

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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## IMMORTAL IDEAS AND EPOCH-MAKING WORDS

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Toy-bewitched,  
Made blind by lusts, disherited of soul,  
No common centre Man, no common sire  
Knoweth! a sordid solitary thing,  
Mid countless brethren with a lonely heart  
Through courts and cities the smooth savage roams  
Felling himself, his own low self the whole;  
When he by sacred sympathy might make  
The whole one Self! Self, that no alien knows!  
Self, far diffused as Fancy's wing can travel!  
Self, spreading still! Oblivious of its own,  
Yet all of all possessing! This is Faith!  
This the Messiah's destined victory!

—SAMUEL TAYLOR COLERIDGE

SERVICE of human souls in particular and of living Nature in general is the aim and purpose of the millennia-old Theosophical Movement.

The First Object of the Movement inaugurated by H.P.B. for our cycle stresses deliberately the Universal Brotherhood of Man. The conditions of the cycle in which she was sent demanded this course. Race and religion, beliefs and customs, had so degenerated that the humanity of 1875 was armed to the teeth with the dangerous weapons of false knowledge to fight truth wherever it was expressed. Religious bigotry has opposed and suppressed the emergence of truth; scientific intolerance has opposed and scorned the very idea that there exist Men of Knowledge superior to the modern experimenter and his inventions.

The ideal of the Universal Brotherhood of Humanity was looked

upon as Utopian when H.P.B. and her colleagues formulated it as the First Object of the Movement. She did not stop with the promulgation that Universal Brotherhood or Unity was a fact in Nature. She offered instruction for the right practice and personal realization, however partial, of that Unity and its cause. From the beginning, in her *Isis Unveiled* (1877), she pointed to the necessity of knowledge and of its application, if man as an individual was to gain Light and Peace in his own life, for which the radiation of that Light and the spreading of that Peace for all was a *sine qua non*.

In answer to inquiries she offered more detailed instruction about the Brothers who had realized the Light and Peace of Brotherhood and who were ready to teach all who were willing to fulfil the necessary conditions. In the second volume of *The Secret Doctrine* she detailed how the Celestial Wisdom of the Primitive Sages became a great focus of light, and how its rays became weak in the process of time. She further taught that "alone a handful of primitive men . . . remained the elect custodians of the Mysteries revealed to mankind by divine Teachers." They are the Custodians of the Ageless Wisdom. They are the Guardians of Immortal Ideas in their pristine purity and their complete effulgence. From cycle to cycle, They make use of opportune times to strike an appropriate Note of Wisdom, to restore an aspect of the mighty Art that always gets lost in the mundane world. These cyclic Notes form Epoch-Making Words. Some of these have survived the ravages of time; many are now lost to the world of mortals.

For students of Theosophy such Epoch-Making Teachings are of peculiar and particular value. With the help of the recorded message of H.P.B. the modern aspirant is able to understand the parables and allegories, the metaphors and symbols used by the old-world Buddhas and Christs.

The practice of Theosophy implies discipline founded upon knowledge and the study of the human constitution and its kinship with the structure of the cosmos; of who the Elder Brothers are; how the Path of Brotherhood and Unity can be trodden; what strength of nerve and muscle, physical, mental and moral, is needed to start on the great march; and how to sustain oneself as a soldier-soul on that march.

Numerous are the methods by which Sages and Seers have imparted this knowledge. One important piece of instruction is to be found in a single verse of the *Dhammapada*, viz., verse 182. To the earnest and aspiring devotee of Right Living the Buddha conveys in a single,

terse, aphoristic verse the profound truth of the long march of human evolution. He points out that from the start to the finish human evolution demands overcoming four major obstacles. The unfoldment of knowledge and powers begins in the seed of one difficulty and ends with its fruit which carries within it the second seed. The Master taught:

- I. Difficult it is to obtain birth as a human being.
- II. Difficult it is to live the life of a man.
- III. Difficult it is to get to hear the True Law.
- IV. Difficult it is to attain to Enlightenment.

The position and value of the human form are important. The Esoteric Philosophy teaches an origin and evolution of the human body which are totally different from what modern science teaches. Modern science traces the origin of our body to the ape kingdom. The Esoteric Philosophy teaches that the model of the erect human body is rooted in the gift of the Lunar Fathers called *Pitris* in India. Its evolution presents a different story from that which is to be found in *The Origin of Species*. The evolution of the human body is compared to the building of a Temple. Especially in the Judaic tradition, which reflects Chaldeo-Egyptian Wisdom, numerous details are to be found about the evolution of the human body in the allegory of King Solomon's Temple.

The great Shankara in his *Crest-Jewel of Wisdom* also points to the importance of the human body:

Gaining at length human life, hard to win, and manhood, and an understanding of the revealed teachings, he who strives not for liberation in the Divine Self, deluded in heart, self-destroying, slays himself through grasping at the unreal.

To gain the human body is regarded as a very important step on the path of evolution.

Unless this truth is grasped we are apt to fall into the error in which modern civilization is steeped. All men have overcome the first difficulty and have secured the erect human form with the power to hold its head high and to march forward "to live the life of a man." Incidentally, it is well to recall the teaching of the Esoteric Philosophy — "Once a man, always a man." Man can degrade himself by his animalism and become worse than a beast because of his human constitution. Man's care of his body depends on his understanding of its original purpose. Why and how the Lunar Fathers gave the model on which the human body is built must not be regarded only as a fascinating story; it is

also of practical value. The knowledge helps man to take his evolution into his own hands, now and here. The building of the Temple, without any hammer or chisel, is going forward. The correct attitude to that work, based on right knowledge, enables a man to shoulder his responsibility for his own evolution, and that responsibility consists in living "the life of a man." Even educated and so-called cultured men and women live the life of animals — not always of the ferocious wolf; a singing *bulbul* also belongs to the animal kingdom, and so does the intelligent elephant, the useful horse, the self-sacrificing cow. But animal man has to become human, and modern knowledge does not help him much in that endeavour. Modern psychology and psychiatry are apt to mislead him.

If esoterically the genesis and evolution of the human body are strange and different from what modern knowledge teaches, the genesis and evolution of the human mind are even more strange and fundamentally different. The mind, according to modern science, is born of the senses and the brain. The Esoteric Philosophy teaches that the human thinker is a self-conscious being; by a process known as the lighting up of the mind, man in form but not in mind was endowed with self-consciousness by the Solar Fathers, known as *Manasaputras*, Sons of Prajapati or of Brahma, born of his Mind. Man is not an animal born in sin and iniquity, but is born a potential god, with divine powers which are latent but which his manhood calls upon him to make patent. This particular teaching gives strength; without it the modern man is not able "to live the life of a man" — the divine thinker. Human thinking in the best of educated circles is devoid of divinity.

At the present stage of human evolution, mankind may be divided into two groups: the larger one, "the flippant crowd," and the smaller one composed of men and women who try to live intelligently, according to their own understanding of the meaning and purpose of existence. *Light on the Path* mentions these two classes and the passage provides a good and a useful link in our study. He who possesses the human body has come a long way in evolution. He has been instrumental in transforming this earth of ours into a man-bearing globe. But he has to go a long way to complete his task, to fulfil his responsibility to himself and to Nature. Let the reader study the passage:

Life in every form bears a more or less strong resemblance to a philosophic school. There are always the devotees of knowledge who forget their own lives in their pursuit of it; there are always the flippant crowd who come and go. Of such, Epictetus

said that it was as easy to teach them philosophy as to eat custard with a fork.

Let any man try to seek out his own philosophy of life. His religion, his tradition, his environment, his education, the intelligence of his heart, his head, his hands, all combined, are bound to reveal to him his own philosophy. It may be crude, befogging, confusing — but it is his own. Because he fails to eat liquid with a fork he is bound to discover the uses of a spoon. Because he is going round and round he is bound to come upon the question— Whither am I proceeding? Thus, soon or late, he will find himself a hedonist, an epicurean or an ascetic, ready for the single life, or a doer of good works, or a man of good heart, or a truth-seeker endowed with mind, and so on.

Once again a great step forward is made when a person is able not only to estimate his own philosophy (his own inner attitude to life and life's problems) but also to identify it with a particular school of philosophy. No mortal mind's philosophy is unique: each one's philosophy is a variant of what many others also regard as their own philosophy of life. He may recognize himself as belonging to the atheism of the Charvaka at one end or to the monism of the Advaita at the other; but once he finds his bearings he is bound to study and find out the depth of heart contentment and the breadth of mind understanding which his philosophy bestows. In his search he is bound to enter the field of comparative study and soon he will find that to secure real peace and light he must recognize the dual nature of man, the higher and the lower. Ere long his sincere search will reveal to him that man is triple and not only dual; that animal man's becoming a human man does not complete the story of human evolution; that there is also the divine man.

In connection with the second "difficulty," or the living of the "life of a man," the Buddha recognizes the teaching common to all practical spiritual psychologies:

Rouse your self by your Self, examine your self by your Self.  
Thus self-guarded and mindful, you will live happily, O Bhikkhu.

For Self is the lord of self; Self is the refuge of self; therefore curb your self, even as a merchant curbs a fine horse.

This is the *Gita* teaching:

Raise the self by the Self; let him not suffer the Self to be lowered; for Self is the friend of self, and, in like manner, self is its own enemy.

His comparative study of the various schools of knowledge — of science, of philosophy, of art, of literature — leads the earnest, sincere student to an Inner Religion called Mysticism, a Superior Teaching called the True Law or Dharma which instructs man how to “live the life of a man” and transform it into the life of a superior man. Between the second and the third difficult stages much time is wasted; this is unnecessary; but personal pride and personal attachments die hard. “My family religion,” “my national tradition,” and such like, tempt man to go round and round instead of cutting across the diversified branches of knowledge to the main River of Wisdom, clearly indicated by the Epoch-Making Words of Master Minds, crystal-clear and true reflections of the Ageless Wisdom.

When in his learning he acquires the power to rise above the personal conditions which spring from the dire heresy of separateness, he becomes a humble follower of all the Master Minds. He belongs to no cult or sect, yet belongs to each and all. He is overcoming the difficulties which arise when the True Law is being heard — the True Law which belongs to no one prophet, but to all the Buddhas; to no distinct school of teachings, but the Ageless Wisdom. He has to seek for no inner companionship and affiliation save with those who are trying to be cosmopolitans in mind as well as in heart, the compassionators of all mankind.

“The life of a man” is lived when, recognizing his innate divinity, man lives as a brother — an elder brother to all younger souls, including the animals and the still lower kingdoms of Nature; a younger brother to all who are his elders in age of body, but especially in age of mind and of heart; and a brother loving all his own age in body and in mind, all who are educating themselves in the great school of the hidden Light.

From that hearing of the True Law to the attainment of the *sum-mum bonum* the way is easy and not easy. The perils of acquiring knowledge are great; the grave responsibilities of knowledge acquired are greater. The blunders and crimes committed by those possessing knowledge are apt to become sins. A different aspect of the Law of Karma begins to operate. The Law of Cause and Effect works differently in the human kingdom than in the lower kingdoms of Nature; similarly, a different and more complex aspect of the Law comes into operation when attention is paid to the True Law of Righteous Living leading to Enlightenment.

What will help? What will protect the aspiring and devoted learner

and hearer, practitioner and server, in overcoming the last group of difficulties? Longing for Enlightenment is one thing; attaining it is another. Enlightenment is not only liberation from the bondage of passions, from the fetters of ignorance; it is even more than realization of the one impersonal Self or Brahman. True Enlightenment consists, it is said, in the realization of the truth that humanity is an orphan oppressed by worries and woes, in the acceptance of the responsibility of fatherhood for the Great Orphan, and in the renunciation, not of and from this humanity, but of the glorious state of Bliss and of Light and Peace, so that the Orphan may be fed and taught. By Compassion the mighty Renouncer attains the profound and unique Enlightenment which makes him ubiquitous. The goal to which the Esoteric Philosophy points is the end of the Paramita Path of Divine Compassion, called the Path of Renunciation.

To learn to step out of the sunlight of spiritual life into the shade of obscurity to make room for others is the beginning. The spiritual greed which craves opportunities for gaining merit; the lust for power more insidious than the lust of passion; the "righteous" indignation against sinners and criminals — these three subtle gates of hell open their gaping cavities, compared to which the gates of hell mentioned in the Sixteenth Chapter of the *Gita* seem innocuous. The Path of Renunciation demands the unfolding of the Paramitas, which are not human but divine virtues.

We must acquire the strength of resignation which is born of the realization that our Karma is a gift from our Guru; and therefore whatever our Karma, it is not only right for us, but is the only way of real growth. And that growth is made possible by another gift of the Guru — Dharma, knowledge of the Law and the laws. The gift of knowledge enables us to enjoy the gift of Nemesis or Karma.

Each one of us is a sinner in the flesh, a soldier in the mind, a saint in the heart, a seer in the soul. The soldier in us fights the sin; the saint in us develops chivalry and the power to protect in the soldier; the seer in us gives wisdom to the saint and transforms him into a Sage.

Not to defile the Temple of the body, to live in it as a Man, to learn in it the Wisdom which is Love, to obtain in it the Light of the Most High — this is man's task, enabling him to evolve from the stage of the animal to that of the human, and then to that of the divine.

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## SCHOOLING THE MIND

BOTH ancient and modern psychology recognize mind as the most important constituent in the make-up of the human being. But the identity of view about the mind between the two schools stops there. What the mind is, its origin, its working, its training, its goal, are all differently explained by the exponents of the ancient Eastern and the modern Western schools. Most of the Occidental psychologists have not seriously examined the old Eastern views; the Indian scholars who are familiar with the psycho-philosophical propositions of Patanjali and others are either not inclined to recommend them for application — perhaps because their own conviction is not strong enough — or else they are not in a position to insist upon a proper try-out, let us say, in schools and colleges.

It is not our purpose here to argue the case for ancient psychology. We can show how very logical, thorough and satisfying are its propositions. Further, taking the aid of ancient philosophy, we can show how much more reasonable are its propositions than those of modern schools on such questions as the genesis of the mind and the goal it is expected to reach. In this article, however, we desire to confine ourselves to a less debatable subject — the control of the human mind.

Every human being possesses the thinking organism. Its control and culture are fundamentally dependent upon the recognition of the Thinker, which is other than and superior to his organ of thinking. The human Soul is the Thinker and his mind is an organ or instrument which he uses to understand the universe around him. The Thinker is Manushya, the Man; the organ of thought is Mind, Manas. This very fundamental is a matter of dispute and discussion, and even when the Soul is recognized as distinct from the mind it is often regarded as the product of the mind, wholly dependent upon the body, its senses and its brain. It is essential, however, to put forward this fundamental proposition for the ordinary man or woman who is interested in the practical task of schooling his own mind. For, unless the controller of the wandering mind is recognized, its control is not possible. What good is a school to any boy or girl where there is no teacher to instruct him or her in reading, writing and arithmetic?

The Soul has been called the great Guru; the Soul is the controller of the wandering mind, the instructor of the listening mind, the admonisher of the wrong-going mind, the guide and friend of the perceiving mind. Take the Soul out of the picture and mind-schooling becomes an impossibility. It cannot be taken out of the picture; some substitute

will have to be found, or else the admission must be made that the mind must follow its own nature and go its own way — wicked or weak, selfish or strong, ruthlessly destroyed or destroying.

It is essential that the dual principles of Soul and mind be recognized at the very outset. The schooling of the mind, first, last and all the time, is done by the Soul, the real man, the Manushya. Books, teachers, and all other outer means are aids which the Soul uses. The teacher at school assists the boy or girl — the real learner. The finest and most capable of teachers cannot enlighten the mind of an idiot or bring forth beauty of character in a congenital fiend. Half the battle is won by any parent at home or any teacher at school when he perceives, not vaguely but definitely, this highly important and fundamental fact — that behind the learning mind of the pupil is the learner himself, the Soul. From a clear perception of this fact other valuable ideas will naturally and logically arise, *e.g.*, that of reincarnation as an actual law of human evolution.

In self-education and self-improvement this fact plays an equally important part. Let a person see that he is the Soul and that the mind is but his instrument, and once again half his battle is won. For such recognition will lead that person, if he is logical and mentally honest, to seek out the principles of the spiritual psycho-philosophy of the ancient sages.

The second fact about the mind is this: it is a mirror in which the Soul can cast a perfect reflection if other things do not utilize it to cast their reflections upon it. The body with its brain and senses not only contacts the outer universe, but also, because of the desires and feelings which animate it, impresses the mind with a million images. The eyes see and the ears hear, and the things seen and heard affect the desires of the blood — they may be good or bad, beautiful or ugly. Old desires are reawakened by these sights and sounds, and new desires are aroused. These desire-pictures impress themselves on the mirror of the mind and delude the very consciousness of man, rendering it oblivious of the existence of the Soul. In our civilization, this forgetting of the existence of the Soul is a common phenomenon. Neither at home for the infant, nor at school for the boy or the girl, is any serious attempt being made to point to the Soul, above and beyond, or to be more accurate, within the mind. The adult finds it somewhat difficult to trace out the Soul within the mind because that mind is full of impresses which show forth as his beliefs, his views, his opinions, etc.

The action of the senses and the desires on the mind is unduly en-

couraged by modern culture. The result is that the human mind has become the organ and the instrument of the senses and the desires, and has ceased to be the organ and the instrument of the Soul. Desires and senses have usurped the place of the Soul and they now exploit the mind. The exploitation of labour by capital, of the patriot by the politician, of the devotee by the priest, is nothing compared to this archetypal exploitation of the mind by the desires and the senses. Most human beings are thus exploited; only a few, those who perceive the Soul as a reality and recognize the mind as its instrument, resist that great exploitation. They alone undertake the task of really schooling the mind. They see the truth of the remark of Sri Krishna in the *Bhagavad-Gita* that there is a state of man in which Kama, passion, becomes the Atman, the Soul, and that it is a highly objectionable state.

Mind is placed between the Soul and the desires which animate the senses and which in their turn are activated by the senses' contacting the universe of sights, sounds, smells, tastes and touch. The vibrating universe is the same for all human beings, but in each person it produces, through the fivefold response of the sensorium, different effects.

Science trains the sense to contact the outer universe. Philosophy helps the mind to understand the processes taking place in the universe. But the control, purification and culture of emotions and feelings are neglected. It is generally believed that to be a great physicist or chemist or astronomer one need not be a moral man. Similarly, it is held that to speculate upon the Absolute, the nature of Reality, of Space, of Time and of Motion, one need not be a moral person. Ethics and morality are not demanded as necessary concomitants of scientific or philosophic training. The result is that modern scientists and philosophers have not been able to see the great psychological facts presented above. Their knowledge, great as it is, has not truly benefited humanity. The general complaint is that modern science and philosophy have not removed the carnal and cruel tendencies of human nature.

Only when the schooling of the mind is undertaken according to Eastern Wisdom and the Soul is utilized to check the mind, and the mind in its turn trained to think along lines of purity and altruism will our knowledge prove beneficial to us. At present the power which education brings to the mind is utilized by men and women to fulfil their personal greeds, their selfish ambitions and their secret and lusty passions. Verily, what *The Voice of the Silence* says is true: "The Mind is the great Slayer of the Real."

The first step in right schooling of the mind consists in the following instruction, also to be found in the same little book:

Withhold thy mind from all external objects, all external sights.  
Withhold internal images, lest on thy Soul-light a dark shadow they should cast.

We see external objects with a mind coloured by desires and passions. Thus we allow ourselves to be exploited by our lower nature: the longings of the senses, the intense desire for possessions, the fiery ambitions, all lead us to put false values on things. These longings and desires for things impress themselves on the mind and these internal images cause further excitation. These internal images are memory-pictures which become active periodically and produce results. A memory-picture arousing the desires makes us seek the aid of our mental intelligence and thus prostitution of the mind occurs. When our desires are fulfilled the vibration of greed in us is enhanced; when they are not fulfilled then the vibration of anger is enhanced.

In training the mind, therefore, the Soul as controller has to be sought and the feelings, desires and emotions have to be so weakened that they do not fasten upon the mind. The blending of the mind and the Soul, effected even in a small measure, will enable the man so to handle his desires that they themselves will become added channels for the activity of the Soul. The mystic, the occultist, the yogi, is not devoid of love; his love has become divine, that is, impersonal. That all-seeing love has to be unfolded in us and the mind-Soul alone can succeed in bringing it to birth. Love sees correctly, understands accurately, and therefore acts justly. It is said that to understand is to forgive; but this love which understands is not blind; it is illumined by the knowledge of the mind, which knowledge is the light of the Soul.

Is there any subject of greater value to man than this? All wish to control their minds and to gain concentration, and many go wrong, chasing shadows of false teachings. All aspire to unfold charity and love and compassion, but caught in the maze of personal affections and attachments they miss the way out into the Light of that Divine Love which is both Wisdom and Peace. The Great Buddha's short statement is profound:

*As a man thinketh so he becomes.*

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## THE ENSOULED VIOLIN

[This story was first published by H. P. Blavatsky in *The Theosophist* for January 1880. A longer version of the same story appeared later in *Lucifer* for March and April 1892. We reprint here the shorter version.—EDS.]

THE ALMOST supernatural or magic art of Nicolo Paganini — the greatest violin player that the world has ever produced — was often speculated upon, never understood. The sensation he produced upon his audience was marvellous, overpowering. The great Rossini wept like a sentimental German maiden, upon hearing him play for the first time. The Princess Eliza of Lucca, sister of the great Napoleon, though he was in her service as the director of her private orchestra, was for a long time unable to hear him play without fainting. In women he produced nervous fits and hysterics at his will; stout-hearted men he drove to frenzy. He changed cowards into heroes, and made the bravest soldiers become as nervous girls. Thousands of dreary tales circulated about this mysterious Genoese, the modern Orpheus of Italy. For, besides his remarkable appearance — termed by his friends eccentric, and by his victims diabolical — he had experienced great difficulties in refuting certain rumours of his having murdered his wife, and after her, his mistress, both of whom loved him passionately. Their unquiet souls, it was whispered, had been made through his magic art to pass into his violin — the famous “Cremona”; superstition not utterly ungrounded in view of his extraordinary facility in drawing out of his instrument the most unearthly sounds, and positively human voices. These effects well-nigh startled his audiences into terror; and, if we add to it the impenetrable mystery connected with a certain period of his youth, we will find the wild tales told of him in a measure excusable; especially among a people whose ancestors knew the Borgias and the Medici of black-art fame.

We will now give a fact — a page from his biography — connected with, and based upon, such a tale. The press got hold of it at the time of its occurrence, and the annals of the literature of Italy preserve the record of it until now, though in many and various other forms.

It was in 1831. The great, the “diabolical” Paganini was creating at the house of the Paris Opera an enthusiasm unsurpassed by any triumph he had previously gleaned. After hearing him, several of the leading musicians of the noblest orchestra in the Western world, broke their instruments.

At that time, there lived at Paris another violinist gifted with an extraordinary talent, but poor and unknown, a German, whose name was Franz Stenio. He was young and a philosopher, imbued with all the mysticism of Hoffmann's *Chant d'Antonia*, and nursed in the atmosphere of the old haunted castles on the Rhine. He had studied the occult arts and dabbled in alchemy, but otherwise was interested but little in the matters of this world. The whole of his aspirations mounted, incense-like, together with the wave of heavenly harmony which he drew forth from his four-stringed instrument, to a higher and a nobler sphere.

His mother, his only love on earth and whom he had never left, died when he was thirty. It was then that he found he had been left poor indeed; poor in purse, still poorer in earthly affections. His old violin teacher, Samuel Klaus, one of those grotesque figures which look as if they had just stepped out of some old mediaeval panel, with the squeaking and piercing voice of a "show Punch," and the fantastic allures of a night goblin, then took him by the hand, and, leading him to his violin, simply said: "Make yourself famous. I am old and childless, I will be your father, and we will live together." And they went to Paris.

Franz had never heard Paganini. He swore he would either eclipse all the violinists of those days, or break his instrument and at the same time put an end to his own life. Old Klaus rejoiced, and jumping on one leg like an old satyr, flattered and incensed him, believing himself all the while to be performing a sacred duty for the holy cause of art.

Franz was making himself ready for his first appearance before the public, when Paganini's arrival in the great capital of fashion was loudly heralded by his fame. The German violinists resolved to postpone his *début*, and at first smiled at the enthusiastic mentions of the Italian's name. But soon this name became a fiery thorn in the heart of Franz, a threatening phantom in the mind of old Samuel. Both shuddered at the very mention of Paganini's successes.

At last the Italian's first concert was announced, and the prices of admission made enormous. The master and the pupil both pawned their watches and got two modest seats. Who can describe the enthusiasm, the triumphs of this famous and, at the same time, fatal night? At the first touch of Paganini's magic bow, both Franz and Samuel felt as if the icy hand of death had touched them. Carried away by an irresistible enthusiasm which turned into a violent, unearthly mental torture, they dared neither look into each other's faces, nor exchange one word during the whole performance.

At midnight, while the chosen delegates of the Musical Society of Paris, unhitching the horses, were dragging in triumph Paganini home in his carriage, the two Germans having returned to their obscure apartment, were sitting mournful and desperate in their usual places at the fire-corner. "Samuel!" exclaimed Franz, pale as death itself, "Samuel — it remains for us now but to die! . . . Do you hear me? . . . We are worthless . . . worthless! We were two mad men to have hoped that anyone in this world would ever rival . . . *him!*" The name of Paganini stuck in his throat as in utter despair he fell into his arm-chair.

The old professor's wrinkles suddenly became purple; and his little greenish eyes gleamed phosphorescently as, bending toward his pupil, he whispered to him in a hoarse and broken voice — "Thou art wrong, my Franz! I have taught thee, and thou hast learned all of the great art that one simple mortal and a good Christian can learn from another and as simple a mortal as himself. Am I to be blamed because these accursed Italians, in order to reign unequalled in the domain of art, have recourse to Satan and the diabolical effects of black magic?"

Franz turned his eyes upon his old master. There was a sinister light burning in those glittering orbs; a light telling plainly that to secure such power he, too, would not scruple to sell himself, body and soul, to the Evil One.

Samuel understood the cruel thought, but yet went on with feigned calmness — "You have heard the unfortunate tale rumoured about the famous Tartini? He died on one Sabbath night, strangled by his familiar demon who had taught him the way, by means of incantations, to animate his violin with a human soul, by shutting up in it the soul of a young virgin. Paganini did more; in order to endow his instrument with the faculty of emitting human sobs, despairing cries, in short the most heart-rending notes of the human voice, Paganini became the murderer of a friend, who was more tenderly attached to him than any other on this earth. He then made out of the intestines of his victim the four cords of his magic violin. This is the secret of his enchanting talent, of that overpowering melody, and that combination of sounds, which you will never be able to master, unless . . ."

The old man could not finish the sentence. He staggered before the fiendish look of his pupil, and covered his face with his hands. "And . . . you really believe . . . that had I the means of obtaining human intestines for strings, I could rival Paganini?" asked Franz, after a moment's pause, and casting down his eyes.

The old German unveiled his face, and with a strange look of determination upon it, softly answered—"Human intestines only are not sufficient for our purpose: these must have belonged to one that has loved us, well, and with an unselfish, holy love. Tartini endowed his violin with the life of a virgin; but that virgin had died of unrequited love for him. The fiendish artist had prepared beforehand a tube in which he managed to catch her last breath as she expired in pronouncing his beloved name, and then transferred this breath into his violin.<sup>1</sup> As to Paganini — I have just told you his tale. It was with the consent of his victim, though, that he murdered him to get possession of his intestines. . . . Oh for the power of the human voice!" Samuel went on, after a brief pause. "What can equal the eloquence, the magic spell, of the human voice! Do you think, my poor boy, I would not have taught you this great, this final secret, were it not that it throws one right into the clutches of *him* . . . who must remain unnamed at night?"

Franz did not answer. With a calm, awful to behold, he left his place, took down his violin from the wall where it was hanging, and with one powerful grasp of the cords tore them out and flung them into the fire.

The old Samuel suppressed a cry of horror. The cords were hissing upon the coals, where, among the blazing logs, they wriggled and curled like so many living snakes.

Weeks and months passed away. This conversation was never resumed between the master and the pupil. But a profound melancholy had taken possession of Franz, and the two hardly exchanged a word together. The violin hung mute, cordless, and full of dust, upon its habitual place. It was like the presence of a soulless corpse between them.

One night, as Franz sat, looking particularly pale and gloomy, old Samuel suddenly jumped from his seat, and after hopping about the room in a magpie fashion approached his pupil, imprinted a fond kiss upon the young man's brow, and then squeaked at the top of his voice, "It is time to put an end to all this!" Whereupon, starting from his usual lethargy, Franz echoed, as in a dream — "Yes, it is time to put an end to this." Upon which the two separated and went to bed.

On the following morning, when Franz awoke, he was astonished

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<sup>1</sup> Giuseppe Tartini, the great Italian composer and violinist of the XVIIIth century, produced such an impression by his inspired performance that he was commonly styled the "master of nations." He eloped with a high-born young lady of great beauty. His most marvellous composition was the *Sonate du diable*, or *Tartini's Dream*, which he confessed to have written "on awakening from a dream, in which he had heard it performed by the devil, in consequence of a bargain struck with him." —ED., *The Theosophist*

at not seeing his old teacher at his usual place to give him his first greeting. "Samuel! My good, my dear . . . Samuel!" exclaimed Franz, as he hurriedly jumped from his bed to go into his master's chamber. He staggered back frightened at the sound of his own voice, so changed and hoarse it seemed to him at this moment. No answer came in response to his call. Naught followed but a dead silence. . . . There exists in the domain of sounds a silence which usually denotes death. In the presence of a corpse, as in the lugubrious stillness of a tomb, silence acquires a mysterious power, which strikes the sensitive soul with a nameless terror.

Samuel was lying on his bed, cold, stiff and lifeless. At the sight of him, who had loved him so well, and had been more than a father, Franz experienced a dreadful shock. But the passion of the fanatical artist got the better of the despair of the man, and smothered the feelings of the latter.

A note addressed with his own name was conspicuously placed upon a table near the corpse. With a trembling hand, the violinist tore open the envelope, and read the following:

MY BELOVED FRANZ,

When you read this, I will have made the greatest sacrifice your best and only friend and professor could have accomplished for your fame. He, who loved you most, is now but an inanimate body; of your old teacher there now remains but a clod of cold organic matter. I need not prompt you as to what you have to do with it. Fear not stupid prejudices. It is for your future fame that I have made an offering of my body, and you would become guilty of the blackest ingratitude, were you now to render this sacrifice useless. When you shall have replaced the cords upon your violin and these cords — a portion of my own self — will acquire under your touch my voice, my groans, my song of welcome, and the sobs of my infinite love for you, my boy — then, Oh, Franz, fear nobody! Take your instrument along with you, and follow the steps of him who filled our lives with bitterness and despair. Appear on the Arena, where, hitherto, he has reigned without a rival, and bravely throw the gauntlet of defiance into his face. Oh, Franz! then only wilt thou hear with what a magic power the full note of love will issue forth from thy violin; as with a last caressing touch of its cords, thou wilt, perhaps, remember that they have once formed a portion of thine old teacher, who now embraces and blesses thee for the last time.

SAMUEL

Two burning tears sparkled in the eyes of Franz, but they dried up instantly under the fiery rush of passionate hope and pride. The eyes of the future magician-artist, riveted to the ghastly face of the corpse, shone like the eyes of a church owl.

Our pen refuses to describe what took place later on that day, in the death room, after the legal autopsy was over. Suffice to say that, after a fortnight had passed, the violin was dusted and four new stout cords had been stretched upon it. Franz dared not look at them. He tried to play, but the bow trembled in his hand like a dagger in the grasp of a novice-brigand. He made a vow not to try again until the portentous night when he should have a chance to rival — nay, surpass Paganini.

But the famous violinist had left Paris and was now giving a series of triumphant concerts at an old Flemish town in Belgium.

One night, as Paganini sat in the barroom of the hotel at which he stopped, surrounded by a crowd of admirers, a visiting-card was handed to him which had a few words written in pencil upon its back, by a young man with wild and staring eyes. Fixing upon the intruder a look which few persons could bear, but receiving back a glance as determined and calm as his own, Paganini slightly bowed and then dryly said: "Sir, it will be as you desire . . . name the night . . . I am at your service. . . ."

On the following morning the whole town was startled at the sight of numerous bills posted at the corner of every street. The strange notice ran thus:

*Tonight at the Grand Theatre of ———, and for the first time will appear before the public Franz Stenio, a German Violinist, arrived purposely to throw the gauntlet at, and challenge, the world-famous Paganini to a duel — upon their violins. He purposes to compete with the great "virtuoso" in the execution of the most difficult of his compositions. The famous Paganini has accepted the challenge. Franz Stenio will have to play in competition with the unrivalled violinist the celebrated "Fantasie caprice" of the latter, known as "THE WITCHES."*

The effect of the notice proved magical. Paganini, who, amid his greatest triumphs, never lost sight of a profitable speculation, doubled the usual price of admission. But still the theatre could not hold the crowds that flocked to it on that memorable night.

At the terrible hour of the forthcoming struggle, Franz was at his

post, calm, resolute, almost smiling. It was arranged that Paganini should begin. When he appeared upon the stage, the thick walls of the theatre shook to their foundation with the applause that greeted him. He began and ended his famous composition *The Witches* amid uninterrupted bravos. The cries of public enthusiasm lasted so long that Franz began to think that his turn would never come. When, at last, Paganini, amid the roaring applause of a frantic public, was allowed to retire behind the scenes, and his eye fell upon Stenio, who was tuning his violin, he felt amazed at the serene calmness and the air of assurance of the unknown German artist.

When Franz approached the footlights, he was received with an icy coldness. But for all that he did not feel in the least disconcerted: he only scornfully smiled, for he was sure of his triumph.

At the first notes of the *Prelude* of *The Witches*, the audience became dumbstruck with astonishment. It was Paganini's touch, and — it was something else besides. Some — and that some the majority — thought that never in his best moments of inspiration had the Italian artist himself, while executing this diabolical composition of his, exhibited such an equally diabolical power. Under the pressure of the long muscular fingers, the cords wriggled like the palpitating intestines of a disembowelled victim; the Satanic eye of the artist, fixed upon the sound-board, called forth hell itself out of the mysterious depths of his instrument. Sounds transformed themselves into shapes, and gathering thickly, at the evocation of the mighty magician, whirled around him, like a host of fantastic, infernal figures, dancing the witches' "goat dance." In the emptiness of the stage background behind him, a nameless phantasmagoria produced by the concussion of unearthly vibrations seemed to draw pictures of shameless orgies, and the voluptuous hymens, of the witches' Sabbath. A collective hallucination got hold of the public. Panting for breath, ghastly, and trickling with the icy perspiration of an inexpressible terror, they sat spellbound, and unable to break the charm of the music by the slightest motion. They experienced all the illicit enervating delights of the paradise of Mohammed that come into the disordered fancy of an opium-eating Mussulman, and felt at the same time the abject terror, the agony of one who struggles against an attack of *delirium tremens*. Many ladies fainted, and strong men gnashed their teeth in a state of utter helplessness!

Then came the *finale*. The magic bow was just drawing forth its last quivering sounds — imitating the precipitate flight of the witches

saturated with the fumes of their night's saturnalia, when the notes suddenly changed in their melodious ascension into the squeaking, disagreeable tones of a street *punchinello*,<sup>2</sup> screaming at the top of his senile voice: "Art thou satisfied, Franz, my boy? Have I well kept my promise, eh? . . ." And then, the slender graceful figure of the violinist suddenly appeared to the public as entirely enveloped in a semi-transparent form, which clearly defined the outlines of a grotesque and grinning but terribly awful-looking old man, whose bowels were protruding and ended where they were stretched on the violin!

Within this hazy, quivering veil, the violinist was then seen driving furiously his bow upon the *human cords* with the contortions of a demoniac, as represented on a mediaeval Cathedral painting!

An indescribable panic swept over the audience, and, breaking through the spell which had bound them for so long motionless in their seats, every living creature in the theatre made one mad rush to the door. It was like the sudden outburst of a dam; a human torrent, roaring amid a shower of discordant notes, idiotic squeaking, prolonged and whining moans, and cacophonous cries of frenzy, above which, like the detonations of pistol shots, was heard the consecutive bursting of the four cords upon the bewitched violin. . . .

When the theatre was emptied of its last occupant, the terrified manager rushed on the stage in search of the unfortunate performer. They found him dead and stiff, behind the footlights, twisted up in the most unnatural of postures, and his violin shattered into a thousand fragments.

*Cyprus*, October 1st, 1879.

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The first step in true magic is devotion to the interests of others.

—OCCULT APHORISM

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<sup>2</sup> Punch and Judy show—an old and very popular street amusement among Western nations.

## STRAY THOUGHTS

WHY WE EXIST and how we should live are twin questions, the answer to the former providing a clue to the latter. There are two ways in which one may receive a satisfactory reply, both being complementary to each other. One is an intellectual apprehension of fundamental truths regarding the nature of God, of Life and of Man. The other is an intuitive perception of these truths, which comes as a direct illumination from the One Inner Source of Light and Truth and which our intellect and reason then reshape, more or less faithfully, into metaphysical and ethical concepts. The truth that comes in moments of intuition, though in itself incommunicable, leaves its indelible mark on the inner man, and whatever might be suffered or experienced later will be unable to erase that impact which will remain as a source of delight and strength.

This quest for truth is, however, only the first step. The purpose of existence has to be questioned, rethought and reassessed again and again, and each time the essence of this truth has to be built in the very fabric of our lives, by means of application and daily practice. For, when for the first time the sun of truth illumines the darkness in which the searching soul struggles, a joy almost divine immerses it and for a few moments it experiences the bliss of heaven. It is a gift of the higher to the lower; of the god above to the man below. This mystical communion is a real experience of the soul and is to it what breath is to the body. Without such occasional intercourse, little by little the soul in man loses its radiance and something of its capacity to illumine the field of conscious awareness, leaving its reflected self engrossed in sensual life. Thus, no one can ever afford to lose sight of the god in him, of the Christos within.

Spiritual life has been defined as a series of progressive awakenings, the result of a spontaneous perception of truth in the heart of the devotee and its realization in practice through an ability to communicate with the hearts of fellow beings. Thus, little by little, does the pilgrim tread the path of light, that light which is embodied in the words of wisdom of great Sages and Teachers. As opposed to this, there is the egotistical path where unrestrained desires and selfish feelings are eagerly fulfilled, resulting slowly in the soul's eclipse, unless a stirring of the not yet fully paralysed conscience succeeds in jolting the person out of his deadening sleep. For life which in itself is beneficent gives us now and again intimations under various guises, that we should walk upright the path of manhood, unswervingly fulfilling our apportioned

task. Oftentimes, in the stillness of the sleeping hours, is perceived a glimmer of light, and so strong is the impression made that it illumines the path of the waking self moving in the midst of strife, conflicting urges and the dullness and emptiness of worldly life.

What are they, these truths to which our conscious self must adhere and upon which our will must build its free chosen destiny? Though they are axiomatic truths, there is no finality about them. That is to say, there is no conclusive, exhaustive interpretation or understanding of them. For, as soon as a truth is accepted as final, it becomes concretized, assumes quickly a dogmatic, sectarian garb, and becomes a pure verbal enunciation of what was once a living, spiritual, energizing Idea. The struggle is never over; the pace onwards must be kept steady. But the power to do, to be and to act flows from the light of the Logos, that light which dispels the shadows and enables the soul to don the garment of understanding.

Our own immortal Self must stand as an independent reality face to face with the omnipresent, omnipotent, ever invisible, never-to-be-known one absolute Reality, and yet, being free and independent, not subservient to a personal god, it must know itself as inseparable from the Whole. It must know itself through the cycles of life and death, of periods of light and periods of darkness, as the same immortal, immutable being who, though existing cyclically in an embodied state, yet lives in eternity. And thus, as a spark of light from the One Source of Being, it is bound to millions of others thrown like itself into the great current of life to achieve perfection, its progress being conditioned by its own willingness or refusal to help those who are bound to it in the great struggle, chained to its previous actions, and who cannot advance unless their mutual debts are settled in accordance with karmic law. Thus, the immutability of the One Reality, the immortality of the Soul and the interdependence of all units of consciousness throughout manifestation are the three great truths which must illumine our path.

True genius, writes H.P.B., "can never copy or condescend to imitate, but will ever be original, *sui generis* in its creative impulses and realizations." This is the true pattern for us to follow while endeavouring to live the spiritual life, which is in its essence the realization of one's real Self, achieved through the performance of one's *dharma*. And the latter is not always easily ascertained. It means, first and foremost, to utilize to their utmost the talents bestowed upon us and for which we shall have to account. How can these gifts and powers which we have, be best developed and strengthened so that their exercise becomes

a source of joy and delight to others and helps them to find out for themselves how in their turn they can best contribute to the spiritual welfare of the race as a whole? This is the noble way to live, to grow in spiritual and moral strength, and to learn practically the law of life which is infinite compassion. Unless embodied in practical and loving deeds, these truths would be of little avail.

Thus, our aim is to become true artists in spiritual living — though perhaps only budding geniuses — learning to blend colour and sound and create a beautiful and enduring harmony. These are not idle visions. We have at present only occasional glimpses of the reality of things, but these glimpses act as the prelude to the full symphony in which thoughts and feelings and aspirations will become perfectly synchronized and orchestrated in the grand harmony of sound and vibration which keeps the whole Kosmos in perfect balance and in harmonious motion. It implies also surrendering all on the altar of Universal Life in order to enrich the world of Universal Thought. Thus each act performed as a sacrificial deed for the sake of the One Self becomes enshrined in the inner tabernacle, a jewel of the gods.

We can drink of the divine nectar and partake of the banquet of the gods only if our acts entitle us to do so. It requires a faith centred in that divine power, that Law which moves to righteousness and which none can turn aside or stay. It means listening to the Voice of the accumulated wisdom of the ages, found embodied in the teachings of the Great Ones who imprint upon every cycle of time the fiery words of hope, trust and mercy never to be erased from the hearts of men.

To saturate our minds and souls with their words of wisdom, to glimpse now and again something of the mighty vision which was theirs, this indeed strengthens our will, energizes our hearts, and fits us to live in the eternal while labouring in the world of senses and matter. Why not recreate our lives, taking as models these incarnated expressions of Divine Logoi, of the Word, who regenerate and redeem the world of which we are a part? Our heart should be set on that aim and purpose so that it becomes the thread of our life's meditation. On waking up or when going to sleep, or at any opportune moment during the day, let us dwell on these great ideas, turning our hearts eagerly towards the divine, not to ask any particular good but for good itself. It is this only which can help change our line of thought and fit us to become co-workers with those whose task is to mould the thought of the ages so as to enable each and all to fulfil the true and glorious destiny of mankind.

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## WORDS OF LIGHT

### AS A LAKE AMONG MOUNTAINS—

As a lake among mountains, so is thine heart amidst Eternal Truths.

As the sun upon the mountain, so is My Truth.

Thou comest near, yet canst not attain to it.

None the less thou feelest its all-creative power.

Though thou seest Me not, thou shalt find thyself in Me, and finding thyself, shalt find Me.

My being is the fire, of which thy life is as the smoke.

Each mingleth with each, yet is the fire alone the ONE REAL.

I am in thy heart as the sound of the sea is in the shell — the Mighty in the small, the Boundless in the bounded, the Eternal in that which must pass.

Peace beyond seeking, because it is *given*.

Love beyond deserving, because it is *given*.

Union beyond thought, because I in thee and thou in Me are one.

Meditation is but the heart's dwelling on its treasure, as the eye dwelleth lovingly on light.

Thou art as a boat upon the tide of My being, and yet am I the voyager therein.

It is the spirit in thee that giveth knowledge of the Light.

As that spirit is to thee, so am I to the worlds.

The springs of Truth are in silence.

Look into the river. What can the river teach?

Timelessness and change, timelessness and change, purpose and fulfilment — but fulfilment only in the deep.

Over the river shines the Sun of All Truth, by whose light the shadows in the river are cast.

Dig deep for fertilization.

The more of action, the less of be-ing; yea, even action of the mind.

*Three messages of reassurance.*

1. *When we feel we have achieved but little in the life of devotion:*

Now hast thou a leaf of the mango blossom, a token that the fruit shall appear.

2. *When we are only aware of our frailty and failure:*

In the speck of dust lying at thy feet is the power of Almighty Preservation.

Art thou lowlier than it in the weakness of thy being?

Light falleth on the dust, which receiveth it as it is able.

So shall it be with thee, for this is the will of the Master.

3. *At all times, in every circumstance of life:*

Lo, the day shall not dawn when thou shalt fail to find Me — by cessation of all thinking, all knowing, all willing; by dwelling on the truth that I AM, and that all else is *maya*.

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Now hast thou My seal on thy hand, My Word in thy heart.  
See that thou dishonour them not.

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May my thoughts, now small and narrow, expand in the new existence, that I may understand the precepts thoroughly and never break them or be guilty of trespass.

—INSCRIPTION IN THE TEMPLE OF NAGKON-WAT

## TWO SYSTEMS—OF LUST AND SORROW

[Reprinted from *The Path*, November 1888.—EDS.]

THE GREAT BUDDHA referred to two systems for the government of life which he said were each ignoble, and one both ignoble and evil. One is the System of Lust, which is devotion to the enervating pleasures of sense; it was said by him to be vile, vulgar, unsound, ignominious, and productive of evil. Yet it is that which governs the lives of most people in these days.

The other extreme is the System of Sorrow. It consists of mortification of the flesh and of self-torture in order to acquire knowledge and powers. This was extensively practised by Hindu ascetics in Buddha's time, and is today pursued to some extent. The Indian books are full of stories of the great powers over nature acquired by saints through the practice of austerities. Not ten years ago there died in India a certain Swami — or holy man — who was known as the Swami of Akalkot. He did many wonderful things, and his powers were obtained through the use of the System of Sorrow. In the *Bhagavad-Gita* this practice is spoken of by Krishna, who declares that it is not the best method, although productive of great results.

Both of these systems were known practically to Gautama. As Prince Siddhartha, he was surrounded by his father's order with every luxury to tempt the senses. There were gardens, flowers, jewels, music, animals, servants, and the most beautiful women. There are so many stories told of the magnificent things collected about him that we must infer for his youth a complete realization of the System of Lust, or sensation, even if it was of the finer and more noble quality. This at last pleased him not, and he entered on the practice of the System of Sorrow, which he declared, after he had obtained Nirvana, to be ignoble and unworthy of a true man. This he continued in until he had tried all the varieties. It was then that he decided on the middle path from which comes attainment to truth and Nirvana.

It is a well-known doctrine in the occult lodges of India that the same result can be obtained in two ways, by one extreme or the other. But in order to reach the end in those ways, great power is required — more power than men in general possess. The reason is that, from the action of a law which may be roughly called The Law of Tendency, the extreme practice warps the being in such a manner that success is prevented. So, when one follows the System of Sorrow, he will indeed

acquire great powers, such as those possessed by Viswamitra, Vasishta, and others, but with the greater number of cases it will all end at last in confusion.

The System of Lust has the same end and with no exception. For its tendency being downward, an impulse is set up that sends the man lower and lower with no hope of salvation.

In pursuing the middle course — that of moderation — Buddha did not ignore any department of his nature, for he says, “By five means have I seen these truths — by the mental eye, by understanding, by wisdom, by science, and by intuition.” Herein he agrees with the teaching of the *Bhagavad-Gita*, which tells us not to eat too much nor too little, not to oversleep nor to refuse proper sleep. Krishna says further, “Do necessary acts, ever remembering me. Fix your mind on me. Treat every creature as my tabernacle. This is the best devotion. In this path there is no ruggedness, no defeat.”

The System of Moderation, then, is the best, for it clears the inner eye and strengthens every part of the nature. Theosophists, whether they are Buddhists or not, should remember this. Some are inclined to pursue an extreme course in one direction or another. Some say that the mental powers only are to be developed; others ignore those and claim that the spiritual alone should have attention. The latter err as well as the former. It is true that the spirit is the greater. But it is also true that the mental plane and powers cannot be obliterated unless we obliterate the Universe in the Night of Brahma. If we do not use the mental eye as Buddha directs, some day we will meet on the mental plane a new experience for which we are unprepared, and defeat shall be our portion. The true practice would prevent this. There are numerous instances of such disasters being thus caused. Ascetics of extraordinary powers have been brought into sin and contempt through experiences which were new to them because they lived forever on a plane where others of a different sort had place. It is only when salvation has been obtained that we can hope to be above the influence of all Karma.

Such is the Law . . .

The heart of it is Love, the end of it

Is Peace and Consummation sweet. Obey!

—A BUDDHIST

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# LETTERS TO A LODGE

## VIII (Continued)

[Reprinted from *The Irish Theosophist* for September 1895.

—EDS.]

*When He who was unseen is seen, He disappears.*

Those who come to rely upon appearances (or sounds) of a Master, such as may be experienced by physical or psychic (lower) sense, soon lose touch with His true and real Being, for the cheating powers gladly rush in to deceive that person. Are we not warned against *lingering* in the Hall of Learning? All must pass there, but should not “*linger*” (see *The Voice of the Silence*). The noetic is one mode of atomic action, from within outward. The psychic is another, from circumference to centre. The atom must have both inbreathing and outbreathing. It should inbreathe — from circumference to centre — only from the spiritual world; “the breaths” are drawn from that world; it is the world of the highest energies or force, and not, as some think, the world of religious sentiment. It is not by means of religious emotion that Brahman formed the worlds. It was by Yoga concentration — or intensified vibration.

The atom, drawing in its breath from the spiritual, should breathe out into the world of form. It should take from the spiritual and give to the psychic, which animates or informs the physical. The reverse is what most frequently takes place. We take from the (lower) psychic world instead of giving to it.

The terms “psychic” and “astral” are too loosely used. They have become terms of reproof and of offence. There is the higher and lower psychic, the higher and lower astral. The pure psychical plane is that of the pure ether. A nervous body formed of such pure ether is a necessary vehicle. The pure astral is the plane of the highest starry influences. Beyond these is the spiritual, the innermost. Let us discriminate and avoid offence. We shall thus avoid (to some extent) ignorance, which is only inoffensive to itself. The psychic is no proof, but it is an indication; when purified it is a vehicle of the *Nous*, the noetic. Those who know the noetic action will not harshly judge the psychic plane, however they may warn.

When the Master Himself uses such forms as His temporary vehicles or modes, reaching a man by the only avenue as yet opened by that man,

He trains the disciple to the use of the "spiritual quality," and the disciple is soon beyond the need and reach of form and sound manifestations, in the usual acceptation of "sound" and "form." In other words, the disciple is helped to enter that condition which is the One Master, Alaya's Self. It is described in:

*The spiritual Presences enter into the Unity.*

These Presences are Atma-Buddhi-Manas. Gathered into the Unity, co-ordinate and one, they are the Higher Self. "The Higher Self is a state, a breath, not a body or form," wrote the Master. It is a state of Universal Consciousness. "The Higher Self of one is that of all." It is far above sense registration. Its first indication is "a sense of freedom"; this is not one of the five physical senses; it is a consciousness of freedom. In the Unity, these Presences do not know one another, *i.e.*, as separate one from another, but they are the One Self.

*In the Darkness (and Silence) there is no knowledge . . .*

That is, no knowledge of external manifestation, or of anything external to the Self. Knowledge implies a knower and a thing known, two distinct and separate things or states of Consciousness.

*. . . but Being, which is all, is fulfilled.*

In pure Being the states above named become one; there is only the One Self. Along this path is led the true disciple. He is not misled by the senses or sense appearances in super-sensuous matter. Behmen said, as did Paracelsus, that the spiritual sense was one, it was Sensation, pure and simple. That is to say, Consciousness of the spiritual Breath. In the next stage that Consciousness of the Breath as external to ourselves, or separate, passes away; the Consciousness and the Breath are one, are pure Being. The Breath is the spiritual energy in Spirit-Substance. This is the path of the true disciple; he becomes that path himself.

If we talk of appearances which are satisfying to the physiological standards, we fall into a trap.

There are sentences quoted from letters of Masters which seem to give point to an opposite view. It should be borne in mind that these referred to chelas in training under supervision, and also that they are to be taken, often, in a spiritual sense. "Form an image of the Master in your heart as a focus of will-power." This does not mean that you shall make in your mind a little picture of a Master's physical body and try to drag it into your physical heart by an effort of the imagination. It means that you should dwell in thought upon the great qualities

of the real Master, the perfected Being (not his house, or form, which he uses) and do this until your imagination warms to the sublime conception of absolute justice and wisdom, and the heart (the inner heart) kindles and emits its energies; the divine conception, immaculate, invokes the Soul; it arises in majesty and goes forth to find its own.

To take in a literal sense the directions given to disciples living under conditions quite different from our own is to make a grave mistake. We live where gross magnetisms, lower psychic action and low grade emissions of nervous ether make up picture-forms which will vibrate into objectivity under the play of currents corresponding in grade wherever and however such currents arise. Therefore let us arise and go unto the Master *within*, the Father of Lights, in whom is no variableness neither shadow of turning.

*Man, the lowest immortal.*

That is to say, the lower quaternary. It is only immortal when Lower Manas is transmuted. The three aspects are not immortal. Lower Manas, identical in essence with the Higher Manas, is alone immortal of the lower quaternary. Before it can find the true Master, it must lose all preconceptions of Him as aught of sound and form. Abandon form and sense. Look for the first traces of the Master in the purified thoughts of the lowest immortal. Thus the false conception may be absorbed and the real Presence found.

*He has objectivized his Karma.*

The Karma, or action and reaction of the less evolved atoms in his sphere, cause the living pictures he has impressed upon these atoms to become visible, and the more he depends upon them and their false voices the more he puts aside all opportunity for communion with the Master "after a higher fashion." He grasps at the form and loses the touch of the spirit.

*The ignorant disciple says, "It is I myself."*

When the first promptings of the Master Self are felt in the mind, the disciple does not recognize them to be such. He should know that all which is universal partakes of that higher Consciousness which is the same to all who reach it, though each attains after his own fashion. Trance is not that state. Trance, as the term is generally understood, has nothing in common with that state. All lower, personal tendencies of mind must be uplifted and enlightened before man can himself become the path on which is found that Master who is never (really)

found until all sense preconceptions of Him have been utterly merged and lost. When they are indeed lost, then Buddhi (centre) becomes action and the *one Flame arises*. But also it must be *pure as before the beginnings of Worlds*, that is, forms or bodies; pure as before differentiation into crystallized form. It can only be thus pure in the absolutely pure mind. In occultism, "pure" means wholly free from sense of self, from the concept of the false self as being the real. The beginner is adjured to leave every sin behind before he sets his foot upon the lowest rung of the mystic ladder (of the spinal cord).

*This thou shalt never know; thou art It.*

The disciple can never know that Flame, for in knowledge is duality. In Being there is unity. When we are the Self, consciously, we cease to observe or to know it as a separate object or state, for we are the One Self.

*Now when he is seen to shine with "Great Glory," the Companions rejoice. But when "Divine Dark" enfolds him, that highest they have not seen, save as they have become That.*

*Not knowing, thou shalt deem it ever possible. Salute in every man this divine possibility. But in thyself await it not, but create it.*

*Create the Uncreate by awakening "Great Glory." Upon that follows the Darkness, the Not-to-be-named, the Unknowable.*

*For Knowledge cannot contain Being. Can the drop contain the well-spring?*

*Can man, the spark, know the Flame? Not so, yet all men are That.*

May the Flames, the devourers of the gross, arise! May they purify our lowest immortal ones! May we become wise! May we see as we are seen! May the Aum resound!

—JASPER NIEMAND

*(To be concluded)*

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It is by dwelling on our inherent perfectibility that we get rid of our imperfections. The last thing to doubt is the inherent perfectibility of all men. Without this sense of inherent perfection, there would be nothing worth living for.

—ROBERT CROSBIE

## THE HIDDEN SELF

THE TITLE, "The Hidden Self," implies that there is something which hides Self. We are in eternal pursuit of that which we do not now possess,<sup>1</sup> and the object of our search is the Self—the Self within us, which is also the Self of all. We may say that there are three points of view of the Self. Let us try, each one for himself, to realize that the Self is not any nor all of those views, but is above them all.

There is first the view of the Self as object. Herein lies the origin of idolatry. Among savages and semi-civilized races, and even some civilized peoples, the Self is worshipped under some form of an image of clay, of stone, of bronze, or totem-pole—it makes no difference what. The Self appears to such worshippers as an object.

There is another view of the Self—the Self as subject, that which antedates, sustains, succeeds all living things; and from that point of view the Self is the creator and the world is his creation. Whoever takes that view has erected a mental idol, infinitely harder to get rid of than the external physical idol. Most civilized people have fallen victims to this second view.

There is a third view of the Self, as the Perceiver of both subject and object, of both cause and effect, of both creator and the thing created. "The Soul," say Patanjali, "is the Perceiver; is assuredly vision itself pure and simple; unmodified; and looks directly upon ideas." There are comparatively few who hold to this view.

A materialist sees the universe as matter and force and their countless forms and equally innumerable combinations and manifestations. He sees the Self as object. The religiously inclined in every country see the Self not only in idols, but in forms metaphysical as opposed to forms physical. Can we not see that all those who search for the Self through rituals, ceremonies, creeds, dogmas, are simply materialists of a more refined nature? The Self is not any form of matter nor is it any form of ideas. Those rare few who regard the Self as Perceiver are the mystics, the occultists, the spiritually inclined of all times and of all faiths.

What are we? Are we objects? Asuredly. But are we merely creatures, creations, objects, effects? There are those who say that we are not only that, but also creators, causes. We are both object and subject, and when we speak of ourselves as creatures we do not thereby deny that we are also creators; or when we speak of ourselves as creators

we do not thereby mitigate the fact that we are also creatures of our own creation, receivers of the effects of causes set up by ourselves. But we have to leave the position that the Self is an object or subject, and take the high and noble position of the Self as Perceiver. And yet we have to see that at the same moment that we are the creatures of our fancy, of our faith, of our virtue, of our vice, of our wisdom or our folly, in that very instant we are creators, causes, subjects; and in the very midst of these two, the Perceiver exists.

So man is a threefold being. As a creature he is matter. As a creator he is mind. As Perceiver he is soul and spirit. How can a man who regards only matter and force be brought to consider Self under any other guise? He can no more be brought to that than the dead can be raised once more to the quick. As for those who regard the Self as creator, they are inevitably led to see the creator and creation as separate one from the other, and that is the bane of every religion. Such a belief puts God outside of man, outside of cosmos itself, and makes of man an irresponsible creature.

Those who regard the soul as Perceiver, and Perceiver alone, see the causal aspect of the Self as something else. They speak of Brahma, Vishnu and Shiva as the Christians speak of Father, Son and Holy Ghost, as though the three were separate one from the other. The Father who possesses the seed he sows — his actions; the Son who gathers the harvest — the crop of the Father-Son; the Holy Ghost that bids the man take heart and sow yet again and yet again though the whole harvest be tares, are the three aspects of one and the same reality.

The Self is there, just as much in Judas as in Christ. Christ knew it, but Judas did not, and there lies the difference. So when one who *is* the Self and who *knows* he is the Self comes among us and speaks of the Self, he has to speak to us in terms of object and we erect idols; he has to speak to us in terms of subject and we erect metaphysical idols; he has to speak of the Self as Perceiver, and a mounting egotism burns in the man — “I am the Self, but thou art not.”

The Self is there in all, regardless of race, creed, sex, caste, colour or condition; regardless of wisdom or folly, vice or virtue. This is the Hidden Self. One of the great Masters of the Theosophical Movement, when asked how the Masters regard mankind, answered very briefly: “We regard an honest blacksmith as we regard an honest king, but there are more honest blacksmiths.” Masters’ position towards each one is exactly the same as that of a man who knows there is a diamond in a ton of muck. What does he care for the muck? It is in the way of

his getting at the diamond, but is the diamond less a diamond because it is in a dunghill? Masters look for the Soul, the Self in each one.

From these three views of the Self arise all the dissensions and distinctions of all mankind, and none of these views is the Self. Jesus said, "My Father and I are one," and that is one of the Christian mysteries. To say "My Father" is to take a view of the Self; to say "I, the Son," is to take a view of the Self; to say that "I and my Father are one" is to fuse the two views. The most ancient of teachings have essayed over and over again to impress upon mankind that there is but one Reality, but one Self. It is in matter, it is in mind, it is in feelings, it is in soul. They are but its manifestations in large or in small. Man is all of these, and yet is none of these. This is the great paradox.

Neither body, nor feelings, nor mind are the Self, but they are steps, steps just the same as learning the letters is a step towards reading and writing. But a man may learn the letters, he may learn to read and to write, he may in fact be a profoundly learned man, and yet he may not be a wise man. What does our civilization know of the Hidden Self in the heart? When we regard the Self as the Perceiver, we begin to see the magic of the all-seeing "I" in everything, from the greatest to the grain of dust, and when we realize that the Self is encompassed, conditioned in forms, in actions, in thoughts, in myriad ways, we begin to question — Why is it so encompassed? Why is it not only in the wise, but also in the ignorant?

To gain cognition of the Self is to see the Self as Perceiver under all forms and conditions. This Self is not to be known by much speaking; is not to be heard by much listening; is not to be found by peering about. How then can the Self be found? "By doing service, by strong search, by questions, and by humility; the wise who see the truth will communicate it unto thee, and knowing which thou shalt never again fall into error. By this knowledge thou shalt see all things and creatures whatsoever in thyself and then in me" — the Self. "*Atmanam atmana pashya*" — raise the self by the Self — is the injunction given us. The greatest and most wonderful embodiments of the Eternal Self that periodically come amongst us to tell us of the indwelling God have no other words for all these expressions than OM, TAT, SAT. OM is an expression of the Supreme Self subsisting everywhere and at all times; TAT expresses the Supreme in its detachment; and SAT is the one ever-present Reality in the infinite world, the divine essence which *is*, but cannot be said to *exist*, as it is Absoluteness, *Be-ness* itself.

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## IN THE LIGHT OF THEOSOPHY

In the May issue of *Réalités*, Georges Sabatier discusses how the new science of neurochemistry is giving man the power to alter the emotions and basic structures of the brain. Experiments with brain drugs show that they work in a variety of ways and have many possibilities. Two fields have been explored: the relief of pain, and the control of behaviour and the emotions. It is admitted that the prospect of controlling the brain has its dangers, but this is not deterring scientists from experimenting in this direction. In the author's words:

We are watching only the first halting steps of neurochemistry and psychopharmacology. We now understand mental illness better than we did, and in the Fifties the discovery of tranquillizers for the first time brought a reduction in the number of admissions to mental homes. Pills allow many people to control their emotions, and so to escape nervous breakdowns and lead a normal life.

On the other hand, it is also true that in military establishments around the world feverish research is being carried out on poisonous and incapacitating nerve gases, and this research is already well advanced. Even setting this threat aside, there are many disturbing questions to be answered about the new powers that neurochemistry will give man over himself. Who will decide how to use them? By what criteria of judgment? Will it one day be possible for a government, under the pretext of preserving order, to subdue an entire people by adding tranquillizing drugs to the water supply? Could a dictator increase the aggressive impulse of his soldiers to further plans of conquest? Will man be robbed of an integral part of his will to live under the pretext of calming his anxieties? All of which brings us to one overriding question: Is man, who has so recently emerged from prehistory, fit to determine his own evolution?

Along the same lines is a report which has been given unusual editorial attention in the magazine *Nature*. A group of scientists at the Baylor College of Medicine, Houston, Texas, and at Houston University claims that specific aspects of behaviour, such as fear of the dark, can be permanently induced by chemicals. This, it is said, unlocks a capability that is of much greater significance than the accepted chemical control of other bodily functions or conditions. The scientists describe the isolation, identification and synthesis of a biochemical compound called scotophobin and the experiments that confirm its

behaviour-inducing activity.

Commenting on these experiments, *The Guardian* states that "While no single experiment and no single group's work can be accepted as final proof, the case for the chemical control of behaviour is very persuasive. It seems likely that many laboratories, hitherto highly sceptical, will now take a hard and careful look at these results."

As is usual with such experiments, animals were used as subjects — rats in this case. Leaving aside the ethics of such practices, there is a hazard in transposing the results of experiments on animals into conclusions about human beings. Rats are rats, not men. Even assuming that human responses to the compounds now being tested would be much the same as the responses observed in animals, the prospect they open is quite frightening. The new techniques for controlling behaviour are posing ethical problems. Who has a right to decide what one does or thinks or feels or how he behaves save the man himself? No other individual, nor society collectively, has the right to make such a decision for another.

Eventually, we are driven back to what it means to be a human being — a question that ought to have been asked in the beginning. The verse from the *Dhammapada* that forms the text of the opening article in this issue puts it tersely:

Difficult it is to obtain birth as a human being. Difficult it is to live the life of a man. Difficult it is to get to hear the True Law. Difficult it is to attain to Enlightenment.

---

The report of an International Commission on the Development of Education, set up by Unesco in 1971, was published in September this year under the title *Learning To Be*. The Commission drew on educational experience throughout the world, and the aim of its report is to enable member states of Unesco to formulate national strategies to develop their educational systems.

Under the title "Blueprint for a 'Learning Society'" (*Unesco Features*, September 1972), Antony Brock sums up the observations and recommendations made by the Commission. It is expected that education throughout the world will change out of recognition in the next generation:

To begin with, education will start much earlier as the importance of pre-school education is more widely recognized; then it will never end, for the signs are that the concept of lifelong education, already an ideal, is about to become a practical reality. Examinations, the bane of every student's existence, may wither away, for they will be meaningless to people who are learning at their own pace. Fixed subjects and curricula are likely to go into the melting pot and schools themselves, if not as physical locations then at least as places exclusively for children, are threatened with extinction.

Above all, spirit and aims will change: the emphasis will be on learning, not teaching, and education's products will not be measured in terms of so much knowledge dispensed but of so many complete human beings who have developed.

For the ordinary reader, two things are perhaps particularly striking in the Commission's report: its understanding of the reasons for youth's rebellion against present-day education, and its belief that lifelong education is not just a theory but already a fact which educational systems should take account of "to help people cope in a changing world where the quantity of knowledge increases faster than individuals can keep pace with."

Striking, too, is the Commission's diagnosis of what is wrong with education. Learning is both natural and necessary to man, but the systems he has set up, the schools and the universities, have become institutions instead of approaches to life; there is too much emphasis on textbooks, too much subject-division, too much authoritarianism, and not enough learning.

The present situation, the Commission finds, is paradoxical. The demand for education is at its peak (nearly 650 million persons are currently enrolled in educational institutions throughout the world); yet there has never been so much dissatisfaction with, and rejection of, education by the young. As the increased rate of educated unemployed in many countries goes to show, society has widely rejected the product of institutionalized education.

The Commission does not lay down ground rules for the educational systems of the world, but it does suggest guidelines, and from these a number of watchwords for educational reform emerge. Among these are democracy, flexibility and continuity.

"The universal right to education, in which contemporary civilization takes such premature pride," says the commission, "is

often refused to the most underprivileged."... What is needed, it says, is not equal treatment for everybody, but provision for each *individual* of a suitable education at a suitable pace for his particular needs.

Real solutions to the problems of inequality can only be found in a sweeping re-organization on the lines of permanent, lifelong education, for "once education becomes continual, ideas as to what constitutes success and failure will change. An individual who fails at a given age and level in the course of his educational career will have other opportunities. He will no longer be relegated for life to the ghetto of his own failure.

"Human beings, consciously or not, keep on learning and training themselves throughout their lives, above all through the influence of their environment."

Recognition of this should bring revolutionary consequences. ... Education "first helps the child to live his own life as he deserves to do but its essential mission is to prepare the future adult for various forms of autonomy and self-learning." Schools, in so far as they continue to exist as we have known them, cease, under this system, to be reserved to children and become places of learning for future and present adults. Pupils cease to regard learning as the acquisition of a certain quantity of knowledge within a certain time; teachers cease to be time-keepers and progress-chasers and become channels through which pupils can get at the knowledge they need.

Flexibility, the third characteristic of the education of the future, is obviously necessary if lifelong education is to work. As the divisions between subjects are eroded by advances in knowledge, curricula will have to change to meet specific needs. ... Education rarely equips the individual for adapting to change, to the unknown. ... Consideration of new techniques occupies a substantial portion of the report. ... The focus of all the innovations of the last ten years is significantly the same: on self-education, on learning, not teaching. This being so, the commission believes that the school "will be less and less in a position to claim the educational functions in a society as its special prerogative. All sectors — public administration, industry, communications, transport — must take part in promoting education. In the commission's view, the trend must be towards the "learning society."...

Should only a few of the ideas of this report be put into practice, the next decade should be a stimulating one.

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Discovering the wonder of nature and learning to live in community with it is a pressing need today. Restoring this harmonious relationship with nature is a process which must start in childhood, suggests Rosemary Haughton in her article "The Forgotten Garden of Childhood" (*Réalités*, May 1972):

The future of our earth [the author writes] depends on the "spiritual ecology" of man and nature, which means the proper relationship between human beings and the natural world of which we form an integral part. The way we *feel* and *think* about the land, about our houses, about rivers and trees and stars, and about our own bodies, determines how we treat them. Is the earth a factory floor or a lover? Are houses an escape from the world or part of it? Are rivers for washing and swimming and boating — or for sewage? Are trees the homes of ancient spirits or sources of newsprint? Are wild flowers treasures or weeds? Are the stars gods and goddesses or means of displaying human power? Are our bodies *ours*? And how we feel and think about all these in adult life depends to a great extent on how we have learned to feel and think and deal with them in childhood.

But the children now growing up are the ones who must make a future for mankind, and whether they succeed or not will depend on how they learn, now, to answer those questions.

Unless these children find a new life, the author fears, our civilization "may be poisoned with the by-products of its craving for more and yet more material possessions, more speed, more luxury." The next generation has "a reasonable chance of saving the world from all this, and discovering a saner, simpler way of life that can carry the human race into the post-technological era.

Yet these are the children who stand dazzled and bewildered in the toy shops which demonstrate our sense of values so well, being stocked with plastic war toys, "fashion" dolls with their sets of shoddy dresses, scaled-down versions of adult gambling games and models of every grown-up invention for getting faster to nowhere that matters, or saving time for nothing worth doing. This is the way our society is busy signing its own death-warrant, for the kind of upbringing symbolized by the playthings we offer our children cannot help them to discover the secret of a better future. . . .

In our industrialized culture, old and young, rich and poor suffer from an emotional deprivation which is as important in its effects as the deprivation of human parental love during in-

fancy. We suffer from the lack of a loving contact with the earth that bore us.

It is in childhood that the innate ability to relate properly to the universe must be developed. A child who never has the opportunity to discover his relationship with the natural world can easily remain, all his life, blind and deaf to its gestures and whispers. The urbanized child, fed out of packets, educated only out of books, entertained by television and amused by space-toys, with his gadgeted, padded commuter-future all prepacked . . . is being processed for doomsday. There can be little hope for a world peopled by such spiritual defectives. . . .

Mankind as a whole must try to realize its task as one to be conceived only in intelligent and sensitive relation to the physical forces of the earth, and in order to do this the individual child needs to realize his own humanness, not as an autonomous, godlike bossiness over creation, but in a strong but respectful co-operation with mountains, water, animals, and growing things. Already, expeditions and camps for children reflect this need, for their purpose is often not merely to provide the child with a challenging experience but to do so in the context of his responsibility to his brother earth and his sisters, air and water.

A proper relationship with nature is realistic, not sentimental. The realistic love of natural things, and right co-operation with them, requires that we understand them. There is a creative bond between man and nature, and to foster this bond is a matter of urgent necessity — “a matter of survival”:

The sick earth has no hands, no voice, but man is the eyes and ears, hands and voice of the earth. But he is these things because he is part of it; if he attempts to become autonomous, he deceives himself, and he sees and hears the fantasies of a sick dream, and reproduces it on the earth. The earth is waiting for the healers, it isn't dead yet, and it can be cured. . . . It can be cured by children who have grown up to have a realistic, robust, scientific, humble, passionately creative relationship with their earth.

There is hope, because even governments are now coming to realize that there is one power greater even than public opinion to be taken into account, and that is the universe itself. But the real arbiters of the world's fate are the children. The earth was once given to man as “a garden of delight.” He has abused it until it has come within measurable distance of being a desert. But perhaps, before it is too late, the children can say, like

Colin: "...the Magic in this garden has made me stand up and know I am going to live to be a man."

---

An editorial in a recent issue of the *Journal of the American Medical Association* urges that experiments to implant a test-tube baby into a woman's womb should be curtailed. The editors suggest that representatives of various disciplines should get together to discuss the ethical considerations of the growth and implantation of eggs fertilized outside the body. Some researchers recommend implanting these test-tube babies in humans on a trial-and-error basis, thus making it possible for a woman otherwise unable to conceive to become a mother. Those who disagree have called the implantation unethical experimentation on future possible human beings, and question whether it is the goal of medicine to enable woman to have children by any means which may endanger the child not yet conceived.

Experiments such as these go against nature and are the outcome of materialistic science which looks on man only as a more highly developed animal and treats the creative powers in him on its own animalistic principles. It is good to note that scientists themselves are questioning the desirability of these experiments on ethical grounds.

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