

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## THE LINE OF LIFE'S MEDITATION

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—EDS.]

“*Emotionalism is not philosophy.*”—H.P.B.

VICIOUS TENDENCIES and bad habits are easily recognized and at a very early stage of his schooling the aspirant to Soul-life learns that moral weakness pollutes the mind. It is very difficult even for him, however, to perceive that tendencies which the world accounts good — personal affection; *esprit de corps*, which is really cliquism; charity to others, which is so often conscience-easing for the giver, or the satisfaction of personal ambitions; the extending of the helping hand, which frequently turns out to be interference in the affairs of others — also pollute the mind.

The *Gita* describes spiritual knowledge as the best and the incomparable purifier. It also teaches that wisdom springs up from within. When the mind is cleansed, wisdom proceeding from the soul flows into that mind. The cleansing of the mind is the preparatory step towards “the path which leads to the knowledge of what is good to do.” To do good is not easy; a great misunderstanding exists in the brains of many philanthropists, social servants and others regarding service to their fellowmen, because in their zest to do good they do not know what good implies and how it can be done. *Karma-marga*, the Path of Action, consists not only in doing good actions, nor even merely in the performance of duties; it is the performance of one's own Karmic duties, according to a certain method, plus the performance of certain types of actions which are pleasing to Ishwara and which Shri Krishna names — *Yagna, Dana, Tapas*. Acts of sacrifice, of charity, of mortification of the lower and contemplation of the higher have to be per-

formed by the method which is described in the *Gita*. The method of paying Karmic debts and obligations, as well as of performing these special acts, implies knowledge; without it a man cannot walk the Path of Karma. To do good one must know what it is good to do.

Detachment of the mind from actions is the *modus operandi*. But it is not detachment in the performance of evil actions which is recommended; evil actions must not be performed. What is demanded is detachment in the performance of good actions. If, under Karma, a temptation to do something wrong comes to a man he must not give way, but must resist the urge of wrongdoing and turn the force of evil to some good account. One's past Karma is modifiable by present ideation; it can even be completely transformed by establishing a new line of the lifetime's meditation — though this is a most difficult undertaking.

Each one of us has two natures — material and spiritual, terrestrial and celestial, temporal and eternal. In the consciousness of the earnest and devoted aspirant there will be found two lines of life's meditation — one primary and predominant; the other secondary and obtrusive. To develop into a Black Magician is not easy, any more than it is easy to unfold the powers of the Adept of the White Light and Wisdom — though the course leading to Dugpaship is nearer to many in this *Kali-Yuga* because of their carnal nature which is not curbed or properly handled. But the sincere devotee should discover his line of life's meditation and perceive the other line which obtrudes and which is of Myalba, of the earth, earthy. Instead of wavering and shifting from one side to the other he should learn to eschew the terrestrial line of meditation and to focus with all the strength of his consciousness on the higher line. He must do this *before* death overtakes him. In the process of dying, *i.e.*, the separation of the soul from the body, each one follows the line of least resistance — the line of his own life's meditation. Occult science teaches that there are certain great plexuses in the body, one of which becomes the channel for the soul's departure at the time of death. This is not arbitrary; the channel which the soul uses is determined by his line of life's meditation. This passage has a far-reaching influence which contributes its own quota to the conditions to which the soul returns.

Changing our past by our present effort through a reconstruction of our line of life's meditation, we learn to tread the Path of Duty in which the growth of our own soul and the service of other souls coalesce.

He who desires only to serve others will meet with defeat and disappointment; but he who walks the Path of Karma as outlined above will find the "right road, the only vehicle" to the real *summum bonum*.

Detachment is the way: detachment in doing; this does not mean to detach ourselves from deeds, but to detach ourselves from our own personality while performing the deeds. The following statement of H.P.B.'s has puzzled some students. It contains the clue for the aspirant who has chosen to tread the Path H.P.B. has shown, the Path of Duty and of Altruism lighted by the Wisdom-Religion:

The mind must remain blunt to all but the universal truths in nature, lest the "Doctrine of the Heart" should become only the "Doctrine of the Eye" (*i.e.*, empty exoteric ritualism).

Many a student-aspirant commits the blunder of making esoteric truths bases for exoteric ritualism — in Lodge work, in personal life, in his relation to his co-students and to his fellow men. In the name of the Impersonal, people are apt to revel in personality; in the name of Compassion to revel in personal affections; in the name of *Vairagya* to run away from duties; in the name of sacrifice to indulge in selfish actions. But these are not deliberate undertakings; unconsciously they slip into error. The remedy? The advice of W. Q. Judge:

*Arouse the inner attitude of attention and caution.*

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IT IS TRUE that too often when we begin to meditate on some elevating thought, dark thoughts come in, and this is not easy to overcome; but if we remember that the very essence of our being, the inmost sanctuary of the Soul, is divine, we can enter into it and shut out the evil. The tendency of the mind is to wander from subject to subject, and so we should try to follow the advice of the *Bhagavad-Gita*: "To whatsoever object the inconstant mind goeth out, he should subdue it, bring it back and place it upon the Spirit." "There is no purifier in this world to be compared to spiritual knowledge, and he who is perfected in devotion findeth spiritual knowledge springing up spontaneously in himself in the progress of time."

—W. Q. JUDGE

## THE BETRAYAL OF FAITH

Come out of her, my people, lest you take part in her sins and share in her plagues.

—*Revelation*, XVIII. 4

BETWEEN the acceptance of a Truth and its application lies the abyss of defeat. To take a ready illustration, we find that Universal Brotherhood is now accepted by governments as well as by large masses of men. They believe in it. They have faith that a practice of it will be the panacea to much of the world's woes. Yet, for quite a few years now, wars are being fought each day over the year in one part of the world or another. Mankind is convinced of the truth but is failing in its expression.

With the individual, it is much the same. He speaks and lives untruth with the full knowledge of his deviation. He pleads exigency, he pretends that his wrong is justified and that were he to act otherwise, he would be running a losing race. To such an one, Right is an ideal worthy of stronger souls than he. At his level, he feels that truth must be diluted lest his very existence become of doubtful value. Thus, ideals have toppled as civilization becomes decadent, and man, losing his faith in morals, seeks his pleasure in a surfeit of sensual delights. This phenomenon is nothing new. It was there at the fall of Egypt, Greece and Rome. Even now, it is creeping like an evil cancerous growth over the modern mind. The betrayal of Faith is bringing forth its crop of evil brood. The parents have fallen from grace. The youth is steeped in lawlessness. The pall of darkness lies heavy over the veil of matter.

To the earnest student the advice, good at all times but more appropriate for circumstances such as obtain in our times, is to come out from among the multitudes and be separate. In the implementation of even such a simple advice as this, there is the test of Faith. While being a thing apart, the student must preserve Brotherhood, must rush to the aid of the distressed, must seek his comfort in the good of others. No article of Faith can advise the harbouring of unbrotherly feelings, or of ideas of superiority and exclusiveness.

It is not possible that Truth can be inimical to Truth or that its workings clash with the implementation of other Truths. The basis of Brotherhood is just this: the adherent of truth is by that very fact a friend of other adherents of other truths. Not so with untruth. A lie

will readily oppose any other lie and fight it tooth and nail. A lie destroys Brotherhood and encourages the processes of fragmentation. On the other hand, Truth will find its sympathy and unison with any other Truth everywhere and always. Thus, departure from the Truth once it is known and recognized, becomes the betrayal of a trust in the Highest. It is the letting go of all that is precious and noble and the running after the will-o'-the-wisps of shadows cast by the deceptive light of the Great Illusion.

The stigma and blot of personal depravities is not limited to the life and circumstance of the evil-doer. It leaves its marks of degradation on all whom it touches and thus by stages filters through into the national life. We thus see in the rulers of a nation a loss of integrity, a desire for quick and ill-gotten gains, prevarications in speech, and actions which belie the words that precede them. We have before us instances of a deliberate departure by nations from the paths of rectitude and honesty. Nations have supported nations in acts of pillage, carnage, rape, murder and arson, and, remaining behind the scenes, have abetted these wrongs and even defended them in the comity of nations, smothering the Truth under mountains of verbiage. Villains have oftentimes acted thus. To the student, they provide valuable examples of results which must inexorably follow upon a betrayal of the Truth. Today, the profession from pulpit and parliament of a faith in the Right is a sham and a front for the practice of untruth and unabashed hypocrisy.

Be that as it may, the student cannot separate himself from the degradation and the shame. He is a part of the race and inherits his linkage with this evil brood by his own actions of a hoary past. He can "come out from among them" in the only way possible for him to do so, namely, by affirming over and over again his faith in the True. Such affirmation takes various forms. It may be the proclamation of the Truth to the very face of lie. It may be the rescuing of some one soul from the morass of falsehoods. It can also be the missionary act of spreading the Faith. Devotion to the Truth furnishes the motor power. The rest but follows the initial action. Ere the student can do all this, he has to question the force and quality of his own convictions. Has he the strength to purge the lie and lust of self forth from his blood? Can he erase the memory of past divagations? Has he cast his anchor of hope in a place where no storm will break it loose? Has he lost the fear of nameless dreads, of horrifying sights and sounds,

of a vast and frightening nothingness? It is when he has achieved mastery over himself to some appreciable extent that he can call himself a recruit to Faith — a soldier of the morrow.

The large quantum of faithlessness that prevails outside impinges on the disciple's life at every turn and maintains a relentless pressure that makes his struggles all the more difficult. The insidious power of the general badness sets the traps for his unwary feet, his earthly appetites pull him in the opposite direction and erstwhile friends and associates try their best to deflect him from a path which according to them could only lead to troubles galore. The force of a faith based on the true is strong enough to counter all these; for, in kinship with the true the disciple can draw upon unlimited reservoirs of energy that reside in Brotherhood. The disciple may know all this and still become untrue to his Faith. His divagations may vary from the subtle to the gross and his mind may be rendered so dull that long years may pass before he can see the events in retrospect and understand how he came to betray that which he never doubted. This practically unconscious betrayal is to be guarded against and for the earnest student some indications may be given to prevent a malaise of the Soul:

I. Indulging in gossip and slander, condemning of another on the say-so of others are strengtheners of the heresy of separateness and indicate a betrayal of Faith in the corollaries that stem from the theorem aspect of Brotherhood.

II. The use of any force in life-action — be it even a thought — that harms a fellow-being or injures Truth is a negation of Faith.

III. Faith is abandoned when the pupil fails to propagate the philosophy once that he has reposed his trust in it.

IV. When the man gives up the fight against untruth and evil and ceases to try, that moment he proves himself unfaithful to his trust.

V. The disciple is weak in faith when he fails to protect Truth from defilement. Christ spoke of throwing pearls before swine. Krishna said the same thing centuries before Christ when he admonished thus: "Thou must never reveal this to one who doth not practise mortification, who is without devotion, who careth not to hear it, nor unto him who despiseth me."

VI. Leaving Truth to fend for itself; leaving its propagation to the moment's fancy; not paying to it its due of homage and gratitude — these are signs of betrayal of the Faith.

VII. Thinking that it is all too difficult and that at one's own level much may be forgiven and therefore much left undone — this belongs to the pessimistic disciple and reflects some of the despondency of Arjuna. As Krishna pointed out, this attitude is disgraceful and leads not to honour.

Any breach of Faith of such or similar nature may be likened to the act of a deserter in battle. He does not care how his own defection will affect the lives and fortunes of others. He seeks his own safety in flight. The path of the Faithful is arduous. It is thorny and also perilous. There are mountaineers who are undaunted and risk their lives for the glory of the climb. There are Souls who dare to dream bold dreams and to whom martyrdom is a culmination of their anchorage in Faith. Round the pilgrim Soul there swirl passions and sensuous delights; ridicule dogs his steps; friends drop away as from a leper. But, if his armour of Faith clothes him round and forms an aspect of the guardian wall, he remains protected.

Betrayal of Faith brings its own reactions on the man. That is nothing. But it intimately affects relatives, friends and co-disciples; and that is everything.

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A MAN'S greatness lies not in wealth and station, as the vulgar believe, nor yet in his intellectual capacity, which is often associated with the meanest moral character, the most abject servility to those in high places, and arrogance to the poor and lowly.

A man's true greatness lies in the conscientiousness of an honest purpose in life, founded on a just estimate of himself and everything else, on frequent self-examination, and a steady obedience to the rule which he knows to be right, without troubling himself about what others may think or say, or whether they do or do not do that which he thinks and says and does.

—GEORGE LONG

## WHEN TO EXPECT SPIRITUAL HELP

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FOR ALL MEN one rule holds good — live the purest and most unselfish life you possibly can — cultivate alike your mind and heart — detach your mind as far as possible from worldly pleasures, worldly desires, worldly objects, and set your heart as undividedly as your strength permits on doing good to all living things. If you thus reach, or have in past lives by similar exertions reached, a certain stage of spiritual awakening, you will find others more advanced from whom you will receive encouragement and some little help (though in the main each soul has to work out its own road); if you meet none such, then you know that you have not reached the stage at which such encouragement is desirable, and you have only to persevere in the right path, quite sure that in the inexorable sequence of cause and effect that dominates the universe, you will, if not in this, at least in the next life, reach the gateway that leads to the higher life. The way may seem long and weary — but never despair; it leads to the everlasting condition, and to this sooner or later according to your own exertions and deserts *you* will attain, as all men not utterly destroyed on the way, and these are few (the time of trial comes later), do likewise attain.

Of what I have said before, let me try to give you an illustration. I am very fond of flowers; to those who have worked in certain lines, their beauty and fragrance have higher meanings. I receive a parcel of amaryllis bulbs, destined later to produce some of the loveliest and most gorgeous blooms known, but when received they look like a set of dry, brown, scaled coarse onions, not worthy of a second look. Knowing, however, their innate capacities, I place them carefully in dry earth in pots and leave them to themselves. I do not water them, for the vital principle in them is still dormant, and were I to try water out of season, to endeavour to stimulate them into premature growth, they would rot — so I leave them to themselves — and weeks and weeks and sometimes months and months pass thus and no change, no progress, is discernible, though all the while in their inner tissues, action and reaction are preparing the way for higher development. But one day, in one of them, I discern a tiny green point, pushing its way between the brown scaly skins that cover the sides of the bulb, and then I know that the period of rest is over, and that of activity is commencing, and

that I may *now* begin to water without danger, very sparingly at first, but, as the flower stem rises and the great buds begin to show out, with generous hands.

So it is with the soul; its inner actions and reactions must have triumphed over its dormancy, and its spiritual aspirations must have pushed their way out of the dry earth of material associations into the clear air of spirituality before the watchers over the progress of their less advanced brethren can dare to water them, however sparingly, with the water of life.

—P.G.N.

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NOTHING can resist the will of man, when he knows what is true and wills what is good.

To will evil is to will death. A perverse will is the beginning of suicide.

We can and should accept evil as the means to good, but we must never will it or practise it, otherwise we should demolish with one hand what we erect with the other. A good intention never justifies bad means. When it submits to them it corrects them, and condemns them while it makes use of them.

To earn the right to possess permanently, we must will long and patiently.

The more numerous the obstacles which are surmounted by the will, the stronger the will becomes. It is for this reason that Christ has exalted poverty and suffering.

To affirm and will what ought to be is to create; to affirm and will what should not be is to destroy.

To do nothing is as fatal as to commit evil, and it is more cowardly.

Sloth is the most unpardonable of the deadly sins.

To suffer is to labour. A great misfortune properly endured is a progress accomplished. Those who suffer much live more truly than those who undergo no trials.

—ELIPHAS LEVI

# SLEEP AND DREAMS—A SUBLUNAR MYSTERY

## IV. — ROAD TO THE UNCONSCIOUS

“TELL ME what you dream and I will tell you what you are” is the formula of the psychoanalysts, who are the present-day soothsayers locating hidden maladies and nerve disorders in the human system by study of the dream life. Even as Christ, the great psychologist that he was, spoke to the people in parables to convey eternal verities, leaving them to produce their own effects, dreams use the language of symbolism, speaking in parables and using analogies.

Very rarely is a dream framed in a straightforward, plain, clear form. It seems to be usually hedging, prevaricating, casting innuendoes, hinting unpleasant things about us without saying so. Often it exhibits the high imaginative power of a drama, exceeding even that which is displayed by the most gifted writer in his waking time. The symbol-making of the human mind is very remarkable, with its tendency to manipulate ideas, to combine and abstract and to mix and extend them in all possible ways.

The one trait that sets man's mentality apart from every other creature in the world, according to Susanne Langer, philosopher of symbolic forms, is his preoccupation with images, symbols and names that mean things, rather than with *things* themselves. Explaining this idea in an article in *Fortune* (January 1944), she writes:

It seems to be what his brain most naturally and spontaneously does. His primitive mental function is not judging reality, but *dreaming his desires*. Dreaming is apparently a basic function of human brains, for it is free and unexhausting like our metabolism, heartbeat and breath. It is easier to dream than not to dream. . . .

The symbolic character of dreams is fairly well established. Symbol mongering, on this ineffectual, uncritical level, seems to be instinctive, the fulfilment of an elementary need rather than the purposeful exercise of a high and difficult talent.

When one studies this subject of symbolism closer, one comes to the conclusion that man has a constant and crying need of *expression*. He is reduced to a situation where he cannot conceive what he cannot express. And what he cannot conceive must fill him with terror. This process of symbolic transformation gives him powers but also weaknesses. He cannot react in a simple instinctive pattern; he reacts accord-

ing to the way he *conceives* a situation. Mrs. Langer continues:

The process of *envisaging* facts, values, hopes and fears is reflected in the evolution of an extraordinary phenomenon found always, and only, in human societies — the phenomenon of language. . . .

Language is the highest and most amazing achievement of the symbolistic human mind. . . . Without it anything properly called “thought” is impossible. The birth of language is the dawn of humanity. The line between man and beast — between the highest and the lowest savage — is the language line. Whether the primitive Neanderthal man was anthropoid or human depends less on his cranial capacity, his upright posture, or even his use of tools and fire, than on the one issue we shall probably never be able to settle — whether or not he spoke.

We have dwelt long on the subject of symbolism as it forms the basic warp of the fabric of our dreams, as also that of our language. Many words and phrases we use are originally from material objects and actions. We “get into contact” with people; we “rise up” in wrath; we cannot “swallow” that line of argument; we “smell a rat”; we will “nip it in the bud,” etc. Obviously, therefore, it seems that language could not have evolved from vocal expressions such as animals use for their feelings or signals, because the essence of language is *symbolic*, *not signfic*. First we use language to formulate and hold ideas in our own minds. To quote again from Mrs. Langer’s article:

There is a vital difference between the animal language of signs and human speech which is a purely symbolic process. . . . There seem to be irresistible parallels between the expressive forms we find in nature and the forms of our inner life. A flame is a soul; a star is a hope; the silence of winter is death. All such images, which serve the purpose of metaphorical thinking, are *natural symbols*. They have not conventionally assigned meanings, like words, but recommend themselves even to a perfectly untutored mind, a child’s or a savage’s, because they are definitely articulated forms, and to see something expressed in such forms is a universal human talent. We do not have to learn to use natural symbols; it is one of our primitive activities.

The use of symbolism in our dreams is evident in the case of missing trains signifying that the person has difficulty in keeping up with life. Feelings of shame and inferiority become nude dreams. But the gift of symbolism is not an unmixed blessing. It may prove at

the same time to be the cause of man's peculiar weakness — the danger of lunacy. Man alone can hear voices and see ghosts in the dark, feel irrational compulsions, cling to taboos and totems and hold fanatical, fixed views. All kinds of phantasms, which are merely symbolic forms, acquire a false factual status threatening him with complexes and different degrees of insanity.

Dreaming is described by Wilhelm Wundt as a "normal temporary insanity," while Diderot emphasizes the similarity between dreams and delirium. Wright infers that the insanity of Cowper owed its character to a dream. Nietzsche, the deliberate iconoclast, whose last years were unfortunately marred by insanity, was in several respects the prophet of modern times. He expressed that dreams took man back to the past and that in the hours of sleep he re-enacted the labours of early man. Freud, who acknowledged his debt to Nietzsche, considered him in effect as the precursor of psychoanalysis.

The writings of Freud have not only led to a serious scientific study of the phenomenon of dreams but have considerably changed our attitude to the subject. He was forceful in pointing out that a dream is not a senseless jumble but a psychic phenomenon full of value, and that when analysed it is found to represent the fulfilment of a wish. To forget is part of human nature and is purposeful and desirable. There is a method in forgetting based upon the principles of selection. We are most apt to forget painful and disagreeable impressions and hence eager to repress them. The repression remains in the subconscious mind and comes to the surface in dreams, insanity, intoxication, hysteria, and other psycho-neurotic conditions. The distortions in the repressed thoughts are the work of a psychic censor, which in its turn is a protective mechanism for the good of the organism.

In the present day when man has conquered outer space, Freud's importance lies in his appeal to man to have the courage and patience to explore and conquer his own inner space. He has taught the world that the dramas of the self matter more than the dramas of society in bringing happiness or misery. The dramas of the self occur mostly in the unconscious, at a level deeper than reason or conscience, as it pertains to emotion which is not revealed by speech or confidences.

Whatever might be the criticisms levelled against his theory since the beginning of the century when he published his *Interpretation of Dreams*, Freud seems right in asserting that mental cures would probably come if only the patient could talk long enough and frankly too.

The memories which festered like wounds in the unconscious and which poisoned the patient's life, would be healed by being brought up to the surface and understood. If the psychoanalyst helps the patient to understand these memories, dreams perform an equally valid role by simply allowing the patient to listen to or witness the old battlefields.

But his excessively biological approach to the study of man in society and his giving a sexual twist to every dream were primarily responsible for the revolt against his authority by his own disciples, notably Jung and Adler. The former broke with Freud largely because of his own interest in the mystical and psychical phenomena which were displeasing to the master. The following words in Jung's *Modern Man in Search of a Soul* have since become famous:

Among my patients in the second half of life — that is, over thirty-five — there has not been one whose problem in the last resort was not one of finding a religious outlook on life.

Jung explored the connections and the roots of the great symbols of the world's religions in the "collective unconscious" of humanity and laid emphasis on the wisdom preserved in the history of the religions. Erich Fromm, a neo-Freudian writer without Jung's passion for the mystical, has included the more sexually active and generally aggressive "under-thirty-fives" in the religious group, arguing that there is no one without a religious need to have "a frame of orientation and an object of devotion."

These two have conclusively proved that Freud was unscientific in his angry dismissal of religion. Religion to Freud was essentially the fear of a hostile authority, and it has not needed much reflection among his followers to see that, although this element is present in religion and can easily lead to neurosis, both history and observation show that religion is a much more richly varied phenomenon, as versatile as life.

Adler, too, broke with his teacher, Freud, as he considered the sexual drives in the wider context of "life-cycles." His chief contribution was a study of the psychological compensations for physical inferiorities. Have we not seen small men often being argumentative to make up for their inferiority? Whether Adler's whole scheme of psychology was accepted by the public in general or not, there was no doubt that they welcomed his freedom from Freudian obsessions and his insistence that life was not all sex.

In assessing the Freudian revolution, however, one has to understand it against the background in which it was born early this century in the stifling atmosphere of Vienna in which he lived. Many married men and women had boredom in their heart and prudery about sex — a prudery which scarcely corresponded with their secret thoughts and which menaced the healthy development of young persons. Such a society, governed by conventions rather than convictions, was already fundamentally disintegrated. It was of this generation that Freud carried out his studies, and as his scientific investigations were limited to a people of low moral type and degraded culture in one of the cesspools of Europe, the results, however correct they may be up to a point, cannot be made the basis for generalization. Freud made a mistake by suggesting that the whole of civilization was as sick as those hysterical women whom he analysed. If this was true of the society around him, the analysis has thrown light only on the society rather than on all human history.

Apart from the fact that his critics have highlighted the ridiculous conclusions to which his generalization has led, his basic analysis itself has become questionable. While Freud assumes a dream censor that distorts the dream images so that they do not mean what they picture, splitting thought and expression, there are not wanting psychologists who have pointed out that the dream is not a divider but a synthesizer of thoughts. In this dream synthesis, reality and imagination, past and present experiences and future expectations fuse into one unit. As stated by Dr. Werner Wolff in his book on *Dreams*:

The dream becomes the expression of the unity of personality. This unity of personality is not only given, it is in a continuous state of being established. Here the dream has that compensatory function which Freud understood in terms of wish fulfilment of the things we do not have in reality. However, the dream mirrors not only that which life denies to us but also that we deny to life. . . .

After referring to the human tendency to suppress the problems which vitally affect the meaning of life, with a view to keeping up the routine activities and social relationships, Dr. Wolff points out how, in trying to escape from the problems of birth, of death and of good and evil, we have denied contributing to life those values and insights which would further the ethical and philosophical orientation so badly needed in the confusion of our times. He continues:

Everybody's unconscious, not only that of the philosopher and the artist, deals with these problems. At least the unconscious expression of values rebalances the bewildered self. The dream is not only a "guardian of sleep," as Freud said; it is also a soul-shaker, and in this function an integrator of personality; it is the guardian of self.

Quite in consonance with this constructive approach, Dr. Carl Jung makes a study of a series of 400 dreams, of which some 47 are analysed and commented on in his book *Psychology and Religion: West and East*. According to him the dreamer, who in real life has repressed both his sexual and religious tendencies, finds in his dreams that both are necessary for the integration of his personality and that they cannot be excluded or blunted by any sort of compromise. Jung's analysis of the dreams helps to solve one of modern man's most agonizing problems, namely, "How can he attain the totality symbolized by religious experience without renouncing his instinctive needs and his scientific beliefs?" Although the proposed solution may lie outside any kind of dogma, morality or traditional ritual, it is nonetheless an index that dreams, today as in the past, can open up new and original religious paths.

While not rejecting Freud's theories about sex, Jung only denied that they were the root cause of everything. Modern man's neurosis is not sexuality, as it has been liberated to a great extent in this century, but the rejection or repression of his metaphysical transcendental nature. The realities of the inner life are too strong for him, particularly because they cannot be proved by science and reason. If an unsolved sexual problem lurked in the background of Freud's theories, there was an unsolved religious problem lurking behind Jung's theories about the religious function of the unconscious. If Freud's diagnosis of dreams drove men to despair, Jung gave a meaning to life and he fulfilled his task as a doctor by encouraging people to live.

Writing about the psychical structure of dreams as interpreted by Jung, Raymond de Becker makes the following observations:

Jung's patient and detailed research shows us that dreams emerge as something quite different from the sexual tendencies glimpsed by Freud. We have the appearance, in all its force, of what Freud had defined in theory, but had been unable to attain in reality: the multiple significance of symbols and dream images, their simultaneously sexual and metaphysical components, and the fact that they are rooted in the individual and collective storehouse. And, with such an outlook, Jung finds that dreams, rather

than serving to guard sleep and satisfy repressed wishes, possess a compensatory and prospective biological function. Compensatory, because we find in them everything that the waking consciousness forgets, rejects and ignores. Prospective, because they anticipate the future and present an outline of it, a sketch, a preliminary plan. Jung thus takes over Maeder's theory, according to which "the dream is a preparation for life."

It is interesting to note that long before Dr. Carl Jung popularized his collective "conscious" and "unconscious," H. P. Blavatsky had discussed the subject in her monumental volume, *The Secret Doctrine*. Referring to the fact that the origin of every popular myth and legend could be traced to a fact in Nature, she observed:

In these fantastic creations of an exuberant subjectivism, there is always an element of the objective and real. The imagination of the masses, disorderly and ill-regulated as it may be, could never have conceived and fabricated *ex nihilo* so many monstrous figures, such a wealth of extraordinary tales, had it not had, to serve it as a central nucleus, those floating reminiscences, obscure and vague, which unite the broken links of the chain of time to form with them the mysterious dream foundation of our collective consciousness. (*S.D.*, II. 293)

Differing from both Freud and Jung was Adler, according to whose theory dreams help build one's style of life. He believed that the cause of neuroses lay in thwarted self-assertion and not in sex-repression, as Freud urged. He emphasized the drive for power, the striving for superiority, instead of the sex urge. The Adler school of psychology has given us such familiar concepts as superiority and inferiority complex. He argued that dreams, being illogical, are the adversary of common sense; that people who do not like to be deluded by their feelings and who swear by the scientific process, do not usually dream. Others who wish to avoid the challenge of reality and are anxious that their style of life should triumph and be justified, are more inclined to dream. Dreaming to them is an attempt to make a bridge between their "style of life" and their present problems. As this life style is the master of dreams, it will always arouse the feelings that the individual needs. Being "auto-intoxication," "self-hypnosis," dreams only serve to fool oneself. Their whole purpose is to excite the mood in which the individual is prepared to meet life's situations.

Even his critics must admit that no brief summary can do justice to Freud's elaborate and painstaking researches. Even were one to reject

his sex theory as utter nonsense, “disgusting,” etc., one should pay a tribute to his vast work. The weak link in Freud’s argument is his almost exclusively sexual interpretation of symbols, whether they be the serpent, caves, water, mountains, well, fish, boat, mud, or trees. He is obsessed with the theory of the “latent content,” the “censor” and the “manifest content” of dreams. Many psychologists have criticized him for partitioning the mind into separate compartments, placing memory in one, imagination in another, intellect in the third and will in the fourth. In emphasizing the role of the libido, Freud seems to have ignored the presence of other strong instincts like anger, fear, greed, jealousy, envy, etc., which have equal sway over man. As all dreams are subjective, and on waking their memory incomplete and inaccurate, a perfect science of dreams is obviously impossible. But none can deny that Freud has made the spade-work by his investigating the factor responsible for the primitive state of the mind as a typical product of the unconscious region of the human psyche.

*(To be continued)*

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IN SLEEP the soul is affected from below by the world, from above by the light of the spirit; on one side there is recollection, on the other knowledge. Retire to your sleep, O man, with a thought of the True Self, so that with the same thought you may rise.

—*Book of Items*

## MAKING USE OF OPPORTUNITIES

Do your best and you will have all the opportunities you can manage and all the experience you require.

—W. Q. JUDGE

IN this apparently homely statement lies a great depth of knowledge and wisdom. Theosophy teaches that life is a school in which we are to learn the lessons needed to emancipate the Soul, to free it from the bonds of matter, and that in this task we are checked by our Karma. This means that our past actions are the causes which have determined the conditions in which we find ourselves in this incarnation — our circumstances and environment, as also our capacities, mental, emotional and physical. These are the material we have to work with, to develop, to mould, in order to further our evolution as Souls. To do this, daily life offers us innumerable opportunities, but the trouble with many of us is that we do not *see* them. In this twentieth century of ours we are confronted with so many problems, the rhythm of life is so accelerated, that many opportunities are wasted, because they come and go before we can be aware of their existence. So, it would seem that when Mr. Judge speaks of “doing our best,” it must mean primarily sharpening our awareness. How can we go about this?

As lack of awareness is often the result of a condition of inner apathy, its opposite should be cultivated, *i.e.*, eagerness, as we see it in young children, who, in their desire to discover and to know, are developing awareness. For, is not awareness the result of the action of the Mind — *Manas* — which, awakened in Man, gives him the ability to register, evaluate and use the impressions which the senses convey to him from without? And so it is the action of *Manas* which makes it possible for us to recognize an opportunity.

But, becoming aware of an opportunity requires that a second step be taken immediately, which is to make use of it by taking the appropriate action without procrastination. This, undoubtedly, must be part of “doing our best.” But the “best” of one person will be different from the “best” of another, for here also we are checked by our Karma, and what will be a small effort for some will be insurmountable for others. It is useful to remember this, for it is a help in understanding our fellow-men.

Seen in this light, it becomes clear that daily life will give us “all

the opportunities we can manage," and, as a result, "all the experience we require." For awareness to opportunity means realization of the working of the great Law of Cause and Effect; it means that we see where effects from former causes can be worked out and so become better causes for the future. And we must not only look for opportunities coming to us from outer conditions or the actions of others: our own reaction to them is where an opportunity is given us to know ourself, and this is the experience we need more than any other, for then only shall we be living from within without and preparing ourselves ultimately to graduate in the School of Life.

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ONCE when our Lord Buddha wished to send someone to preach his Law to unknown and foreign nations, an Arahant named Punna Thero, who was noted for his kindness and long-suffering, offered himself for the service. Our Lord said to him:

"Supposing that when you preach to foreign and savage nations, the people, instead of hearing you gratefully, should revile you and heap abusive language upon you; what would be your feelings towards them?"

Punna Thero replied: "Lord, I should feel kindly and gratefully towards them, because they abused me only, but did not hustle or assault me."

"But supposing that they proceeded to hustle and assault you, what then?" continued our Lord.

"Lord, I should still feel kindly and gratefully towards them, because, though they assaulted me, they yet did not injure me with weapons."

"But if they did injure you with weapons, what then?" asked our Master.

"Lord, I should still feel kindly and gratefully towards them, in that although they thus injured me, they did not kill me."

"But if they even proceeded to kill you, what would your feelings be?"

"Lord, I should still feel kindly and gratefully towards them, because, having injured me so severely, they did not leave me to linger in agony and desire death in vain."

Then said our Blessed Lord: "Go forth and preach, and prosper in your work, for you are indeed fit to carry my law among the heathen."

—*Lucifer*, March 1889

## EDUCATION FOR BROTHERHOOD

TODAY, we hear so much about Brotherhood, but rarely of the need to educate ourselves and the world in order to understand and practise Brotherhood. In fact, there are so many meanings of the word itself, so many attitudes towards the practice of it, that it is not surprising that it is still merely a word and not a vital part of life. We need, therefore, to begin to educate ourselves first, and then the world, in this subject.

Once we start examining this idea, we are forced back to the starting point of any understanding of life, namely, the Universe — the Whole — and the unit — that speck of consciousness which is a portion of the Whole — and the relationship of the units to the Whole and to each other. We have, therefore, three aspects to consider — the mental concept of Brotherhood, the actional aspect and the heart aspect.

Starting where we are, we must ask ourselves, "What do I mean by acting brotherly to my neighbour?" Meditating along this line, we see that, as a unit of consciousness, each man has a relationship to all other units, from the atom to the star and the sun, the criminal and the saint, the evil and the good. This conclusion cannot be escaped, and physical science is bringing to our notice today this interrelationship as a practical effect and cause.

In an Occult Catechism quoted in *The Secret Doctrine* (I. 120), the Master asks his Chela:

...look around and into thyself. That light which burns inside thee, dost thou feel it different in anywise from the light that shines in thy Brother-men?

And the Chela answers:

It is in no way different, though the prisoner is held in bondage by Karma, and though its outer garments delude the ignorant into saying, "Thy Soul and My Soul."

This is more expressly stated by H.P.B. in these terms:

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science. (*Ibid.*)

Meditating on these extracts, we begin to see the simple truth that what hurts one hurts all. Also, that we cannot help ourselves without helping all.

The question arises, How shall we act towards the other units who are part and parcel of our own life? Unfortunately, in the struggle for life, other units struggling for their own life get in our way! A tussle begins, and herein lies the root of evil. If we are aiming at Brotherhood, how shall we act towards these other units that impinge on our freedom? In *The Secret Doctrine* we read that this state of unbrotherliness will last "until we begin acting from *within*, instead of ever following impulses from *without*; namely, those produced by our physical senses and gross selfish body. (I. 644)

We learn that to act from within, instead of being urged by impulses from without, means thought before action, the pros and cons being reckoned and the consequent action based on certain principles. The basis of this thought has to be the idea of unity and harmony. H.P.B. tells us:

...unity in thought and action, and philosophical research into the mysteries of being, will always prevent some, while trying to comprehend that which has hitherto remained to them a riddle, from creating additional causes in a world already so full of woe and evil. (*Ibid.*)

Meditating on these ideas, we see that they are axiomatic, self-evident truths. All the great Teachers of Humanity have taught this in simple language — "Do unto others as you would they should do unto you"; "Love your enemy"; "Do good to them that hate you"; and there are many similar statements.

We need further help, for, though love may be the ensouling force in any action, still the action may be bad. Therefore, we are told in *The Key to Theosophy* that we err "when there is the slightest invasion of another's right — be that other a man or a nation; when there is any failure to show him the same justice, kindness, consideration or mercy which we desire for ourselves." This is our duty to humanity, and Theosophy works to "make men feel and recognize in their innermost hearts what is their real, true duty to all men." Then only "every old abuse of power, every iniquitous law in the national policy, based on human, social or political selfishness, will disappear of itself." We must work at the causal level, for to alter one cause is to alter a long chain of effects.

But the fact still remains that in practice we meet with units with whose actions it is impossible to harmonize. Is it not here that the saying of St. Paul is applicable — “Come ye out from among them, and be ye separate”? And that of the Buddha: “There is no companionship with a fool”? (*The Dhammapada*, verse 330)

Let us look at any action. There are three ways to act which we find easily understandable when we think of war. Either we fight, or we do not, or we offer passive resistance.

We must remember that passive resistance is not an outward-flowing action; it is complete stability, imposing a steady front, but not giving in to the enemy or fighting him. A great force is liberated which is much more productive of good than even the winning of a battle or a war. It comes from the within, is made possible by the steady concentrated will-thought, with an outgoing to the enemy of heartfelt love as though to a mistaken brother.

If we decide to fight, then, as the *Gita* points out, we must be only “the immediate agent.” Not the doer, but the agent. If we run away, we may do so through fear or to live to fight again another day. Whether we run away and admit defeat because we are fearful of consequences, as Arjuna was, or plan to resume the battle later, we must decide after *full* thought and advice, not impulsively.

Here we touch upon the feeling aspect. While we move from without, we move in terms of sensations, feelings, desires, with selfishness and self-centredness. The false “I” is acting, and *ahankara* brings final defeat to us. It therefore becomes very necessary to analyse our emotional action and reaction. For this reason we are urged to develop love to all. As all actions start in the mind, it is there we have to plant the seed of love, and visualize the reactions on the emotional environment, not merely in ourselves.

As has been seen, this subject needs much thought, and the realization that

Theosophy alone can gradually create a mankind as harmonious and as simple-souled as Kosmos itself; but to effect this theosophists have to act as such. (“The Tidal Wave,” *She Being Dead Yet Speaketh*, p. 25)

What is to be aimed for is:

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. . . . All this must come about naturally and voluntarily on both sides. ("Le Phare de l'Inconnu," *She Being Dead Yet Speaketh*, p. 107)

What we need is to emphasize the keynote of life:

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. (*Ibid.*)

What does love here mean? Love is not grasping, love is not sentiment, love is not blind. Love is charity which is understanding. Love is willingness to help, willingness to learn how to help.

Though the environment in which we practise love is our home, our nation, etc., yet we learn *how* to love by concentrating on the idea of the WHOLE, on the Life Force which shows in so magnificent a manner through the sap of the plant, the energy of the animal, the living vitality of the man and the purity of the channel through which it flows from the perfected man to the WHOLE. As the tree shelters from the sun both the evil man and the good, so let us learn to shelter every man, the evil as well as the good, by understanding him and acting in terms of the best we know.

Education should start in the home and the school, in the factory and the office, in the literature of the world and in the arts, so that the love of Truth and the love of Beauty, which is true proportion, can take the place of ugliness and disruption.

To understand life and our fellow beings we have to be impregnated with the idea given by H.P.B. in her article "Le Phare de l'Inconnu":

The great reform must take place without any social shocks, without a drop of blood being spilled; which can happen in no other way than 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. (*She Being Dead Yet Speaketh*, p. 107)

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# THE KABALAH AND THE KABALISTS

## AT THE CLOSE OF THE NINETEENTH CENTURY

[This is the concluding portion of H. P. Blavatsky's article which appeared originally in *Lucifer* for May 1892.—Eds.]

### II

IT CAN BE DEMONSTRATED on the authority of the most learned Kabalists of our day that the *Zohar*, and almost all the Kabalistic works, have passed through Christian hands. Hence, that they cannot be considered any longer as universal, but have become simply sectarian. This is well shown by Picus de Mirandola's thesis upon the proposition that "no Science yields greater proof of the divinity of Christ than magic and the Kabbalah." This is true of the divinity of the Logos, or of the Christos of the Gnostics; because that Christos remains the same WORD of the ever-unmanifested Deity, whether we call it Parabrahm or Ain Suph — by whatever name he himself is called — Krishna, Buddha, or Ormazd. But this Christos is neither the Christ of the Churches, nor yet the Jesus of the Gospels; it is only an *impersonal Principle*. Nevertheless the Latin Church made capital of this thesis; the result of which was, that as in the last century, so it is now in Europe and America. Almost every Kabalist is now a believer in a *personal* God, in the very teeth of the original *impersonal* Ain Suph, and is, moreover, a more or less heterodox, but still, a Christian. This is due entirely to the ignorance of most people (*a*) that the Kabbalah (the *Zohar* especially) we have is not the original *Book of Splendour*, written down from the oral teachings of Simon Ben Jochai; and (*b*) that the latter, being indeed an exposition of the hidden sense of the writings of Moses (so-called) was as equally good an exponent of the Esoteric meaning contained under the shell of the literal sense in the Scriptures of any Pagan religion.

Nor do the modern Kabalists seem to be aware of the fact that the Kabbalah as it now stands, with its more than revised texts, its additions made to apply to the *New* as much as to the *Old Testament*, its numerical language recomposed so as to apply to both, and its crafty veiling, is no longer able now to furnish all the ancient and primitive meanings. In short that no Kabalistic work now extant among the Western nations can display any greater mysteries of nature, than those which Ezra and Co., and the later co-workers of Moses de Leon, desired to unfold; the Kabbalah contains no more than the Syrian and Chaldean Christians and

ex-Gnostics of the thirteenth century wanted those works to reveal. And what they do reveal hardly repays the trouble of passing one's life in studying it. For, if they may, and do, present a field of immense interest to the Mason and mathematician, they can teach scarcely anything to the student hungering after spiritual mysteries. The use of all the seven keys to unlock the mysteries of Being in this life, and the lives to come, as in those which have gone by, show that the Chaldean *Book of Numbers* and the *Upanishads* undeniably conceal the most divine philosophy — as it is that of the Universal Wisdom-Religion. But the *Zohar*, now so mutilated, can show nothing of the kind. Besides which, who of the Western philosophers or students has *all* those keys at his command? These are now entrusted only to the highest Initiates in *Gupta Vidya*, to great Adepts; and, surely it is no self-taught tyro, not even an isolated mystic, however great his genius and natural powers, who can hope to unravel *in one life* more than one or two of the lost keys.<sup>1</sup>

The key to the Jewish metrology has been undeniably unravelled, and a very important key it is. But as we may infer from the words of the discoverer himself in the footnote just quoted — though that key (concealed in the “Sacred Metrology”) discloses the fact that “Holy Writ” contains “*a rational science of sober and great worth*,” yet it helps to unveil no higher spiritual truth than that which all astrologers have insisted upon in every age; *i.e.*, the close relation between the sidereal and all the terrestrial bodies — human beings included. The history of our globe and its humanities is prototyped in the astronomical heavens from first to last, though the Royal Society of Physicists may not become aware of it for ages yet to come. By the showing of the said

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<sup>1</sup> The writer in the *Masonic Review* is thus quite justified in saying as he does, that “the Cabalistic field is that in which astrologers, necromancers, black and white magicians, fortune-tellers, chiromancers, and all the like, revel and make claims to supernaturalism *ad nauseam*”; and he adds: “The Christian, quarrying into its mass of mysticism, claims its support and authority for that most perplexing of all problems, the Holy Trinity, and the portrayed character of Christ. With equal assurance, but more effrontery, the knave, in the name of Cabbalah, will sell amulets and charms, tell fortunes, draw horoscopes, and just as readily give specific rules. . . for raising the dead, and actually—the devil. . . . Discovery has yet to be made of what Cabbalah really consists, before any weight or authority can be given to the name. On that discovery will rest the question whether the name should be received as related to matters worthy of rational acknowledgement.” “*The writer claims that such a discovery has been made, and that the same embraces rational science of sober and great worth.*” “The Cabbalah,” from the *Masonic Review* for September 1885, by Brother J. Ralston Skinner (McMillan Lodge, No. 141).

discoverer himself, "the burden of this secret doctrine, this Cabbalah, is of pure truth and right reason, for it is geometry with applied proper numbers, of astronomy and of a system of measures, *viz.*, the Masonic inch, the twenty-four-inch gauge (or the double foot), the yard, and the mile. These were claimed to be of divine revelation and impartation, by the possession and use of which, it could be said of Abram: 'Blessed of the Most High God, Abram, measure of heaven and earth'" — the "*creative law of measure.*"

And is this all that the *primitive* Kabbalah contained? No; for the author remarks elsewhere: "What the originally and intended right reading was [in the *Pentateuch*] who can tell?" Thus allowing the reader to infer that the meanings implied in the exoteric, or dead letter of the Hebrew texts, are by no means only those revealed by metrology. Therefore are we justified in saying that the Jewish Kabbalah, with its numerical methods, is now only *one* of the keys to the ancient mysteries, and that the Eastern or Aryan systems alone can supply the rest, and unveil the whole truth of *Creation*.<sup>2</sup>

What this numeral system is, we leave its discoverer to explain himself. According to him:

Like all other human productions of the kind, the Hebrew text of the Bible was in characters which could serve as sound signs for syllabic utterance, or for this purpose what are called letters. Now in the first place, these original character signs were also pictures, each one of them; and these pictures of themselves stood for ideas which could be communicated, much like the original Chinese letters. Gustav Seyffarth shows that the Egyptian hieroglyphics numbered over 600 picture characters, which embraced the modified use, syllabically, of the original number of letters of the Hebrew alphabet. The characters of the Hebrew text of the Sacred Scroll were divided into classes, in which the characters of each class were interchangeable; whereby one form might be exchanged for another to carry a modified signifi-

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<sup>2</sup> Even as it stands now, the Kabbalah, with its several methods, can only puzzle by offering several versions; it can never divulge the whole truth. The readings of even the first sentence of *Genesis* are several. To quote the author: "It is made to read 'B' rashith bârâ Elohim,' etc., 'In the beginning God created the heavens and the earth,' wherein Elohim is a plural nominative to a verb in the third person singular. Nachmanides called attention to the fact that the text might suffer the reading, 'B'rash ithbârâ Elohim,' etc., 'In the head (source or beginning) created itself (or developed) *gods, the heavens and the earth,*' really a more grammatical rendering" (*Ibid*). And yet we are forced to believe the Jewish monotheism!

cation, both by letter, and picture, and number. Seyffarth shows the modified form of the very ancient Hebrew alphabet in the old Coptic by this law of interchange of characters.<sup>3</sup> This law of permitted interchange of letters is to be found quite fully set forth in the Hebrew dictionaries. . . . Though recognized . . . it is very perplexing and hard to understand, because we have lost the specific use and power of such interchange. [Just so!] In the second place, these characters stood for *numbers* — to be used for numbers as we use specific number signs — though also there is very much to prove that the old Hebrews were in possession of the so-called Arabic numerals, as we have them, from the straight line 1 to the *zero* character, together making  $1 + 9 = 10$ . . . . In the third place, it is said, and it seems to be proved, that these characters stood for musical notes; so that, for instance, the arrangement of the letters in the first chapter of *Genesis* can be rendered musically or by song.<sup>4</sup> Another law of the Hebrew characters was that only the consonantal signs were characterized — the vowels were not characterized, but were supplied. If one will try it he will find that a consonant of itself cannot be made vocal without the help of a vowel;<sup>5</sup> therefore . . . the consonants made the framework of a word, but to give it life or utterance into the air, so as to impart the thought of the mind, and the feeling of the heart, the vowels were supplied.

Now, even if we suppose, for argument's sake, that the "framework," *i.e.*, the consonants of the *Pentateuch* are the same as in the days of Moses, what changes must have been effected with those scrolls — written in such a poor language as the Hebrew, with its less than two dozens of letters — when rewritten time after time, and its vowels and points supplied in ever-new combinations! No two minds are alike, and the feelings of the heart change. What could remain, we ask, of the original writings of Moses, if such ever existed, when they had been lost for nearly 800 years and then found when every remembrance of them must have disappeared from the minds of the most learned, and Hilkiyah has them rewritten by Shaphan, the scribe? When lost again,

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<sup>3</sup> Before Seyffarth can hope to have his hypothesis accepted, however, he will have to prove that (a) the Israelites had an alphabet of their own when the ancient Egyptians or Copts had as yet none; and (b) that the Hebrew of the later scrolls is the Hebrew, or "mystery language" of Moses, which the Secret Doctrine denies.

<sup>4</sup> Not the Hebrew helped by the Masoretic signs, at all events. See further on, however.

<sup>5</sup> And therefore as the vowels were furnished *ad libitum* by the Masorets they could make of a word what they liked!

they are rewritten again by Ezra; lost once more in 168 B.C. the volume or scrolls were again destroyed; and when finally they reappear, we find them dressed in their Masoretic disguise! We may know something of Ben Chajim, who published the Masorah of the scrolls in the fifteenth century; we can know nothing of Moses, this is certain, unless we become — Initiates of the Eastern School.

Ahrens, when speaking of the letters so arranged in the Hebrew sacred scrolls — that they were of themselves musical notes — had probably never studied Aryan Hindu music. In the Sanskrit language there is no need to so arrange letters in the sacred *ollas* that they should become musical. For the whole Sanskrit alphabet and the *Vedas*, from the first word to the last, are musical notations reduced to writing, and the two are inseparable.<sup>6</sup> As Homer distinguished between the “language of Gods” and the *language of men*,<sup>7</sup> so did the Hindus.

The *Devanagari* — the Sanskrit characters — is the “Speech of the Gods” and Sanskrit the divine language.<sup>8</sup> As to the Hebrew, let the modern Isaiahs cry “Woe is me!” and confess that which “the newly-discovered mode of language (Hebrew metrology) veiled under the words of the sacred Text” has now clearly shown. Read the *Source of Measures*, read all the other able treatises on the subject by the same author. And then the reader will find that with the utmost good-will and incessant efforts covering many years of study, that laborious scholar, having penetrated under the mask of the system, can find in it little more than pure anthropomorphism. In man, and on man, alone, rests the whole scheme of the Kabbalah, and to man and his functions, on however enlarged a scale, everything in it is made to apply. Man, as the Archetypal Man or Adam, is made to contain the whole Kabbalistic system. He is the great symbol and shadow, thrown by the manifested Kosmos, itself the reflection of the impersonal and ever incomprehensible prin-

<sup>6</sup> See *The Theosophist*, November, 1879, article “Hindu Music” pp. 46-50.

<sup>7</sup> *Thes.* XIV. 289, 290.

<sup>8</sup> The Sanskrit letters are three times as numerous as the poor twenty-two letters of the Hebrew alphabet. They are all musical and are read, or rather chanted, according to a system given in very old Tantrika works (see *Tantra Shastras*); and are called *Devanagari*, “the speech or language of the Gods.” And since each answers to a numeral, and has therefore a far larger scope for expression and meaning, it must necessarily be far more perfect and far older than the Hebrew, which followed the system, but could apply it only in a very limited way. If either of the two languages were taught to humanity by the Gods, surely it is rather Sanskrit — the perfect of the most perfect languages on Earth — than Hebrew, the roughest and the poorest. For once we believe in a language of *divine* origin, we can hardly believe at the same time that angels or Gods or any divine messenger should have selected the inferior in preference to the superior.

ciple; and this shadow furnishes by its construction — the personal grown out of the impersonal — a kind of objective and tangible symbol of everything visible and invisible in the Universe. “As the First Cause was utterly unknown and unnamable, such names as were adopted as most sacred (in *Bible* and *Kabalah*) and commonly made applicable to the Divine Being, were, after all, *not so*,” but were mere manifestations of the unknowable, such

in a cosmic or natural sense, as could become known to man. Hence these names *were not so sacred as commonly held*, inasmuch as with all created things they were themselves but names or enunciations of things known. As to metrology, instead of a valuable adjunct to the Biblical system . . . the entire text of the Holy Writ in the Mosaic books is not only replete with it, as a system, but the system itself is that very thing, *in esse*,

from the first to the last word.

. . . For instance, the narratives of the first day, of the six days, of the seventh day, of the making of Adam, male and female, of Adam in the Garden, of the formation of the woman out of the man, of . . . the genealogy, of Ararat, of the Ark, of Noah with his dove and raven, . . . of Abram’s travel from Ur . . . into Egypt before Pharaoh, of Abram’s life, of the three covenants, . . . of the construction of the tabernacle and the dwelling of Jehovah, of the famous 603,550 as the number of men capable of bearing arms, . . . the exodus out of Egypt, and the like — all are but so many modes of enunciation of this system of geometry, of applied number ratios, of measures and their various applications.

And the author of “Hebrew Metrology” ends by saying:

Whatever may have been the Jewish mode of complete interpretation of these books, the Christian Church has taken them for what they show on their *first face* — and that only. The Christian Church has never attributed to these books any property beyond this; and herein has existed *its great error*.

But the Western European Kabalists, and many of the American (though luckily not all), claim to correct this error of their Church. How far do they succeed and where is the evidence of their success? Read all the volumes published on the *Kabalah* in the course of this century; and if we except a few volumes issued recently in America, it will be found that not a single Kabalist has penetrated even skin deep below the surface of that “first face.” Their digests are pure speculation and hypotheses and — no more. One bases his glosses upon Ragon’s

Masonic revelations; another takes Fabre d'Olivet for his prophet — this writer having never been a Kabalist, though he was a genius of wonderful, almost miraculous, erudition, and a polyglot linguist greater than whom there was since his day none, even among the philologists of the French Academy, which refused to take notice of his work. Others, again, believe that no greater Kabalist was born among the sons of men than the late Eliphas Lévi — a charming and witty writer, who, however, has more mystified than taught in his many volumes on Magic. Let not the reader conclude from these statements that real, learned Kabalists are not to be found in the Old and New Worlds. There are initiated Occultists, who are Kabalists, scattered hither and thither, most undeniably, especially in Germany and Poland. But these *will not publish what they know*, nor will they call themselves Kabalists. The “*Sodalitan oath*” of the third degree holds good now as ever.

But there are those who are pledged to no secrecy. Those writers are the only ones on whose information the Kabalists ought to rely, however incomplete their statements from the standpoint of a *full revelation, i.e.*, of the sevenfold Esoteric meaning. It is they who care least for those secrets after which alone the modern Hermetist and Kabalist is now hungering — such as the transmutation into gold, and the Elixir of Life, or the Philosopher's Stone — *for physical purposes*. For all the chief secrets of the Occult teachings are concerned with the highest spiritual knowledge. They deal with mental states, not with physical processes and their transformations. In a word, the real, genuine Kabalah, the only original copy of which is contained in the Chaldean *Book of Numbers*, pertains to, and teaches about, the realm of spirit, not that of matter.

What, then, is the Kabalah, in reality, and does it afford a revelation of such higher spiritual mysteries? The writer answers most emphatically NO. What the Kabalistic keys and methods were, in the origin of the *Pentateuch* and other sacred scrolls and documents of the Jews now no longer extant, is one thing; what they are now is quite another. The Kabalah is a manifold language; moreover, one whose reading is determined by the dead-letter face text of the record to be deciphered. It teaches and helps one to read the Esoteric real meaning hidden under the mask of that dead letter; it cannot *create* a text or make one find in the document under study that which has never been in it from the beginning. The Kabalah — such as we have it now — is inseparable from the text of the *Old Testament*, as remodelled by Ezra

and others. And as the Hebrew Scriptures, or their contents, have been repeatedly altered — notwithstanding the ancient boast that not one letter in the Sacred Scroll, not an iota, has ever been changed — so no Kabalistic methods can help us by reading in it anything besides what there is in it. He who does it is no Kabalist, but a dreamer.

Lastly, the profane reader should learn the difference between the Kabbalah and the Kabalistic works, before he is made to face other arguments. For the Kabbalah is no special volume, nor is it even a system. It consists of seven different systems applied to seven different interpretations of any given Esoteric work or subject. These systems were always *transmitted orally* by one generation of Initiates to another, under the pledge of the Sodalian oath, and *they have never been recorded in writing* by anyone. Those who speak of translating the Kabbalah into this or another tongue may as well talk of translating the wordless signal-chants of the Bedouin brigands into some particular language. Kabbalah, as a word, is derived from the root Kbl (*Kebel*) “to hand over,” or “to receive” *orally*. It is erroneous to say, as Kenneth Mackenzie does in his *Royal Masonic Cyclopaedia*, that “the doctrine of the Kabbalah refers to the system handed down by oral transmission, and is nearly allied to *tradition*”; for in this sentence the first proposition only is true, while the second is not. It is not allied to “tradition” but to the seven veils or the seven truths orally *revealed at Initiation*. Of these methods, pertaining to the universal pictorial languages — meaning by “pictorial” any cipher, number, symbol, or other glyph that can be represented, whether objectively or subjectively (mentally) — three only exist at present in the Jewish system.<sup>9</sup> Thus, if Kabbalah as a word is Hebrew, the system itself is no more Jewish than is sunlight; it is universal.

On the other hand, the Jews can claim the *Zohar*, *Sepher Yetzirah* (Book of Creation), *Sepher Dzeniuta*, and a few others, as their own undeniable property and as Kabalistic works.

—H.P.B.

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<sup>9</sup> Of these three not one can be made to apply to purely spiritual metaphysics. One divulges the relations of the sidereal bodies to the terrestrial, especially the human; the other relates to the evolution of the human races and the sexes; the third to Kosmotheogony and is metrological.

## SEX AND MORALITY

[Extracts from an article by Count Leo Tolstoy, first published in the *Universal Review* for June 1890 and reprinted in *Lucifer* for August 1890.—EDS.]

MANY PEOPLE condone in young men a course of conduct with regard to the other sex which is incompatible with strict morality. . . . This dissoluteness is pardoned principally because of supposed physical necessities. . . . It is not possible that the health of one class should necessitate the ruin of another, and in consequence it is our first duty to turn a deaf ear to such an essentially immoral doctrine, no matter how strongly society may have established or law protected it. . . . It is the duty of unmarried men who do not wish to live a life of infamy to practise such continence in respect to all women as they would were the female society in which they moved made up exclusively of their own mothers and sisters.

A more rational mode of life should be adopted, which would include abstinence from alcoholic drinks, from excess in eating, and from flesh meat, on the one hand, and recourse to physical labour on the other. I am not speaking of gymnastics, or any of those occupations which may be fitly described as playing at work; I mean the genuine toil that fatigues.

Conjugal infidelity has become more common and is considered less reprehensible (than in former years). The origin of this evil is twofold: it is due, in the first place, to a natural instinct; and in the second, to the elevation of this instinct to a place to which it does not rightly belong. . . . The evil can only be remedied . . . by educating men and women to see in their animal passions foes to be conquered rather than friends to be encouraged.

Fashionable dress today, the course of reading, plays, music, dances, luscious food, all the elements of our modern life, in a word, from the pictures on the little boxes of sweetmeats up to the novel, the tale, and the poem, contribute to fan this sensuality into a strong consuming flame, with the result that sexual vices and diseases have come to be the normal conditions of the period of tender youth, and often continue into the riper age of full-blown manhood. . . . The truth is that the whole affair has been exalted by poets and romancers to an undue importance. . . . People set it before them and strive after them, because their idea of life is as vulgar and brutish as that other conception fre-

quently met with in the lower stages of development, which sees in luscious and abundant food an end worthy of man's best efforts. Now this is not right and should not be done. And in order to avoid doing it, it is only needful to realize the fact that whatever truly deserves to be held up as a worthy object of man's striving and working is far above and beyond the sphere of personal enjoyment.

It is a most extraordinary thing, when you come to think of it: Malthusian theories can be broached and propagated; prostitution may be fostered and thrive (I cannot call by any other name such unions of the sexes as have not the birth of children for their object and justification); millions of children may be allowed to die every year of hunger and want; millions upon millions of human beings may be butchered in war; the State may strain every nerve to increase and perfect the means of killing the people, and look upon this as the main aim and object of its existence; all these things may be done under our eyes without striking us as in any way dangerous to humanity; but let someone hint at the necessity of our curbing our passions, and immediately the cry is raised that the human race is in danger. . . . Chastity and celibacy, it is urged, cannot constitute the ideal of humanity, because chastity would annihilate the race which strove to realize it, and humanity cannot set up as its ideal its own annihilation. It may be pointed out in reply that only that is a true ideal which, being unattainable, admits of infinite gradation in degrees of proximity. . . . Our conception of life is inseparably bound up with the conception of a continual striving after an unattainable ideal.

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CHASTITY is one of the major virtues inasmuch as, without chastity, societies lack energy, and individuals are condemned to perpetual unawareness, attachment and animality.

—ALDOUS HUXLEY

## IN THE LIGHT OF THEOSOPHY

In his article, "The Disestablishment of Science" (*Encounter*, July 1971), Dr. Jacob Bronowski, the well-known scientist and author, argues that science must be understood as an activity with a well-defined ethic, and that its *social* responsibility therefore expresses a basic *moral* responsibility. His main conclusion is that scientists must urgently dissociate themselves from the apparatus of government in general, and from government grants and contracts in particular. He stresses, moreover, that this rejection of government support is a matter of intellectual and not simply professional integrity, and is equally the duty of all intellectual workers. In Dr. Bronowski's own words:

*If science is to express a conscience, it must come spontaneously out of the community of scientists. But of course this hope poses the crucial questions on which in the end the whole argument hinges. Is science as a discipline capable of inspiring in those who practise it a sense of communal responsibility? Can scientists be moved, as a body, to accept the moral decisions which their key position in this civilization has thrust upon them? These questions cut deep, and I do not think that any scientist now can sleep in peace by pushing them to the back of his mind. . . .*

The traditional issue of conscience for scientists has been the use of their work to make war more terrible. But the problem that confronts us now is more fundamental and is all-embracing. Scientists can no longer confine their qualms to the uses and abuses to which their discoveries are put—to the development of weapons, or even to the larger implications of an irresponsible technology which distorts our civilization. Instead they are face to face with a choice of conscience between two moralities: the morality of science, and the morality of national and government power.

*My view is that these two moralities are not compatible. . . . In a world of un-United Nations, the public is searching for someone to act for the human race as a whole and hopes that scientists will do that. . . .*

We live in a civilization in which science is no longer a profession like any other. For now the hidden spring of power is knowledge; and more than this, power over our environment grows from discovery. Therefore, those whose profession is knowledge and discovery hold a place which is crucial in our societies: crucial in importance and hence in responsibility. This is true for every-

one who follows an intellectual profession; in the sense that I have just described it, ours is an intellectual civilization, and the responsibility of the scientist is, I repeat, only a particular case of the moral responsibility which every intellectual must accept. . . .

The time has come to consider how we might bring about a separation, as complete as possible, between Science and Government in all countries. I call this the *disestablishment of science*, in the same sense in which the churches have been disestablished and have become independent of the state. . . . In the end, the disestablishment of science must mean a change from national to international policies. . . .

But alas, even the disestablishment of science cannot make life so simple. There is no judgement of the importance of a field or a line of research that can be confined to its scientific potential. Every judgement in life contains a silent estimate of human and social values too, and the representatives of science will not be able to shirk that. There is no guarantee that scientists will make a better job of fitting science to humanity than has been done so far; but it is time that they faced their moral obligations and tried.

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Dr. Sisirkumar Ghose's analysis of "The Malady of the Modern" in the *Bulletin of the Ramakrishna Mission Institute of Culture* for July goes to the root of the problem. This "malady," he writes, springs from "the radical insecurity of being in an age of apparently endless know-how but little or no know-why." Knowledge has outstripped wisdom, power has outstripped control, outstripped charity. Lacking a goal, man today has become either "faceless" or anti-social; "everything conspires towards, as it follows from, a philosophy of meaninglessness, or the absurd." The idea of automatic progress and of reason as the sole governor of man are two modern myths that have to be slain. Something else besides reason is needed to give another direction to man and his present state, and what that something else is, the author expresses thus:

What we need is a new, comprehensive idea of man and reality, and the laws of human becoming. As Erich Fromm has shown, both selfishness and self-love are forms of self-hatred, such as probably we all secretly suffer from. . . . The only way out, the enduring cure for man today, would seem to be to create a new self adequate to command the forces that now operate so aimlessly and yet so compulsively. The crisis of our evolution calls for a

radical change of our nature and consciousness and new instruments native to this larger nature and consciousness. What we are seeing all round are but the birth pangs of this new order. Or so it has seemed to more than one intelligent observer of the modern scene, observers capable of taking a larger view of human becoming, its laws, and so on.

It is only by a transfer of our will and powers of personality to a higher, unifying centre that we can hope to find an adequate cure for the growing pains of human evolution. Anything short of this can be but a palliative, sometimes it can even worsen the situation. What we are really looking for is a harmony of the inner and the outer, of the science of self with the science of things. . . . It is needless to say that this calls for world loyalty in which all parochialism should perish or be transcended. Nationalism is no longer enough. . . .

Rebellion, as commonly understood, is not the remedy. Indeed, very often it is part of a world-wide quackery, salvation from outside, the fond hope of getting something for nothing, or very little. In any case, the more violence, the less revolution. . . . Today's rebels, as some of them are beginning to realize, are often rebels without a cause. We must learn "to revolt against revolt." Freedom is not anarchy nor is *Realpolitik* the best guarantee for a human whole. In the world that is coming upon us both politics and rebellion may become anachronisms. As Norman Cousins once said, modern man is obsolete. He will be replaced by the Integral Man. It is good to have been a modern man, bad to remain one.

We must begin at the beginning — by going within. The truth that we want to see established in the outer world, let us establish in ourselves, in each one of us, in our consciousness, in our impulses and activities. . . .

If the diseases of the will and understanding have to be cured, we shall need, above all, the discipline of love, one word too often profaned. . . . To make ourselves capable of loving and ready to receive love is the paramount problem of integration, indeed the key to salvation. . . .

Come what may, the patient must wish to be cured, must be willing to pay the price of health. The thousand bitters of our time of troubles are justified only in so far as they teach — and we are prepared to learn — that integrity, courage, love, understanding, and sacrifice are still values and will always be so.

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Today, for millions of human beings in the technologically developed countries — and their numbers grow daily throughout the world — living in harmony with nature is becoming a thing of the past, for the modern environment is increasingly manmade and manipulated. Progress today is measured in terms of the degree to which the environment we inhabit becomes more artificial, by way of either counterfeiting nature or control of natural forces. This trend away from nature is deplored by Theodore Roszak in a forthcoming book (to be published by Doubleday & Company, Inc.), excerpts from which are printed in *The Rotarian* for June under the title “Can We Survive the Artificial Environment?” “In recognizing Man’s cultural capacity,” the author writes,

one must not ignore the profound truth that there is a natural environment — a non-human world of wind and wave, beast and flower, sun and stars — and that pre-industrial Man lived for millennia in close company with that world, striving to harmonize the things and thoughts of his own making with these non-human forces. . . . He learned from the flora and fauna of his surroundings, conversed with them, worshipped them, and sacrificed to them. He was convinced that his fate was bound up intimately with these nonhuman friends and foes, and in his culture he made place for them, honouring their ways.

In our time, the opportunity to live a life completely enveloped by the man-made and man-controlled has increased rapidly and enormously. In the Western world today, millions of city-dwellers and suburbanites have grown accustomed to almost hermetically sealed and sanitized life-styles in which very little of their experiences ever impinges on nonhuman phenomena. For those of us born to such an existence, it is difficult to believe that anything is any longer beyond human adjustment, domination, and improvement. On all sides we see, hear, and smell the evidence of Man’s supremacy over Nature — right down to the noise and odour and irritants that foul the air around us. Like Narcissus, modern man takes pride in seeing himself — his products, his planning — reflected in all that he beholds. The more artifice, the more progress; the more progress, the more security. We press our technological imperialism forward against the natural environment until we reach the point at which it comes as great and not entirely credible news to our urban masses to be told by anxious ecologists that their survival is imperilled by the increasing despoliation of air, water, soil, plant, and animal.

We have become convinced that there are human substitutes for everything we exhaust or contaminate. The scientists can

manufacture vitamins and wonder drugs, can they not? They can spin cloth and building materials out of chemicals. Then surely, if need be, they can conjure sunshine, fresh air, clean water, nutritious foods out of their magic test tubes . . . or discover ways to cure us of the ailments that follow from their absence. Have they not already promised us programmed genetics and surgical immortality by way of major organ transplants? "We cannot duplicate God's work," a medical researcher quoted in *Newsweek* tells us, "but we can come very close."

To lament this expanding province of technology is one of the oldest and most useless preoccupations of social criticism. Since Rousseau and the Romantics, hostility toward the artificial environment has continued like a soft, lyrical counterpoint to the swelling cacophony of the machine. But it has done little to impede the technological imperative.

Is it any wonder that the divorce of man from nature has led to the lack of reverence for life so much in evidence today?

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The world moves in cycles, and so does man. Researchers today are discovering more about the workings of the complex time clock within us — a clock that is not regulated by any external stimuli and that is regular and inherent. The ticking of this inner clock, writes William Barry Furlong in the May issue of *Today's Health* (published by the American Medical Association), influences "how we feel, how we perform, how well we concentrate, how well we handle stress, our alertness, our mood, our sensitivity to taste, smell, and visual objects, even our enjoyment of food and music. . . . So also our feelings about ourselves and the people around us."

It has been found that the mysterious working of man's time-mechanism affects virtually every phase of modern medicine. "X-ray treatment, surgery, even psychotherapy may be influenced by timing"; for, the time at which our system is at its peak varies from individual to individual. According to Dr. Bertram S. Brown, director of the National Institute of Mental Health, "From the moment of conception until death, rhythm is as much a part of our structure as our bones and flesh." It is even suggested that to increase an individual's job efficiency, his work schedule should be tuned to the rhythm of his body clock.

The article deals mainly with the ways in which present-day find-

ings regarding this inner time-mechanism may help us ward off some diseases, make surgery and treatment more effective, and improve our performance on and off our jobs; but cycles certainly affect us at levels other than the body. That the knowledge of cyclic return of impressions can help in the treatment of emotional disturbances is a significant finding. It is admitted that the most successful way to do away with certain anxiety emotions is to administer treatment at exactly the same time of day that the emotional impression was received.

Previously [states the article] the time connection between impression and extinction was not appreciated. Psychoanalysis usually takes place with appointments on an at-random basis, rarely scheduled at the time best calculated to treat an emotional impression. . . . Research suggests that subjects who received a certain emotional impression — tension, anxiety, fear — at eight a.m. will best be able to extinguish that memory if treated at eight a.m.

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The Theosophical teaching that the polar lands were tropical about the middle of the Miocene period was noted in "In the Light of Theosophy" for June 1971. *The Secret Doctrine* states that

there was a time when the whole of the Sahara desert was a sea, then a continent as fertile as the Delta, and then, only after another temporary submersion, it became a desert similar to that other wilderness, the desert of Shamo or Gobi. (II. 405)

Geologists now claim to have uncovered evidence that confirms predictions made from magnetic orientations of ancient rocks: some 450 million years ago the South Pole, ice cap and all, was in what is now the Sahara. This discovery that there had once been a mighty glaciation just where, more recently, the world's record high temperature of 137 degrees Fahrenheit in the shade had been recorded, has, according to Rhodes W. Fairbridge, professor of geology at Columbia University, "started a chain reaction of ideas that focus ultimately on the very nature of the planet." He writes in *Natural History* for June-July 1971:

What is the globe doing at the present moment? Our earth, spinning in space within the gravitational field of the sun, possesses an enormous momentum. It is like a giant flywheel and accordingly, very difficult to accelerate or slow down, or to jog out of space.

The Atlantic Ocean is known to be spreading apart at one to two inches per year. The entire crust seems to be turning over, so that the Aleutians and Alaska are pressing southward toward the Pacific, while Europe seems to be setting northward. The Mediterranean may be expanding a little; it seems to have jogged to and fro for a long time. The Red Sea is certainly opening up.

The crust of the earth, however, is only a thin skin on the massive inner mantle and core. At depths of 50 to 100 miles, there is a zone of potential melting, and over this layer the crust can slide, albeit sluggishly. It now appears that the whole crust can slide, but since cracks and splits may develop in the crust (as has happened in the Atlantic Ocean), some parts move faster and farther than others. When these major slippages occur, it is probable that they set up a wobble in the pole. The poles already go through a slow variation in their angle of tilt to the orbit around the sun. A sudden shift of surface mass could give the pole quite a nudge, and would also slightly change the rate of spin. A better understanding of the past can help us learn what to expect in the future.

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Soviet gerontologists who are working on various ways of prolonging life claim that the role of nervous and psychological factors cannot be underestimated. The relationship of prolonged grief, worry, frustration and other inhibitive emotions to the development of various diseases is now being studied. According to the scientists at the Institute of Gerontology of the U.S.S.R. Academy of Sciences, 50 per cent of all diseases occur from "psychic" reasons. Optimism and confidence in the future strengthens the health and adds a minimum of eight years to human life, claim the Soviet researchers. (*Science Digest*, August 1971)

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