do in the meantime is to bring a little peace into the world, in the hearts of those who suffer, by raising for them a corner of the veil which hides the divine truth. Let those who are strongest show the road to those who are weaker, and help them to climb the steep hill of life; and let them teach these to fix their eyes on the Beacon which shines on the horizon like a new star of Bethlehem beyond the mysterious and unknown sea of the Theosophical Sciences — and let the disinherited ones of life recover hope.

How shall we endeavour to put these far-reaching and deep-searching ideas into practice? The tendency today is to practise before learning. We must realize that everything starts first as an idea and ends in practice; only then can the practice be successful and bear good fruits. "Theosophy has a hard battle to fight," H.P.B. wrote elsewhere, and we must fight that battle by impressing on ourselves and then on the world that

that which our enemies look upon as an invention of the nineteenth century, is as old as the world. Our society is the tree of Brotherhood sprung from the seed planted in the world by the angel of Charity and of Justice, on the day when the first Cain killed the first Abel. During the long centuries of the slavery of woman and the misery of the poor, this seed was watered by all the bitter tears shed by the weak and the oppressed. Blessed hands have replanted this seed in one corner of the earth and another, and in different climes, and at epochs far apart. "Do not to another the thing thou wouldst not he should do to thee," said Confucius to his disciples. "Love one another, and love every living creature," preached the Lord Buddha to his Arhats. "Love one another," was repeated like a faithful echo in the streets of Jerusalem.

"The world must move," H.P.B. wrote, "and advance under penalty of stagnation and death. Mental evolution progresses *pari passu* with physical evolution, and both advance towards the ONE TRUTH — which is the heart of the system of Humanity, as evolution is the blood." That One Truth we know today as Theosophy.

It is only Theosophy, well understood, that can save the world from despair, by reproducing social and religious reform — a task once before accomplished in history, by Gautama, the Buddha; a peaceful reform, without one drop of blood spilt.

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FREEDOM in the mere sense of independence has no content, and therefore no meaning. Perfect freedom lies in the perfect harmony of relationship which we realize in this world — not through our response to it in *knowing*, but in *being*.

—RABINDRANATH TAGORE

## THE FESTIVAL OF LIGHTS

PROF. H. H. WILSON, to whose translation of the *Vishnu Purana* H.P.B. refers frequently in *The Secret Doctrine*, wrote as far back as 1861 that “among all the nations of the ancient world a considerable portion of the year was devoted to the solemnization of public festivals”; and that “in proportion as nations, or different classes of the same nation, retain their primitive habits, the observances of olden times enjoy their veneration, and interest their affections.” He stated further that “it is in the remote East, and especially in India, that we may expect to find the living representation of ancient observances, and the still existing solemnizations which delighted the nations of antiquity, and we shall not be altogether disappointed.” And this holds good even today.

One such observance which delights the Indian people to this day is the Festival of Lights, which is popularly given the name *Diwali*, a corrupt form of the Sanskrit word *Deepavali*, meaning “a row of lights.” The *amavasya* or the new-moon day of the lunar month Ashvina is the actual day of Deepavali (falling this year on the 21st of October), but the whole festival extends over five days, commencing on the thirteenth day of the dark fortnight of Ashvina and ending with the second day of the month of Karttika.

*Dhana trayodasi* (the thirteenth day of the dark half of the lunar month Ashvina) is the first day of the Deepavali festival. On this day *Dhana* or wealth is worshipped, particularly by the merchant class or the Vaishya community. The question is: What is the kind of wealth that is worshipped? Is it the Currency of Coins pertaining to the material man, or the Currency of Ideas belonging to the spiritual man? While the former preserves the self and brings about affluence on the material plane, the latter sustains the Self and leads to Wisdom. Long and systematic pursuit of these two kinds of wealth gives rise to two radically different mental attitudes towards our possessions — money, goods, ideas, knowledge and sympathies. These attitudes may be defined as that of Ownership and that of Trusteeship. The proper attitude implies, not getting rid of our possessions, but putting them to correct use, *i.e.*, regarding them as objects of trust with a particular value attached to them. As W. Q. Judge says in his *Notes on the Bhagavad-Gita* (p. 46): “... when we become in heart completely poor [by resignation] we at once are the treasurers and disbursers of enormous riches.”

The second day of the festival is known as *Naraka Chaturdasi*. On

this day is celebrated the destruction by Vishnu of Narakasura, the demon of filth and darkness. Hence the Deepavali celebrations begin with house cleaning and the removal of filth. Theosophically, a clean life is defined as “the perfect equilibrium of the *inner* nature of man, and the attainment of complete mastery over the body with all its passions and desires” (*The Key to Theosophy*, pp. 257-58). To be clean implies to be free from stain or spot or blemish, and at present “the soul is stained and distracted with the turmoil of passions and the terrestrial desires of the bodily senses, even of the ‘Astral Man’” (*Raja-Yoga or Occultism*, 1959 edition, p. 32). Similar to the removal of impurity is the dispelling of darkness, especially the darkness of ignorance of our true spiritual nature. There is a Chinese saying: “It is better to light a candle than to curse the darkness.” And many an oil lamp or electric bulb is lit during the Festival of Lights! Why not light the spiritual lamp of Wisdom as well?

The *Amavasya* or the new-moon day is the pivotal third day of this great festival. On this day the Goddess of Wealth, Lakshmi, is worshipped. She is the Benign Goddess whose emblems of power are money and wealth, which are neither evil nor undesirable in themselves. She is the peerless Queen of Beauty and prosperity. The modern world worships her wrongly, and thus money and wealth, instead of healing the wounds, corrupt the heart of poor humanity. Shall we by word and life become true votaries and worshippers of the Great Goddess? By preaching the Doctrine of Trusteeship of wealth, inherited or earned, instead of Ownership; by correct utilization of gold, silver and copper, not by wrong forms of charity dealing with mere effects, but by right personal exertion to use them for the removal of the hidden causes of evil; and above all by imitating the sweet and abiding virtues of the Mighty Goddess — to distribute her prosperous health, her simple but graceful beauty, her ever-widening influence to illuminate and enlighten that which is good and that which is true; thus should we become worthy of relationship with her.

*Bali Padyami* is the fourth day’s festival and it occurs on the first day of the month of Karttika, which in some parts of India is the first day of the year. Traders open their new account books on this day. The day has also other significances. One relates to the legend of the Vamana or Dwarf Avatar of Vishnu — “the first step toward the human form” — symbolizing the evolution of all species in “the fifth and crowning geological period, designated as the ‘era of mind, or age of man,’ . . . the first attempt of nature at the creation of man” (*Isis Unveiled*, II. 274-75).

There are various versions of this legend in the *Vishnu Purana*, the *Ramayana*, the *Mahabharata* and the *Bhagavata*. One of these states that King Bali by his devotion to Siva gained much merit and power. He used this to harass gods and men. Therefore Vishnu incarnated as a Dwarf, Vamana, and went to King Bali in the guise of a mendicant Brahmin, asking, as alms, as much ground as he could cover in three steps. This the king granted, and immediately the dwarf assumed a huge form and took three strides, covering the earth and the heavens. The reason for this appearance of Vishnu in the form of a Dwarf is related in the *Skanda Purana*, while the real meaning of the legend is explained in the *Rig-Veda*, where Vishnu is depicted, not as a high god, but simply as “a manifestation of the solar energy, described as ‘striding through the seven regions of the Universe in *three* steps and enveloping all things with the dust (of his beams)’” (*Glossary*: “Vishnu”). “The first step he took on earth, in the form of Agni; the second in the atmosphere, in the form of Vayu, god of the air; and the third in the sky, in the shape of Surya, the Sun.” (*Glossary*: “Trivikrama”)

The fifth and last day of the Deepavali festival is the *Bhau-bija dvitiya* (the second day of the bright fortnight of the lunar month Karttika). On this day sisters honour their brothers as protectors, and brothers lovingly offer presents to their sisters. The significance of this lies in the fundamental Theosophical proposition of Brotherhood or Unity, which is not the culmination but the starting point in Theosophical discipline and the first virtue of metaphysical morality. Says H.P.B. in *The Key to Theosophy* (p. 232):

If the action of one reacts on the lives of all, and this is the true scientific idea, then it is only by all men becoming brothers and all women sisters, and by all practising in their daily lives true brotherhood and true sisterhood, that the real human solidarity, which lies at the root of the elevation of the race, can ever be attained.

Deepavali is considered the special festival of the Vaishya caste, as Rakhi Purnima, Dasara and Holi are of the Brahmin, Kshatriya and Sudra castes, respectively.

The Festival of Lights has also an astronomical significance, since its primitive origin is related to the movement of the earth round the sun and the annual passage of that luminary about this time through the seventh Zodiacal sign of *Tula* or *Libra* — the “balance” — marking the beginning of the second half of its course. Says W. Q. Judge in

*The Ocean of Theosophy* (p. 51): "When the Sun (who is the real man) reaches that sign he trembles in the balance. Should he go back the worlds would be destroyed; he goes onward, and the whole human race is lifted up to perfection." The sign Libra, H.P.B. writes in *Isis Unveiled* (II. 463), is the balance or "scale of universal harmony; justice and equilibrium are placed at the central point of the Zodiac." "The scales typify that eternal equilibrium which is the necessity of a universe of harmony, of exact justice, of the balance of centripetal and centrifugal forces" (*Ibid.*, II. 457). These forces, as symbols of Good and Evil, Spirit and Matter, Life and Death, are also those of the Creator and the Destroyer — or God and the Devil as they say in common parlance. In the subjective as well as in the objective worlds these are the two powers, which through their eternal conflict keep the universe of spirit and matter in harmony. "The *balance* is there, ever sensitive at the intersection point" (*Isis*, II. 463). At this intersection or balance point of the "pairs" lies the fire of "esoteric knowledge, the Wisdom of the divine SELF." (*S.D.*, II. 569)

On the first day of the month of *Karttika* which is the New Year's day in the Vikrama-samvat calendar, Rama is said to have ascended to the throne of Ayodhya; and, much later, Vikramaditya is believed to have been coronated in Ujjain. One theory is that, as the Vikrama-samvat year began in the autumn, at the time when kings renewed their campaigns, it became known as "Vikramakala," *i.e.*, "the time of prowess." In *The Secret Doctrine* (I. 663, 665) H.P.B. states that the first point of the Hindu Zodiac, which the Brahmins were right in placing in the sixth degree of Libra, coincided with the Vernal Equinox 20,400 years before the age of Kali Yuga. This gives us another clue to the observance of a New Year at the time of the Deepavali festival.

Metaphysically considered, the Festival of Lights is symbolic of the lighting up of the fire of *Manas*.

Given one lighted candle and numerous unlighted ones, it follows that from one light the others may also be set aflame. So in the case of *Manas*. It is the candle of flame. . . . The Sons of Wisdom, who are the Elder Brothers of every family of men on any globe, have the light, derived by them from others who reach back, and yet farther back, in endless procession with no beginning nor end. They set fire to the combined lower principles and the Monad, thus lighting up *Manas* in the new men and preparing another great race for final initiation. (*The Ocean of Theosophy*, pp. 57-58)

There are many other observances and myths connected with the Festival of Lights. Those referred to above are better known. Their Theosophic background and spiritual significance bear further reflection to arrive at the facts of soul-life enshrined in them. Other myths and legends and observances connected with the festival, when investigated in the light of the Eternal Verities, would yield deeper meanings and important implications. For, the religious and esoteric history of the ancients is embedded in symbols. And myths, legends and parables are "spoken symbols." Says H.P.B.: "A myth... means oral tradition, passed from mouth to mouth from one generation to the other; and even in the modern etymology the term stands for a *fabulous* statement conveying some important truth." (*S.D.*, I. 425)

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LIGHT — the first mentioned in *Genesis*, is termed by the kabalists, Sephira, or the Divine *Intelligence*, the mother of all the Sephiroth, while the *Concealed Wisdom* is the father. Light is the first begotten, and the first emanation of the Supreme, and Light is Life, says the evangelist. Both are electricity — the life-principle, the *anima mundi*, pervading the universe, the electric vivifier of all things. Light is the great Protean magician, and under the Divine Will of the architect, its multifarious, omnipotent waves gave birth to every form as well as to every living being. From its swelling, electric bosom, springs *matter* and *spirit*. Within its beams lie the beginnings of all physical and chemical action, and of all cosmic and spiritual phenomena; it vitalizes and disorganizes; it gives life and produces death, and from its primordial point gradually emerged into existence the myriads of worlds, visible and invisible celestial bodies. It was at the ray of this *First* mother, one in three, that God, according to Plato, "lighted a fire, which we now call the sun," and, which is *not* the cause of either light or heat, but merely the focus, or, as we might say, the lens, by which the rays of the primordial light become materialized, are concentrated upon our solar system, and produce all the correlations of forces.

—*Isis-Unveiled*, I. 258

## “CHITTA VRITTI NIRODHA ”

### V

When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret.

—*Matthew*, vi. 6

... a thousand thousand lakhs since then,  
Have trod the Path which leads whither he went  
Unto Nirvana, where the Silence lives.

—*The Light of Asia*

IN THE VERY EARLY STAGES of its “Comments,” *Light on the Path* discloses that its teachings are chiefly directed towards the cultivation of the astral life, and that until the first step has been taken in the development of that life the swift knowledge that is intuition is *impossible* to man. It therefore becomes necessary to promote that particular type of astral development which that treatise advocates. It is that particular type of concentration which is achieved by the exercise of a purified will alone that is enjoined. Practice of this along well-established lines precedes and aids astral development. It is this particular and specialized aspect of concentration that has now to be understood. Before the goal of the entire suppression of all *vruttis* can be reached, the student has to learn how to suppress the undesirable ones.

When the awakening will has achieved this to some extent, the next step, namely, the maintaining of certain selected *vruttis* to the exclusion of others, becomes possible. The discipline chosen and the methods by which it can be woven into the fabric of life must now remain the chief, if not the exclusive, subject for the man’s contemplation. Considerations such as these are germane to the larger life. However, long before they can be translated into action, the student has to enter upon a rigid discipline which promotes a balanced and healthy astral growth. *Light on the Path* gives the time-honoured Rules and their earthly rationale. But unless these Rules are studied by him who in heart has become a disciple, the astral message remains sealed.

Fixity of mind motivated by that pure aspiration which alone goes into the making of a disciple is enjoined by Teachings which are common to all mystic Brotherhoods. Any work undertaken, be it the most trivial — taking a bath, sitting down to a meal, partaking in recreation, enjoying the company of the like-minded — each affords a unique opportunity to exercise the same fixity of mind which later will be used

to help the Soul reach its high and exalted estate. The vague haziness that surrounds and obscures most human efforts must henceforward be replaced by a determined and concentrated will — not that kind of will which is frigid and destructive of brotherliness and which is so commonly displayed by the selfish egoist, but the one which, though more concentrated and focused, becomes a force that is benign and radiates the strength which resides in faith, hope and love. In the ultimate analysis, this superior force comes through the invocation of the Inner Ruler to preside over the bath, the meal, the recreation and the congregation of friends. The living, vitalizing presence of the Ruler makes the trivial act important, invests it with spiritual potency and makes of it an engine for the propagation of the faith.

Concentration of this kind is to be specially fostered in four important avenues of the disciple's endeavour. These are: (1) performance of duties; (2) study of the instructions received; (3) seeking of all avenues to help brothers who are of the same persuasion; and (4) reverting to a contemplation of the Spirit in all moments not occupied by spiritual undertakings. This concentration of the man's mental essence into spiritual moulds has to be attained by constant and unremitting efforts. It trains the will and advances astral growth.

Here a word of caution becomes necessary. Concentration has been known to be so applied as to serve ignoble ends. The successful tycoon; the scientist who perfects greater and more devilish engines of torture, are all indebted to concentration for their success. Stumbling upon an inner power does not give them the qualifications for discipleship. Their concentration bears the taint of earth-bound desires, and for that reason the fruits which grow upon their tree of life have at the core the worms that precipitate putrefaction and death. Such men, too, have an astral development because concentration ensures that growth, but that development pertains to the dark side of life and, if pushed further, may lead to unmitigated black magic.

Yet another case where caution has to be exercised is in respect of men steeped in earthly lusts, prone to lying and the coveting of another's happiness. Such men have to shed their failings before they can be considered fit to receive the secrets of the inner life. Then, there are men whose imaginations are fired by tales of magic. The glamour of the unknown becomes so strong for them that for some time they may fascinate themselves into an outward calmness that hides the seething passions within. These, too, are not ready for the inner life and

the secret instructions. Their time will surely come when, after cleansing themselves, they are ready to honour pledges for the higher life. But not before. The *Bhagavad-Gita* gives the warning and the injunction: "Thou must never reveal this to (a) one who doth not practise mortification, (b) who is without devotion, (c) who careth not to hear it, and (d) who despiseth me." No true Yogi, no saint or prophet has departed from these instructions. The moment he does so, he loses all that he has gained.

To the ordinary man, the ways to occult wisdom are barred. His mental make-up is under disarray. The lenses, to use a simile, are not put to their precise uses and, without a rearrangement, things remain out of focus, or become distorted, or are magnified unduly, or even minimized as when the wrong end of the binoculars is used. A mere desire to become a disciple or to penetrate the arcana of the divine astral is not sufficient for admittance. The man has to prove that he cannot be frightened by false fires; that neither swooning pleasures nor yet excruciating agonies are capable of throwing him off his fixed purpose. For this, no special tests like the labours of Hercules are imposed. No examination papers are set for answers within a prescribed time. The fact of the matter is that even the very manner in which the aspirant approaches the circumstances of his life is a test and a trial.

Yet, the aspirant will find when he looks back on those early days that the circumstances appear to have been set by a master hand, that exactly those temptations came which in their alluring garb he was induced to toy with and later to accept. This is proof positive, if proof were indeed needed, that Life is intelligent and that it can judge motives as well as probe weak chinks in the aspirant's armour. The role of this intelligent life as a teacher dare not be ignored any longer. By "circumstance," Arjuna lost his inheritance, his princely rank, and had to wander for many long years in exile. The Buddha, led on by what Sir Edwin Arnold called the "Voices of the Wandering Wind," laid aside his rights to a kingdom, left home and friends, to roam the earth — a beggar-prince, ill-fed, ill-clothed, living with the meanest of the land, till salvation came as a culmination of the long and agonized vigil. The aspirant to discipleship cannot avoid the agonizing trials which will result from his own little efforts at the arousing of his inner secret nature. By entering upon the quest symbolized by the Holy Grail, he lashes to fury his greatest enemy — his lower self, and once that both are locked in combat, only death or subjugation of one or the other will end the fight. Even for the Christ, the agony must have

been so great as to make him exclaim: "My Father, if it is possible, let this cup pass me by. Yet not as I will, but as thou wilt" (*Matthew*, xxvi. 39). And this at the level of the Christ! How terrible must the ordeal be for him who faces a darkness which to him becomes a frightful void, and if fancy is not held in check, it may drive him mad with fear. The only consolation the aspirant can have is that there have been men and there probably are quite a few even now who are going through these tortures, who as the necessity ceases will find those who have already made the grade, ready to receive them as of their company.

During the dark hours of his trial, the aspirant has to accept the darkness as a gift without which he would never gain concentration of that quality which alone can change the colour and fabric of his mind to suit the atmosphere which he will enter on success being achieved. He *has* to achieve the balance point where neither pleasure nor pain can send their oscillations to the Soul. In achieving this, his mastery over the pairs of opposites establishes that particular type of equanimity which is called Yoga. This is essential for the simple reason that it is only when the Soul can stand firm and unaffected that it can weigh and test all experience and learn what each particular occasion — painful or pleasurable — has to impart. The poise which the Soul is being trained to adopt is analogous to that of the babe that is learning how to stand or walk. If it gets frightened by any sight or sound, the muscles that preserve the balance are for an instant paralysed and the child falls. This same phenomenon is observed when the child is emotionally stirred by glee or gladness. It loses, for the time being, the power to control the mechanism that governs the aligning of the constantly shifting centre of gravity of its body. We see the same force at work in a strong, healthy man when under the stunning effects of sudden alarm or dismay he totters and abruptly sits down. The balance which is required for the erect body is for that instant lost — a case of partial paralysis of the faculty which in some cases is so acute as to become complete — and men say that he has suffered a stroke.

The student has therefore to learn how to grasp each measure of pleasure or pain as it comes to him — in large quantities or in small — and wrestle with it to master his own reactions. So may the eyes and the ears be now used to bring their partial messages of the chaos outside — not for the gaining of pain or pleasure (man sometimes yearns for pain as fiercely as he longs for pleasure), but to derive from their resistance the exercise he needs to lift weightier loads. He has no

need to seek out or create the circumstances which would best serve his growth. Nature which in all departments is intelligent provides these in abundant measure.

When the disciple enters upon this discipline he faces what to him must appear as a dark and terrifying void. For, as it were, only a moment back those very things bespoke to him a sensation of pleasure or pain. The oscillation between these two was to him life. He was familiar with them from infancy. Now, when he is asked to see and hear and at the same time ignore them and not permit any oscillation to affect him, he faces a stark negation of the values on which he had built his life. He faces a blank void, and not finding any moorings there, he rushes off to change his vocation and environment. But the voidness is now within him, and though he hide himself in the most unlikely places on earth, the emptiness of the void precedes him there. He seeks out priests, yogis, ashrams and monasteries where he can bury himself in oblivion and keep away from the mocking ghosts that he has aroused. And those ghosts follow him and perform their great duty of teaching him that the only haven of refuge is within that part of him which he has yet to acknowledge. But this blankness of the void has to be complete. No enemy can be allowed an entry, nor yet a friend. Sight and hearing must have evoked all their images of joys as well as of horrors and the Soul must have remained aloof — a spectator of the events which do not concern his larger life and which must therefore be ignored. He learns that it is possible for him to stand apart from himself — to observe from an elevated position the buffetings which his mortal lower self receives. He learns that that part of himself which oscillates between pain and pleasure and which weeps or rejoices at scenes which are gone for ever is not himself but is something which he has himself created as an instrument for grave and profound experiments.

It is only when the man has passed through his terrifying ordeals and discovered his place of peace that he qualifies to come near to those who are Teachers of disciples. It is indeed a truism that when the pupil is ready, the Teacher is ready also.

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## DELUSIONS OF CLAIRVOYANCE

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SOME YEARS AGO it was proposed that psychometry should be used in detecting crime and for the exposing of motive in all transactions between man and man. This, the alleged discoverer said, would alter the state of society by compelling people to be honest and by reducing crime. Now for those who do not know, it may be well to say that when you psychometrize you take any object that has been in the immediate vicinity of any person or place of any action, or the writing of another, and by holding it to your forehead or in the hand a picture of the event, the writer, the surroundings, and the history of the object, comes before your mental eye with more or less accuracy. Time and distance are said to make no difference, for the wrapping from a mummy has been psychometrized by one who knew nothing about it, and the mummy with its supposed history accurately described. Letters also have been similarly treated without reading them, and not only their contents given but also the unexpressed thoughts and the surroundings of the writers. Clairvoyants have also on innumerable occasions given correct descriptions of events and persons they could never have seen or known. But other innumerable times they have failed.

Without doubt if the city government, or any body of people owning property that can be stolen, had in their employment a man or a woman who could declare beyond possibility of ever failing where any stolen article was, and who stole it, and could in advance indicate a purpose on the part of another to steal, to trick, to lie, or otherwise do evil, one of two things would happen. Either criminals or intending offenders would abide elsewhere, or some means of getting rid of the clear-seer would be put into effect. Looking at the alluring possibilities of clairvoyance so far as it is understood, many persons have sighed for its power for several different reasons. Some would use it for the purpose described, but many another has thought of it merely as a new means for furthering personal ends.

Its delusions are so manifold that, although mystical and psychical subjects have obtained in the public mind a new standing, clairvoyance will not be other than a curiosity for some time, and when its phenomena and laws are well understood no reliance greater than now will

be placed upon it. And even when individual clairvoyants of wonderful power are known, they will not be accessible for such uses, because, having reached their power by special training, the laws of their school will prohibit the exercise of the faculty at the bidding of selfish interest, whether on the one side or the other.

If it were not always a matter of doubt and difficulty, natural clear-seers would have long ago demonstrated the unerring range of their vision by discovering criminals still uncaught, by pointing out where stolen property could be recovered, by putting a finger on a moral plague-spot which is known to exist but cannot be located. Yet this they have not done, and careful Theosophists are confirmed in the old teaching that the field of clairvoyance is full of delusions. Coming evil could in the same way be averted, since present error is the prelude and cause of future painful results.

The prime cause for delusion is that the thought of anything makes around the thinker an image of the thing thought about. And all images in this thought-field are alike, since we remember an object by our thought-image of it, and not by carrying the object in our heads. Hence the picture in our aura of what we have seen in the hands of another is of the same sort — for untrained seers — as our ideas on the subject of events in which we have not participated. So a clairvoyant may, and in fact does, mistake these thought-pictures one for the other, thus reducing the chances of certainty. If an anxious mother imagines her child in danger and with vivid thought pictures the details of a railway accident, the picture the seer may see will be of something that never happened and is only the product of emotion or imagination.

Mistakes in identity come next. These are more easily made in the astral plane, which is the means for clairvoyance, than even upon the visible one, and will arise from numerous causes. So numerous and complex is this that to fully explain it would not only be hopeless but tedious. For instance, the person, say at a distance, to whom the clairvoyant eye is directed may look entirely different from reality, whether as to clothing or physiognomy. He may, in the depths of winter, appear clad in spring clothing, and your clairvoyant report that, adding probably that it symbolizes something next spring. But, in fact, the spring clothing was due to his thoughts about a well-worn comfortable suit of this sort throwing a glamour of the clothing before the vision of the seer. Some cases exactly like this I have known and verified. Or the lover, dwelling on the form and features of his beloved, or the criminal upon the one he has wronged, will work a protean change

and destroy identification.

Another source of error will be found in the unwitting transfer to the clairvoyant of your own thoughts, much altered either for better or worse. Or even the thoughts of someone else whom you have just met or heard from. For if you consult the seer on some line of thought, having just read the ideas on the same subject of another who thinks very strongly and very clearly, and whose character is overmastering, the clairvoyant will ten to one feel the influence of the other and give you his ideas.

Reversion of image is the last I will refer to. It has been taught always in the unpopular school of Theosophy that the astral light reverses the images, just as science knows the image on the retina is not upright. Not only have the Cabalists said this, but also the Eastern schools, and those who now have studied these doctrines along Theosophical lines have discovered it to be a fact. So the untrained clairvoyant may see a number or amount backwards, or an object upside down in whole or in part. The reliance we can place on the observations of untrained people in ordinary life the scientific schools and courts of law have long ago discovered; but seekers after the marvellous carelessly accept the observations of those who must be equally untrained in the field of clairvoyance. Of course there are many genuine cases of good clear-seeing, but the mass are not to be relied on. The cultivation of psychic senses is more difficult than any physical gymnastics, and the number of really trained clairvoyants in the Western world may be described by a nought written to the left.

—M. MORE

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THERE COULD BE no clairvoyant according to the Oriental scheme if the person so afflicted, using as I think the proper term, had not devoted much of previous lives to a one-sided development of the psychical nature resulting now in powers which make the possessor an abnormality in society.

—*Echoes from the Orient*

## FRIENDS OF HUMANITY

THE SEARCH FOR TRUTH takes many shapes, though basically it must imply a dedication of the heart and mind to that which gives meaning and value to our lives. The Theosophical Movement was launched publicly in the last century so that those who were mystically inclined and desirous of helping the cause of Truth might be brought together within a united body, thus facilitating their task. For, what can induce one better to labour for such a Cause than to belong to a group of men and women whose aim and purpose are to achieve brotherly union by overcoming, first within a smaller unit, the many obstacles which prevent the realization of such union in the world of men, and then to foster such ideals outside their own circle? Can the Cause of Universal Brotherhood be furthered and the teachings of Theosophy spread abroad if strife, discontent, ambition and enmity are rife within the ranks of students of Theosophy? How can Theosophy, which embodies the compassionate teachings of the Great Ones, be made a living factor in the lives of the associates if their deeds and words are in direct opposition to the spirit of those teachings?

If each associate could become a centre of light, there would be many such centres or foci towards which daring and unselfish souls would be naturally drawn.

Perhaps some of us lack the courage to face simple truths. Why are men and women drawn to Theosophy, and what is the motive which makes them meet together and study, week after week? Did the Masters, through H.P.B., teach the Eternal Verities? If we agree that they did, and if we accept their teachings absolutely, what does it imply but that these teachings must be studied thoroughly — without quibbling that this might be right while that might not be — and that they must be lived up to, with the courage and enthusiasm which are born of real faith, conviction and love inspired by gratitude?

We are willing to accept the teachings — and yet reject them, finding faults instead of rejoicing in the priceless boon, the golden opportunity to study, apply and promulgate the pure wisdom which lifts up the mind and the heart. All that is required is to remain true to the perception of that divine wisdom, and this means remaining true also to our real Self. Then only is it possible in all honesty to make the eternal verities our own. Is not the measure of our perception of the divine essence in life commensurate with the measure of our ability to live up to it and to spread such teachings abroad?

In the very depths of our hearts we are afraid to commit ourselves. Why, and of whom, or of what are we afraid? Perhaps more of the divine in us than of the evil propensities found in our lower self. Men refuse to listen to the voice of the Mind-Ego because that voice is pointing out to them a path of virtue and of courage for which they flippantly think themselves quite unsuited. By deliberately narrowing the field of soul-perception limits are set to the potential power to help and act dispassionately.

Within the historical period there have been many who have stood up for the principles embodied in the philosophy of the Wisdom-Religion, whatever might have been its outward form at the time. They fought with courage and determination the oppressive forces of selfishness which denied men the freedom to think and the right of free speech. They were sensitive to the unexpressed spiritual unrest and fostered the groping aspirations of their time. Only in retrospect can their constructive efforts be fully appreciated. They have ever stood out like a bright spot of light against the dull backwardness of the age in which they were living, and because they did so they redeemed that age and became signposts for generations to come.

Thus the struggle to break through the darkness, to contend with the forces of materialism and selfishness, goes on for ever. H.P.B.'s mission was to train a few for the mighty work, the work which as disciples of the great Masters all the companions have taken upon themselves in the world of men. Part of that labour of compassion is to tune one's heart and soul to the strivings of all heart-souls, so as to act moved by the perception of so much mental frustration and physical deprivation in the world. How can one speak of brotherhood unless one is acquainted with the torments, aspiration and strivings of other human souls? Is not part of the task epitomized in one's ability to share another's burden cheerfully and unobtrusively?

In order to universalize our sympathies and enlarge our friendships it is necessary to cast a searching look into the past and uphold all those who spoke and fought to help on the true evolution of the human soul. It is necessary to know of them and of their method of work, for the line has been kept unbroken. Thus we may see and learn what they did, why they did it and how. This is important if we wish to fulfil our self-appointed task and suffuse our lives with true love. The example of their self-sacrificing lives becomes for us a source of encouragement and inspiration, and makes us accept our *dharma* cheerfully.

From what has already been stated it is quite clear that the task is a dual one. It is an individual venture which calls for all the resourcefulness of one's nature, and an act of full co-operation with all and sundry, requiring insight and discrimination. As an individual venture it requires a permanent commitment of oneself, a daily renewed allegiance of one's will to the work on hand, together with surrender of the dormant ambition which is always ready to spring back to life at the slightest provocation. Watchfulness, humility and true compassion constitute the safeguards against slipping backwards or falling out of the line. The apparent loneliness is resolved when one's genuine feeling through strange unknown pathways touches other responsive minds and hearts. There are inner means of communication through which thoughts of encouragement, faith and true friendship are sent and received so as to form a vast network embracing all lovers of the human race, wherever situated. How could any pioneering work be undertaken if it were not for an intuitive knowledge that such mysterious ways to reach the true minds of others did exist?

This is why as single units of the great human family no one need despair. It is possible to help by remaining true to the voice of the inner God, and by trying to reach out to all those who have the welfare of humanity at heart and who feel and think in harmony with the wisdom of all time. Thus true minds are communicating their message of friendship to other minds. No deception possible here, as the message carries with it the stamp of genuine knowledge and sincerity of motive. Hypocrisy, cant and selfishness are the only forces arrayed against the true friends of humanity. The service of the human race is possible for all and begins where we are now, no matter what our station in life. Acts of true kindness, together with an undeviating desire to serve that which is fair and honourable, help the companions to move in the right direction. Thus, pure of heart, eager intellectually, always open-minded, fearless and kind, they can spread the true teachings of the immemorial philosophy, for which martyrdom has been endured and shining love immortalized in the hearts of many.

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# THE PILGRIMAGE OF ANIMA

## VIII

IT IS STILL THAT TIME we spoke of at the beginning of our story — it is still “Now.” Anima’s pilgrimage, her long following of the Path, has brought her almost to the realm of Sat, the True. When she looks back upon it all — for she has learnt to look back aright, gathering up the *rasa*, the inner meaning of her experiences — it seems at once both long and short, both within her and without, both a dream of her brooding heart and a strong quest of her ardent spirit. Those experiences have differed widely, have brought her joy and sorrow, terror and peace, so that sometimes she has seen the Path as only one “*of dire probations,*” and the sigh has been forced from her — “*‘Long and weary is the way.’*” Sometimes she has found it “*straight and smooth and green*” and has sung a “*song of hope*” to encourage those who might be following her, and once while she rested, when her feet had been sorely bruised by thorns and pebbles, she was even granted a vision of “*its summit lost in glorious light Nirvanic.*”

All along it, when in need, she has found help, sometimes but a kindly “*‘Hold firm!’*” from a devotee sitting beneath a Bodhi tree, sometimes a lesson from Nature’s self, for that Great Mother can show us “*the means and way,*” as when we see how “*the diamond buried deep within the throbbing heart of earth can never mirror back the earthly lights,*” and are bidden, “*deserve the name of ‘Diamond Soul,’*” which is to say that, in our innermost, we “*must mirror naught of Maya’s realm illusive.*”

“*‘Of teachers there are many,’*” Meditation had told her. Anima has proved the truth of this many times over, though of those who greeted her when she bravely turned the golden keys we cannot linger to tell in full. Well she knows that none of them will ever fade from her memory, far less the Wise One, at whose summons she first set forth. “*And my little treasure,*” she says, addressing her lamp, “*you have shared with me in all. From first to last you have been my dearest companion, my bright, unfailing guide. My little book, too*” — withdrawing it from her satchel — “*it delights me to see your pages somewhat worn. Here is reassurance for me that I have indeed, despite much carelessness and sloth and forgetfulness, been to the best of my poor ability — been by your aid — a striving, faithful pilgrim.*”

Now Anima nears her journey’s end. She has crossed the furthest

range of dark, sombre mountains and entered a valley such as she saw in her dreams, a place of green bowers where nightingales sing in "*the mellow light that floods the Eastern sky.*" Strange to say, her lamp, her little lamp which looked so weak, is not diminished by this light; the tiny flame burns bright and ever brighter with every step she takes, and might even be thought to be jubilant, as Anima herself undoubtedly is. No pride is in her heart, however, only a sweet sense of drawing near home — a dearer home, she feels, than that former one which she shared with her long-vanished companion, Avidya, and one in which, she dares to hope, she may again meet the Wise One and see approval in his wondrous dark eyes.

Lo, now he is before her! Now she kneels to him, her rapt gaze uplifted to his grave, majestic countenance, which is indeed that of her revered Master, with his soul-searching glance. But even as the serenity of age sits enthroned upon his brow, so likewise does the glory of youth. It is borne in upon her that here, in the pure light of this fair region, Time itself, that last illusion, is dispelled.

"Welcome, my daughter!" is his quiet word of greeting. Anima rejoices to hear again those deep accents, charged at all times with infinite compassion, as from one who himself has suffered and overcome. "Master! — Master!" is her only reply, followed suddenly by words which seem to leave her lips unbidden, as they come welling up from her heart's depths — "*Thy servant here is ready for thy guidance.*"

The Wise One points to her little lamp. "Dost thou, then, discard this that has served thee so faithfully?" Anima starts at the unexpected question and looks down. Lo, at last, the flame has disappeared! She thinks instinctively, "I should grieve for it," and yet — somehow — it does not seem to have been extinguished. Rather, it has been absorbed into and transcended by that pure light which has already revealed to her her Master's ageless power. He reads her thought and speaks: "Yea, verily, '*it is the spark lost in the fire . . . the ever-present ray become the ALL and the eternal radiance.*'"

"I have treasured that ray," breathes Anima. "And well mightest thou," her Master rejoins. "I could have told thee ere now that '*all is impermanent in man except the pure bright essence of Alaya. Man is its crystal ray; a beam of light immaculate within, a form of clay material upon the lower surface.*' Yea, Anima, when first thou sawest me, when thy foe-friend Avidya was yet with thee, I could have said to thee plainly, '*That beam is thy life-guide and thy true Self.*' But, my

daughter, thou hadst to treasure it *in faith*. Thou hadst to learn its meaning in the course of thy pilgrimage. Thou hadst to bear it back to its source in this fair realm *'wherein all shadows are unknown, and where the light of truth shines with unfading glory.'*"

"Then, Master, this radiance which now illumines all," whispers Anima, "was ever with me in part? I need not have feared to lose my way, nor have dreaded the dark forest and the savage mountain clefts?" "Nay, my daughter, never! In that small spark thou hadst the promise of the ALL. *'The one unfading golden light of Spirit shoots its effulgent beam on the Disciple from the very first. Its rays thread through the thick, dark clouds of matter.'* Thou hadst but to tend thy little lamp faithfully. And this thou hast done."

"And now?" murmurs Anima. "Now, my daughter, thou hast to learn *'to live in the eternal.'* Thy journeying and thy schooling are not yet over," replies the Master gently. "Verily, thou hast striven well, and hast attained the realm of Sat, the True, but all is not accomplished, all trials are not surpassed."

The Master turns, beckoning, towards a portal near by, beyond which seems to lie a shrine. Anima rises slowly from her knees, but stands hesitant. "Alas, I have no offering," she sighs shamefacedly.

The Master smiles — a smile both grave and kindly — as his deep eyes regard her. "Art not free from thine illusions even yet?" he asks. "Look down at thy hands."

Anima obeys and sees that she is holding a gleaming salver of fair fruit. She can only gaze, astonished, lost in wonder whence it came. "Hast thou forgotten the bud a certain teacher gave thee?" the Master asks gently. "*'Tis from the bud of Renunciation of the Self that springeth the sweet fruit of final Liberation.'*"

Again he turns towards the portal. "Come, my daughter," he bids her, "and fear not. I would but lead thee to the place of inner vision where thou mayest *'fix thy Soul's gaze upon the star whose ray thou art, the flaming star that shines within the lightless depths of ever-being, the boundless fields of the Unknown.'*"

Anima holds back no longer. She accompanies her Master with deep ecstatic joy. They pass onwards, and we may follow them no further, till we too attain, at length, to that pure portal, *"beyond which lie, bathed in the sunlight of the Spirit, glories untold, unseen by any save the eye of Soul."*

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## IN THE LIGHT OF THEOSOPHY

In December 1965 the General Assembly of the United Nations resolved that 1968 be observed as an International Year for Human Rights, and called on member states and international organizations to undertake an intensified one-year effort in this field. Programmes and observances in a number of countries are already well advanced. But if Human Rights Year is to help transform the condition of human life and consciousness, it is essential that more thought be given to its deeper spiritual significance.

A leaflet, *Human Rights and Right Human Relations*, prepared by World Goodwill, states in part:

The great keynote of freedom which signifies our modern era has been embodied in revolution, the rejection of orthodoxy and the urge for change, experiment and for direct experience, but above all in man's struggle for human rights. As we move from an age of authority to one of experience, men seek for others what they demand for themselves — the right to freedom of thought, speech and worship, and the right to those conditions of life that will permit full expression to the dignity, equality and brotherhood of all mankind. . . .

It has been said that standing behind the trinity of light, love and will which represent the highest conception of divinity of which man is capable, there lies another greater principle. This is the principle of liberation, of which man's demand for freedom is a faint and most inadequate reflection, but to which it is nevertheless a clear and definite response. All life seeks liberation. Our modern struggle for human rights is a response to the direction of life itself, and this is its essential meaning. However imperfect the expression and however crude the attempt, man's search for "human rights in larger freedom" is in the last analysis one of the most profound spiritual impulses in all human history.

Yet human rights do not exist in a vacuum. They must find expression in a complex and worldwide network of human relationships. A declaration may establish the goal and act as a magnet for men's thinking. The law may compel a certain observance and restrict, limit and punish the grosser forms of abuse. But no law or declaration can on its own change human thinking, eliminate blind prejudice and self-interest, or create that atmosphere of brotherhood and goodwill in which the full expression of human rights can be achieved. One can no more legislate the removal of prejudice and the denial of human equality than one

can create abundance with a stroke of the pen. The observance of human rights depends on the establishing of right human relations. And right human relations are based on tolerance, understanding and goodwill; on a sense of responsibility for the welfare of all men; and on a willingness to accept, indeed welcome, the immense diversity of human kind, and to love the freedom which enables that diversity to flourish within the unity of the greater whole.

If the expression of human rights depends on the establishing of right human relations, right human relations can only be established by the growth of a new consciousness. St. Paul said, "Be ye therefore transformed by the renewing of your mind." The transformation of human life on this "planet of pain" can only be achieved by the transformation of human consciousness.

Today this transformation of humanity is under way. The outlines of a planetary synthesis, based on a worldwide interdependence, has emerged. But critical, not to say desperate, problems face the human family. Human rights, though enshrined in many national constitutions, are far from being adequately established or observed. Attitudes of prejudice, greed, fear and suspicion poison relations between men, groups and nations. The declaration by the United Nations that 1968 should be observed throughout the world as an International Year for Human Rights is therefore extremely timely. There is need today to strengthen respect for human rights and freedoms and human rights legislation in many parts of the world. More important, this year will provide an opportunity for a renewed and conscious effort to educate mankind in right human relations, in man's duties and responsibilities to his brother and to focus on those grave and worldwide problems which still stand in the way of a new world order based on right human relations and the rights of man. . . .

While no one can tell another how he should serve, it is essential to point out that the need today is for dedicated servers in every field of human activity who will co-operate, under impression from the soul, with the divine Plan as it seeks to work out in world affairs.

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In a talk broadcast from AIR Imphal, Mahendra Singh, Inspector General of Police, Manipur, made thought-provoking remarks on the problem of crime and how to deal with it (*Akashvani*, June 16). It is possible that

an act may be an offence in one country at one time and may not be so in the same country at a different time, and also in a different country at the same time. Drinking of liquor, for instance, may be an offence at one place and at one time, and not at another. From this it follows that in every law and offence there are certain elements which are conditioned by time and space. These elements can never be eternal.

In every age and every country there is a section of the people who are content about maintaining the *status quo* and the scheme of things prevailing at that time. There is another section of people who want to bring about change, through experiment and innovation. Some degree of non-conformism is in evidence everywhere at every time. This non-conformism, which is a rebellion against the existing order of things, may or may not be an offence. A certain amount of this rebellion, the police chief said, is not only natural but even desirable, because without it there would be no change or progress in society.

He described the various schools of criminologists that have developed in the last two centuries and which have furnished different explanations for crime. The basic controversy at present is between the psychiatric school, which attaches a great deal of importance to emotional imbalance and disturbance, and the sociological school, which believes that criminal behaviour results from the same processes as other social behaviour. Today, however, the sociological school recognizes that psychogenic traits must be taken into account in understanding criminal behaviour, and the psychiatric school admits the importance of social and cultural conditions. But there is disagreement on how much emphasis should be put on the role of "personality" and "culture."

No criminal, said the Inspector General, can be considered to be beyond redemption. Many scholars, he continued,

insist that crime is a product of a large number of factors which cannot be organized at present into general propositions. Actually, there is no knowing when a man will commit crime. We only have to search our own hearts and our own past to find out whether at one time or the other we have not done something which if detected would have landed us in trouble. . . .

The concept of dealing with crimes and criminals will ever continue to be a fluid one. The content and scope of offences goes on changing as new problems come up and new adjustments are necessary. This is a normal phenomenon in every state. We have now legislation relating to the control of various articles and regulating the actions of people. The practice of untouchability

which was previously only condemned as a social evil has been made a legal offence. The law therefore is always trying to catch up with the needs of the society and the demands of the situation. It is probably never able to catch up completely. Therefore, there will always be some who will not be satisfied merely with the law that exists. Some of them may find it to be wrong and some of them may not find it sufficiently strict. They will therefore rebel, not with the idea of criminal intent, but with the idea of setting things right. They may also take action by which they may try to correct the imbalance in the society....

In the wider interest of society, rules and regulations have to be obeyed, but if any person breaks them because he thinks them to be incorrect, what he needs more for himself in addition to preventive custody are, sympathy and education. This is summarized in the old saying that we must hate the sin and not the sinner. Man's life or a man's freedom is too valuable to be taken away easily. There has always to be an attempt at improvement of conditions and changes through education.

A man, even if he has committed a mistake, should be given a chance to improve. Not only that, there should also be a machinery which can guide and help him in improvement, which can understand his problems and aid him in solving them, which can look after him not only while he is in preventive custody, but also in helping him to become an acceptable and normal member of the society later on. Only then will our world be a better and happier place to live in.

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Shri C. Rajagopalachari's comments on the Sun in his personal column "Dear Reader" in *Swarajya* for November 25, 1967, are in line with the ancient doctrine that there is a true sun of which the visible one is a reflection. He wrote:

Here is the Sun which is said to be a globe of intensely hot gas, holding together in the firm shape which we see every morning rise to warm us.... This same Sun is the theme of the *Gayatri* prayer given to our forefathers by the Rishi Viswamitra, which every Hindu who is invested with the sacred thread of sacrifice and service is taught to repeat. *May the most adorable divine brilliance of the Sun enter my mind and direct all my thoughts!* This is the meditative prayer of the *Gayatri*....

Our meditating ancestors were confident that there was a living god in the Sun, a god which is the visible form vouchsafed to us of the invisible Supreme Spirit, creator and master of the Universe, *Pratyaksham Brahma*. The Sun is Brahman made visible to our eyes. It won't hurt any politician or student, whatever else he may be doing, to look at the mild form of the Sun which is presented to us daily, each morning and each evening, and silently utter the Viswamitra prayer to himself, not only mechanically in the form of the *mantra*, but entering into the substance thereof. Our ancestors felt the Sun was a god and the Viceroy of the one God on whom the sages meditated and into whom they sought to be absorbed. The *Gayatri* prayer may save us from falling into the evils around us which are eager like wild beasts to eat us up. On the Sun depend this earth and all life as we know it. May the God in the Sun enter our minds and save us from evil!

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The following quotation from a review of *The Parable of the Beast* by John N. Bleibtreu (Gollancz) in the *Sunday Times* (London) of June 23 is of interest to students of Theosophy. The reviewer said among other things:

For many years the pineal gland, though respected by antiquity, and thought to be the site of the soul by Descartes, was assumed to be functionless. Now the "third eye," so-called because it is derived from an eye-like structure in reptiles, is discovered to be replete with a chemical substance which is immensely important in normal brain functioning, the utilization of which by brain cells L.S.D. disrupts. Changing light conditions affect the function of the pineal body.

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“THE THEOSOPHICAL MOVEMENT”

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