

THE THEOSOPHICAL MOVEMENT

A Magazine Devoted to
The Living of the Higher Life

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Publisher's Announcements

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- (a) To form the nucleus of a Universal Brotherhood of Humanity, without distinction of race, creed, sex, caste, or colour;
- (b) The study of ancient and modern religions, philosophies and sciences and the demonstration of the importance of such study; and
- (c) The investigation of the unexplained laws of Nature and the psychical powers latent in man.

सत्यात् नास्ति परो धर्मः ।

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July-October 1986

SUPPLEMENT

IMPORTANT

The Publishers have to announce with regret that a steep rise in foreign postal rates have compelled them to raise the foreign subscription rates of THE THEOSOPHICAL MOVEMENT with effect from the November 1986 issue, which begins Volume 57. The new rates will be:

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Readers who find THE THEOSOPHICAL MOVEMENT helpful are requested to send in the names and addresses of friends who are likely to be interested in the magazine. Sample copies will be sent without charge.

The very first lesson imparted by Theosophy to the world is about the Primeval Principle, the Number One, which is the basis of all manifestation. Zero is no number; it represents the Absolute. Says

STATEMENT

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“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE GREAT PURIFICATION

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“The Mysteries alone purify men’s thoughts.”

THE Mysteries may well be defined as Inner Wisdom expressed in the language of symbols. Ritual dramas, myths, allegories, etc., are intimations which bring to men and women what they should think about and apply, each to himself. But is not our own personal life itself, our masque-life, allegorical? It cannot be truly comprehended save by the Light of the Mystery within—the Ego.

What was the difficulty of Arjuna when he threw down his Gandiva and would not fight? He forgot his *Sva-Dharma*, the Law of his real Being; which implies that he forgot about his kinship with Krishna, *i.e.*, both with his own Higher Self and with his Master and Guru. Arjuna thought of Bhishma and Drona and Duryodhana; he thought of caste and carnage, etc. But did he think his *Partha-Sarathi*, his Intimate Companion, the mover, the driver if his *rath*, his vehicle? Krishna is called the Charioteer. H.P.B. explains:

The mystic Hindus say that the Eternal Self, or the Ego (the one in three and three in one), is the “Charioteer” or driver; the personalities are the temporary and evanescent passengers; while the horses are the animal passions of man. It is, then, true to say that when we remain deaf to the Voice of our Conscience, we crucify the Christos within us. (*Transactions of the Blavatsky Lodge*, pp. 68-69)

The very first lesson imparted by Krishna to Arjuna is about the Primeval Principle, the Number One, which is the basis of all manifestation. Zero is no number; it represents the Absolute. Says

H.P.B.: "That which is absolute is of course No Number" (*The Secret Doctrine*, I, 87). Number One is the source and root, the basis and foundation of all numbers, of the entire Cosmos. It is called by many names; it is the Ishvara of the Hindus; it is the Logos or the Verbum of European mystical philosophy from the days of Pythagoras. From that One all proceed.

The Supreme is the First Self and the emanator of all Souls. Unless this truth is recognized, theoretically or mentally, as a logical necessity, the Life of the Real cannot begin. Every aspirant has to discover that most noble of all facts—his true Self.

The profound lesson of the One in the Many is imparted by Krishna, the Logos, at the very start in the second chapter of the *Bhagavad-Gita*. The Self and the Selves, the One Spirit and the many Souls, the Sun and its Rays—these intimate the indissoluble link subsisting between the Soul of man and the Supreme Spirit. Ordinarily there is absence of knowledge or prevalence of false knowledge about the Logos and man. The *Gita* (II, 21) teaches that the Spirit of the Universe and the Spirit of Man are united and one, incorruptible and therefore perpetual, unborn and therefore undying, having neither the power to kill Self nor be killed as Self.

Each mind has its own view of, and assigns its own value to, what each calls his real nature, mortal and immortal, pertaining to body or to soul. H.P.B.'s aphorism (*The Key to Theosophy*, p. 162) contains the truth applicable here: "In order to live in the world to come a conscious life, one has to believe first of all in that life during the terrestrial existence." What does a man think he is?

Students often dislike abstruse, metaphysical study, but without it neither they nor anyone else in the world can attain the moral status of one who aspires to be a brother and a friend to all.

The second chapter of the *Gita* has two parts—the metaphysical and the moral, or the philosophical and the ethical. *Sankhya Yoga*, the application of the Science of Numbers, deals with the Changeless One, the Creative Logos, and His myriad emanations, the result of Law—Karma (VIII, 3). The metaphysics of the second chapter point out and teach to the ardent learner the Unity behind the diversity—Deity, One and Indivisible, behind Nature or Matter which represents multiplicity. The second part of the chapter offers the ethical counterpart of the Philosophy of Unity, the One. How can the mortal, constituted as he is, lost in the processes of his many beliefs and cogitations, see the One? Universal Brotherhood means that all men are brethren; how can this truth be made our own? The mind perceives and the lips proclaim as true the

doctrine of Universal Brotherhood. But only by the practice of *Buddhi Yoga*, which Mr. Judge calls "Mental Devotion," can each of us remember, in hour-by-hour living, that he is a brother to all.

The Self in every mortal body can perceive the One Supreme Self by turning to the Seat of that Supreme. And, unless we have a glimpse of the Supreme, we are not able to see the Self reflected in the minds and hearts of other men, and therefore fail in practising the morality founded upon Universal Brotherhood.

Thus we must acquire some Knowledge about the nature of the Supreme Spirit whose Ray enlightens and enlivens our own constitution. As man is dual—Spirit and Matter, Immortal and Mortal, Good and Evil—a double action becomes necessary. While we seek the Light of the One Supreme with the help of our higher nature, we must discipline the lower so that it loses its separative nature and begins to act as a brother to every member of the human kingdom.

Now this second chapter of the *Gita* asserts that the Self can be seen, not by the eyes or by the mind, but only by that which is changeless or unalterable:

One sees It as a wonder, then another speaks of It as a wonder,
and then another hears of It as a wonder; even having heard of
It he knows it not.

Perpetually in the body of everyone It is, and never on the
decrease, O Bharata; therefore grieve not for any creature.
(Verses 29-30)

The invulnerable, the never-dying, the ever-living in the body, in the mind, in the very heart's interior, that One has to be apprehended. Surrounded by the many and the myriad, man succumbs to the temptations and infatuations of forms of matter; surfeited, suffering, puzzled, he wonders at the kaleidoscopic panorama of the starry firmament, the vast forest teeming with life, the deep ocean which shelters innumerable species of fish, and above all the uncircumscribed lives of prolific humanity. "Wonder is the seed of knowledge" and often becomes the turning point on the path of humdrum living, so that man seeks for some purpose and goal in this ever-moving universe. The earnest inquirer must come to see that

The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly.

If the seeker for the meaning and purpose of life persists, his mind undergoes a change, becomes more liberal and tolerant, acquires deeper insight and understanding, reaches out for some

heavenly point towards which to rise. Devotion colours such a mind and the time for learning the practice of *Buddhi Yoga* (Mental Devotion) has arrived. Mr. Judge says that the "right performance of duty means the mental state, for the mere performance of an act has no moral quality in it." Therefore "we must attain to a proper state of mind, or mental devotion." (*The Heart Doctrine*, pp. 52, 53)

To know the One, to become the One, each of us must learn that the Golden Chord which binds the Many to the One is *Dharma*. The Power of Duty, *Dharma-Shakti*, attends the performance of each act of duty. Our acts are always Karmic, but not always *Dharmic*. Impulses, *tanha*, *trishna*, move us to actions, and to justify ourselves we call them duties. Real *Dharma* is lawful action, therefore rooted in right knowledge; this the second half of the second chapter of the *Gita* imparts.

Mr. Judge recommends "clearing up our view of duty as we proceed." Our views about our own duties, the duties of others, especially when their performance affects us, and duties to community and nation and humanity, are enveloped in faults. Not determining what *Dharma* truly conveys, we use the word Duty in a very narrow and restricted sense. We overlook that *Dharma* carries profound philosophical and moral implications. *Dharma* is Law, impersonal but intelligent, therefore at once just and merciful. Its cosmic and human working needs to be understood. *Dharma* is not limited to the performance of our personal duties. "Not my business," "After me the deluge"—such notions produce what are called conflicts of duties. We act according to the properties of our nature and temperament, and these properties are aspects of *Dharma* which need adjustment in the processes of evolution. There are numerous aspects of *Dharma*—"Stern Daughter of the Voice of God," as Wordsworth apostrophizes it.

We have to perceive the three great classes of duties which, whether we like it or not, are incumbent upon each one of us: (1) one's duty as a person to other persons, (2) one's duty to others, to humanity, and (3) one's duty to vast Nature, visible and invisible, subhuman and superhuman.

The right performance of duty requires right motive and right method. The use of the talisman which duty is, depends upon these two—motive and method. In the words of Horace, "Do your duty, and leave the issue to the Gods." This is the soul of *Buddhi Yoga*; motive and method are included in it. The *Gita*, in explaining the teaching, elaborates it. The seed of Mental Devotion is in Verse 47:

the proper method for the performance of a duty is the right understanding of the nature of that particular duty; we mistakenly judge from the point of view of the results or fruits of our action instead of from that of the right method of performance (*i.e.*, skill in action) of that duty, let the results be what they may. Looking to the possible results of an action, we sometimes neglect the performance of duty and indulge in inaction. When we can no longer evade or postpone the performance of the duty, we scheme to secure particular desired results; but how often in working for sweet fruits we get sour and even bitter ones! Shankaracharya has said: "*Phalam* (fruit) implies something that vanishes, something unsubstantial."

Mental Devotion or *Buddhi Yoga* is to be practised by the mortal man who aspires to free himself from pride and passion and pelf, and to feel the Power of Brotherliness, of Love, of Wisdom. Therefore the *Gita* teaches:

When thy heart [Buddhi] shall have worked through the snares of delusion, then thou wilt become indifferent about doctrines taught or yet to be taught.

When thy heart [Buddhi] liberated from the bondage of the *Shruti* [the Vedas] becomes fixed and immovable in contemplation [*samadhi*], then thou shalt attain to Devotion to and Union with the Supreme. (Verses 52 and 53)

This "heart" is not Buddhi, the Spiritual Soul, the vehicle of Atma; the Buddhi referred to in the above verses is an aspect of the Internal Organ, the *Antahkarana*, which acts as the Voice of Conscience. This heart is the bridge between the lower and the higher man—partaking of the characteristics of both. The *Gita* verses imply the extrication of Manas, the thinking organism, from Kama, the principle of desires and passion. When the truth of these verses is applied, dependence on personal and worldly wisdom is given up; creedal beliefs in holy books, in salaried priests and in theological shibboleths are discarded; and the *Antahkarana*-heart looks for guidance to the Heavenly Father, the Higher Self. The Buddhi aspect inherent in *Antahkarana* unites with the Parent Buddhi and then only does the right performance of *Karma* and *Dharma* take place.

Buddhi Yoga or Mental Devotion teaches that without mental equipoise skilful deeds are not possible. The attitude of mind reflects itself in the doing of deeds. And both attitude and behaviour should be ensouled by the conviction that we should not be overanxious about the results of deeds. Long practice of this teaching unfolds inner contentment—adversity disturbs not,

prosperity is accepted without elation, and one is a stranger to anxiety, fear and anger.

Without this discipline of *Buddhi Yoga* or Mental Devotion we cannot walk aright the path of action, of good works, which is the theme of the third chapter of the *Gita*.

“This is a most difficult exercise,” says the beginner. “Not for me! I feel especially that my past has not been strong in purity; my motives and methods have not been unselfish; most of the time I have been selfish. No, this is not for me.”

This attitude is lacking in the *Virya* virtue; courage to face and conquer evil is necessary and will be necessary whenever a beginning is to be made. What if our motives have been dark, our methods even black? *Buddhi* is golden and will sustain our aspiration if we courageously move forward. The great Hafiz has this verse which may inspire self-confidence in us:

This temple of awe where no sin
But only the Zephyr comes nigh,
Who am I to adventure within?
Even so, very foul is my skirt.
What then? Will it hurt
The most Pure, the most High?

So let us take the first step—perform deeds which are duties and not look for the reward or be concerned about the result.

THE INITIATE

The mountains yield him their strength,
The rivers their swiftness,
The flowering shrubs their fragrance,
The sun his sacred flame;
Nature from her eternal womb
Yields him, the Initiate,
The powers of her creation
And the power to create;
He walks the earth charged
With the fire of Spirit's effulgence.

MIND-CONTROL

A common question that everyone asks today was asked some five thousand years ago on the battlefield of Kurukshetra by Arjuna, the devoted disciple of Krishna. That question was the result of the injunction, the advice, the earnest appeal of the teacher to the pupil to control his mind, to see for himself the real value of things, without getting clouded by his feelings and attachments or by what he sees or what he hears with his own senses. After Krishna had finished a somewhat lengthy discourse came the question, one which all of us ask today, "Krishna, this mind verily is difficult to control. By what method shall I attain a self-controlled mind?" And Krishna in response named two preliminary steps towards attaining that perfect equilibrium which brings the vision which is true, unerring and immortal: *Vairagya*, dispassion, and *Abhyasa*, practice. Krishna goes on to say: "Arjuna, by gaining these two virtues of dispassion and constant practice, by that alone will the control of thy wandering mind be attained; nought else is there for thee to do but to cut the bonds of attraction and repulsion, of the pleasure-producing and pain-giving desire nature; constantly memorizing the great and the good, the true and the beautiful, thou wilt come to realize what the Law is and what its applications are in reference to those very problems which confront thee today on the battlefield between the two armies."

All of us are in the position of Arjuna. All of us find that our minds are wandering. It will take but a very short step to that realization if we inquire what our mind is doing at any particular moment. We shall immediately find that it has not reached one-pointedness. People are led to ask for special practices, for rules, for regulations, for modes and methods whereby this concentration can be gained, this one-pointedness obtained, this power to perceive clearly got hold of. They do not seem to realize that it is essential, before the practice is undertaken, before the rules are applied, to get at a clear view and to understand what mind is, what are the principles which affect it, what are the objects which the mind in its turn affects, and so on. Unless we understand a little of the psychology of the human organism—body, brain, sense-organs, the desire nature, the feelings, the attractions and repulsions produced by love and hate, and ultimately the thought-producing machine which we call the mind, and beyond all this the immortal man, the thinker himself, he who makes use of the machine, he who gets the experience and stores it away in

the shape of faculties—unless all these factors are examined and put together in some definite order, it is impossible to undertake any kind of a practice and produce any kind of a definite result.

Therefore it is essential for us to lay the foundation. What is it that we mean when we speak of mind-control? Do we speak of the mind as the controlling agency, or something to be controlled? If it is the controlling agency itself, if mind is the controller, what is it that has to be controlled? If, on the other hand, it is the mind that needs to be controlled, who is the controller? Many often seem to miss this important point when they discuss the question of mind-control. They look upon the mind as both controller and that which needs controlling, and thus they get into an illogical position. We must understand in the light of our own human experience what this mind is, and to assign to it a definite place in our constitution.

In our human constitution, the body with its five senses and sense-organs is a lifeless thing unless that which is its basis is taken into account. We are so carried away in this civilization by the appearance of things that we judge of the imposing nature of a house, an edifice, a superstructure, from what is visible to us, and fail to take note that that superstructure owes everything to the foundation underground. And so this body which sees and hears and tastes, which acts and performs all its functions, receiving impressions from without and making response from within, has a foundation, and that we speak of as the design body, the model on which the physical is built. Then there is the vitality or energy which keeps this body going for so many years, and which makes the distinction between the living and the corpse. Man also has the desire nature, that principle which produces the phenomenon of attraction and repulsion, of love and hate, of likes and dislikes. And beyond that is the mind principle, dual in nature, the thinker and his instrument of thought.

What we speak of as mind is very much mixed in our nature with that principle which we call desire. All our thinking is energized by, or energizes in turn, our desire nature, and the mind principle and the desire nature in us are so closely allied that in ancient psychology, as in modern Theosophy, they are put together, connected with a hyphen—desire-mind, or, to use the Sanskrit equivalent, Kama-Manas, that which is desire and mind combined. That principle is so predominant at the present moment in the human constitution that in most people it practically assumes the place of what is called the soul.

When we begin to analyse the varied ideas that prevail as to

what the soul is, we find that they converge in desire nature and mind, in Kama-Manas. Therefore people speak of their soul as something different from themselves. They say, "I and my soul," and it is so natural to them that they do not stop to think what this soul is and what this "I" is. But it is a fact that most people are centred as intelligent, conscious beings in that principle which is a mixture of desire and mind, so that what we call the "I" is desire- and thought-formed. We recognize that beyond and above that Kama-Manas there is something superfine, something spiritual, something from which inspiration comes, something towards which all our aspirations are directed, and that we call the Soul, the Higher Self, the Super-Consciousness, or by other names.

It is this Super-Consciousness, this Soul, this Ego, the real "I," that is the controller. And that which it wants to control is the desire and thought nature combined, which has grown so strong that it has become the very self in us. We speak of it as "I." We are so identified with our desire nature and our thoughts, our Kama-Manas, that for all intents and purposes we *are* it. The self-reproductive tendency of this Kama-Manas is so strong that the Soul, the Ego, finds himself well-nigh helpless.

Kama-Manas is like the scaffolding of a building; it has been erected from the far past for the purpose of the Ego who is presently going to make use of the building. We have arrived at the point of evolution when we are trying to live in the house which has been built in the past, and we find that the scaffolding is in the way. We have put it up ourselves, and we must take it down, and therefore it is necessary for us to see what are the obstructions that proceed from this superstructure that we have built. Kama-Manas affects and is affected by all the lower principles; the Thinker, the Soul, the Ego who is going to reside in the house is affected, when he begins to work through his instrument of mind, by the four lower principles—the physical body, the design body, the vitality of the body, and the desire nature.

Just as in the study of embryology we find that the embryo passes through all the stages of the mineral, vegetable and animal kingdoms before it shows forth its human bodily characteristics, so also in our psychological development we pass through all the stages of the mind, which we have previously gone through, in quick succession. As we approach the condition of mind which is now developing, the process slackens. We have passed through certain psychological experiences in the past, have lived as Soul before, and have had this mind nature before. This instrument of thought was affected by and affected the physical body, the design

body, the vitality and desire nature before. It has gained certain experiences in the past; it is continuing to work in the present. What makes the difference in mind—the profundity of one mind as against the shallowness of another? Why is the mind of one person thoroughly concentrated, while the mind of another flits from one thing to another? Study of that brings to us the proof of mental evolution, just as study of embryology reveals the stages of evolution of the body.

There are five stages of the mind so far developed. The teaching of Theosophy in this respect is not a new-fangled notion; it is ancient psychology, outlined, for instance, in the Yoga Sutras of Patanjali. There is, first, what is ordinarily referred to as the wandering mind, the mind that is running wild. It is sometimes spoken of as the butterfly mind, as it has the instinctual characteristic of the butterfly. There is no reasoning power, no co-ordination in this kind of mind which goes from object to object, subject to subject. This instinctual activity of the mind affects and is affected by the physical body. Our five senses get certain impressions. We see or hear a thing, and without any further thought, without reasoning, we make a quick response. Little children between the ages of one and seven do that, for they have no reasoning power. This is the type of mind some people have. The body grows up, but in some the mind does not grow up. That is the first type of mind, the mind which is supremely affected by the impressions that come from outside, but which has not been trained yet to make a reasoned response. This type of mind is called *Kshipta* in Sanskrit. The mind outgrows this stage by the quality of dispassion. Five modes or methods are given for controlling each of the five stages of the mind. If the mind is wildly running after things and the person does not stop to inquire whither he is going, the quality to obtain for overcoming the difficulties posed by such a mind is *Vairagya*, dispassion.

Next we come to that stage of mind spoken of as *Mudha*, the confused mind. At the first stage, that of the running-wild mind, the confusion has not yet arisen. At this second stage, in proportion to the dispassion acquired by the mind, it starts asking questions, confusion and conflict arise, and ignorance and knowledge alternately show themselves. At the first stage, there is an intense urge engendered by the mind to do something; at the second stage, that movement receives a check and there is struggle, and the question arises: which course is the better for me? That is the confused mind, the mind of one who is beset with questions. Most of us are in this condition. There is in us both knowledge and

ignorance and we do not know which course to follow. Our desire draws us in one direction and dawning intelligence in another, and we do not know which is the best. To come out of that state, the proper virtue is *Abhyasa*, practice—practice of the knowledge acquired, knowledge which answers our problem. Between the ages of seven and fourteen the child needs seed ideas on which it will dwell over and over again, laws of life which it will understand and apply. Every time the conflict of duties arises in its mind, it will have these seed ideas to fall back upon. Those of us who find our mind at this stage of evolution will have to find out that particular knowledge which will help us to solve the problems confronting us.

The third stage is that in which the front ranks of our civilization find themselves today, that mind which is spoken of as the infatuated mind, the mind infatuated by a fixed idea which may be good or bad, which may make a person a martyr or a fanatic or a lunatic. It is such fixed ideas that rule the world at the present juncture. The fixed idea takes possession of us, we do not take possession of the idea; and it therefore produces the lunatic, the fanatic, the martyr. Such a person is so obsessed by that idea that no amount of argument will convince him that he is mistaken. In all human beings this stage is reached between the ages of fourteen and twenty-one. It is important that the young man or young woman gets infatuated with noble and spiritual ideas, for then the future years of life will be noble and spiritual. Study of this infatuated mind functioning in everyone will solve many a social problem, among them the crucial problem of falling in love, marriage and divorce. It is the ruling passion of the infatuated mind that determines the right or wrong kind of bond, whether it is intellectual, or psychic, or just a physical family tie. In the education of the child, it should be watched that the psychological and the physiological principles move side by side. What affects this third type of mind is the principle that we speak of as *prana*, the vital energy, the very soul of vitalizing forces. This infatuated mind can bring a wonderful legacy to the human soul: when we are obsessed by one fixed idea, we pursue that idea so steadfastly that at last we come to one-pointedness. So, though people of fixed ideas may prove to be inconvenient when encountered in social or intellectual life, one-pointedness through the steadfast pursuit of an idea can be turned into the virtue of one-pointedness—*Ekagrata*.

The fourth type of mind that is one-pointed is unlike the mind possessed of a fixed idea in this, that it can go from object to

object deliberately, with a set purpose and will. The person who has not this higher one-pointedness will get irritable if he is disturbed when he is fixed on one particular idea. But one who is truly one pointed is not bothered by interruptions and can go on with his work again. This one-pointed mind is very different from the concentrated mind of so many business people; they work with concentration till they exhaust themselves. The higher one-pointedness requires no relaxation. It does not dream, or go into a brown study, even when the body is in a condition of relaxation. Such a person will be as one-pointed at his serious pursuits as at his recreation. For him drudgery has become divine.

This is followed by the next stage, and the final one. When the mind is detached from all objects, the cessation of outer-running activities takes place. The mind has come to a position where it does not get worked up as it comes in contact with other ideas or other mental objects. It does not make any attachments; it remains in its own state and visualizes all conditions with detachment. One with such a mind can visualize the past and the future as though these conditions were before him. He has gained the faculty of visualization and can picture what is likely to happen under a given set of circumstances.

These five conditions of the mind are related to the five stages of human development. The first, the instinctual mind, is at the level of the child body. The second, the confused mind, germinates between the ages of seven and fourteen. It does not mean that the first stage is over; something is added to it and the two types of mind work together. From fourteen to twenty-one the infatuated mind is at work in addition to the first two. The one-pointed mind follows, between twenty-one and twenty-eight. And ultimately, between twenty-eight and thirty-five, there is the possibility of the unfoldment of the higher mind. Further development through assimilation of the stages which follow is related to the stages which lie behind: thus between thirty-five and forty-two we work with what is gathered and unfolded between twenty-eight and thirty-five; and so also the forty-two to forty-nine period is related to twenty-one to twenty-eight, and so on, till the activities between sixty-three and seventy flower from the seed sown between one and seven—at least it ought to be that, and would be under a proper system of education. Human age is proverbially spoken of as three score years and ten, and though our lives be longer or shorter, seventy years is a representative and symbolic age pertaining to the Cyclic Law.

To look at the virtues needed to extricate ourselves from the

five mental conditions: The first virtue is *Vairagya*, dispassion. The second is *Abhyasa*, practice. The third, *Sraddha*, faith—faith not in somebody or something, but in oneself. This faith has to be so strong that it questions one's own fixed ideas, and that is the way to get out of the rut in which one finds oneself. The next virtue is *Virya*, energy, and at this stage only the real will of the person begins to assert itself and gets transformed into energy to execute the purposes of the mind. So far, there has been only the will to live, but the will to do develops at the fourth stage of one-pointedness. This is what modern humanity needs—not more knowledge, but the will to do, in our inner life as also in national and international life. That is lacking because we have not yet developed the higher mind which is one-pointed and which can see as a detached spectator all the affairs of life, national, racial, humanitarian. And finally, there is *Prajna*, wisdom. The detached mind does not bring knowledge, but wisdom. In the words of the English poet, Cowper:

Knowledge dwells

In heads replete with thoughts of other men,
Wisdom in minds attentive to their own.

Such a mind is not attached anywhere; it is free, and wisdom springs up from within because that mind is dependent on its own intuition, is not energized by others' thoughts, others' feelings. One who has come to this position sees, detachedly, good, bad, indifferent purposes in the things he contacts.

So these are the five qualities. Most people want dispassion, yet they have it not. That is why we remain ignorant, and ignorance is something that is hardest to break down in ourselves—because we think we know. We have made up our minds; we have knowledge on this, that, or the other thing; we are worldly-wise, but that worldly-wisdom produces confusion and ignorance and a conflict of duties. Therefore we need practice—practice of going through certain seed ideas which are the result of dispassion, certain principles and truths which are the measuring rods of all action. These principles and truths are to be found in the immortal philosophy of Theosophy, and the practice of these, the constant dwelling on them, removes the confusion of mind. Krishna says that every time the mind wanders, bring it back and put before it the one idea that it truly needs. The third quality is faith. We have faith in other persons, in all kinds of philosophies, in all kinds of movements—faith outside of us, but self-reliance, self-dependence, the real faith, has not yet awakened. The mind awakens that faith when the fixed idea breaks, and

then we know we have made fools of ourselves pursuing that idea. We have survived the error, we have lived through, we have proved the immortality of life though everything went to bits and pieces—it is then that self-confidence is gained. In the words of Manu: “Self-dependence is bliss, other-dependence is misery.”

In what stage is our mind? According to that we shall find our rules of life. These rules will furnish us with seed ideas, seed ideas that are our mantrams, our words of power, which we have to repeat over and over again. Mere muttering does not produce any result; it is the understanding of the living words that is needed. We thus prepare ourselves for all contingencies as they arise. People ask, “Why did I not act rightly in this supreme moment of test?” It is because they missed practising every day. If we practise our mantram, our magic word of power in the small affairs of life, then we shall know what to do when great occasions arise. In the spiritual life there are no small or great actions. All actions are equally important, and the individual who is able to seize a wonderful great opportunity for action, is able to do so because he has made good use of small opportunities of everyday life. That is why practice is called for, doing right constantly. And then, when faith arises, as it naturally does, the question, “What will happen if I do this and I go wrong?” will not trouble us. What of it? As long as we act in a self-conscious way, it is better to go wrong self-energized than to be right in ignorance and in a condition of other-dependence. But then, perhaps in ninety-nine cases out of a hundred, those who follow others ignorantly and blindly also go wrong!

We have the wonderful system that Patanjali has given in a few verses. It is also the teaching of the *Gita*, and the teaching of modern Theosophy. It applies to all men and women alike, all nations and all races alike. It is not reserved for the few; it is for all. These are the rules, the laws of the game. Those who observe them have victory in that proportion. Why take all this trouble? Because we are continually beset with worries and pains and sufferings of life, and we want to know if there is a meaning, if there is a way out. This is the way out, leading to the Inner Life, the Life of the Heart.

UNDERSTANDING DEATH

WHY are people so afraid of dying? Even among those who do not fear death, there are those who want to prolong the life of the body as much as possible. Why? A wrong philosophy and a faulty understanding of the human constitution are responsible for the fear of death, as also for the prolongation, by fair means or foul, of bodily existence. Over a century ago, an Oriental Rishi said:

As we find the world now, whether Christian, Mussulman, or Pagan, justice is disregarded, and honour and mercy are both flung to the winds. . . . How are we to deal. . . with that curse known as the "struggle for life," which is the real and most prolific parent of most woes and sorrows and all crimes? Why has that struggle become almost the universal scheme of the universe? We answer, because no religion, with the exception of Buddhism, has taught a practical contempt for this earthly life; while each of them, always with that one solitary exception, has through its hells and damnations inculcated the greatest dread of death. . . . Teach the people to see that life on this earth, even the happiest, is but a burden and an illusion; that it is our own Karma, the cause producing the effect, that is our own judge—our saviour in future lives—and the great struggle for life will soon lose its intensity. (*U.L.T. Pamphlet No. 33*)

The false doctrine of Christian theology is greatly responsible for the dread of death. No educated Christian believes that all Christians go to heaven and all heathens to hell, any more than he believes in the debasing doctrine that man is born in iniquity and sin. From that crass and foolish blind belief many have gone to the other extreme, also of blind belief, that man is his corpus and that its death leaves behind nothing but a disintegrating carcass. If man comes into existence at the birth of his body and dies at its death, then naturally all means to keep it alive become fair and can be justified. But the ancient Aryan teaching is that man the Soul is the Thinker, who never was not and will never cease to be. As Thinker he "assumes life in this world of conditioned existence, drawing together the five senses and the mind in order that he may obtain a body and may leave it again," to quote the teaching of the ancient *Bhagavad-Gita*. Successive lives on earth become a necessity for that Thinker: in one single incarnation, even of threescore years and ten, there is no possibility of learning everything about the universe of matter; where is the time even for sowing the seeds necessary for all experiences, let

alone for harvesting the full and complete crop of perfection in one life only?

Moreover, Man, the Thinker, has the function of raising the lower kingdoms of Nature, through which he himself learns so much. Under the Law of Interdependence he gives to them in compensation for what he receives from them; involving himself in the kingdom of material forms, he gains the faculty of precision and also aids in the evolution of those forms. The way in which he handles and treats them will produce his hindrances and opportunities in a succeeding life; his limitations in this incarnation are self-made, as are his possibilities for fresh and further achievements. Karma is the Law of Justice which does not reward or punish, but always offers opportunities through its adjustments, though these opportunities may take the form of rewards which please or punishments which agonize. Thus Karmic justice is the greatest mercy.

Men and women, if they perceived that they were not the bodies but the Thinkers dwelling in them, would not only lose the fear of death; more, they would not consent to befoul their bodies merely to keep these alive for a few years longer. The constituents of the body, the life-atoms, which we use today have formed the bodies of our past lives, and we, as Thinkers, will find them again in future incarnations. This is the real basis of the much misunderstood Hindu doctrine of men reborn as animals. Evolution is proceeding in two circles: Soul, the Thinker, is the real man, and having attained that stage by self-effort in the past, he remains man and does not become an animal. In body, on earth, he gathers knowledge through joy as through sorrow, and in disembodied existence—which is entirely subjective and meditative—he assimilates the experiences gathered during life, thus building in his own consciousness added strength and power, moral as well as mental. Then he returns, attracted by those life-atoms referred to above.

The second circle is traced by those life-atoms, also called *tanhaic* elementals, which are left behind by the Thinker ere he falls into the subjective state of dream-meditation. These elemental lives—gross and sensuous and therefore unfit to form the basis for the Thinker's ideation—are automatically attracted to forms in the lower kingdoms, especially the animal, and this migration has been spoken of as incarnation into animal forms. They gain their own experience while the Thinker is meditating; these await him on the threshold of rebirth, and become constituents of his new personality, including the body of flesh and blood.

However difficult, and even bizarre, this may appear, patient and careful examination will convince any judicious person of its reasonableness. We debase the body because we do not look upon it as a holy of holies in which Man, the Thinker, is dwelling and meditating. A proper understanding of Reincarnation and Karma will not only deprive death of its terror, but will also give man the courage to face the sorrows of earthly life, "to welcome each rebuff," to "learn, nor account the pang." Progress will be endowed with a new meaning, life with a divine purpose, civilization will no more be a matter of securing material comfort and economic sufficiency, but of attaining moral order and spiritual dignity. Profoundly inspiring are the words of Master Krishna who taught his disciple Arjuna on the battlefield of Kurukshetra, in the midst of the flying arrows:

Never the spirit was born, the spirit shall cease to be never;
 Never was time it was not; End and Beginning are dreams!
 Birthless and deathless and changeless remaineth the spirit for
 ever;
 Death hath not touched it at all, dead though the house of it
 seems!

And to show that spirit embodies itself not aimlessly but with a purpose, which, as shown above, is dual and is carried out by repeated births in the world of matter; that Death, analogous to sleep, is but a state in which rest and recuperation take place, Krishna taught Arjuna—remember, on the battlefield—the inspiring truth:

Nay, but as when one layeth
 His worn-out robes away,
 And, taking new ones, sayeth,
 "These will I wear today!"
 So putteth by the spirit
 Lightly its garb of flesh,
 And passeth to inherit
 A residence afresh.

JEWISH MYSTICISM

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ALTHOUGH Judaism, with its insistence on the transcendence of God, its adherence to legalism and formal ritual, and its tendency to a narrow exclusiveness, might seem at first sight to offer little encouragement for the growth and development of mysticism, yet from a very early period we find mystical ideas at work within the Jewish faith.

Such ideas are to be found in the Pentateuch, and in the writings of the Psalmists and the Prophets, especially in those of Ezekiel and the Apocalyptic writers. It was upon this earlier teaching that the Rabbinic or Talmudic Midrashic school of Jewish mysticism, which had its rise in Palestine, and later developed into the mediaeval Qabbala, based its doctrines. But these doctrines, in their most developed form, as we find them in the *Sefer Yetsira* and the *Zohar* have embodied, in addition, elements which are to be found also in Zoroastrianism, in Neo-Platonism and in Gnosticism.

The *Sefer Yetsira* (Book of Creation) is the oldest philosophical work in the Hebrew language, though its date and origin are still obscure. It has been ascribed to as early a date as the second century A.D., but this could only apply to certain parts of it, while others point to a much later date. It represents a mystic philosophy based upon the forms and values of the Hebrew alphabet, and while this teaching is to be found also in the Talmud, there is much in the book which is obviously due to Egyptian, Babylonian and Mandaean sources. According to its teaching, the production of the cosmos is the result of the action of the Divine Wisdom in the combination and manipulation of the twenty-two letters of the Hebrew alphabet, symbolically conceived, and the universe is thus an expression of the Divine Intelligence. Outside of the cosmos, yet dwelling within it, is One Being, the Infinite.

The *Sefer Yetsira* includes a fully developed doctrine of emanation, all existence being regarded as an outflowing of the Infinite, who is therefore immanent in all existing things. He comprehends all things within Himself, and all apparent multiplicity is but an emanation from the One, a manifestation of the Godhead, whence all came, and whither all must return; for all are ultimately one with the One, as the flame is one with the candle which gives it forth.

In connection with its teaching on emanation, the *Sefer Yetsira*

deals with the *Ten Sefirot*, here regarded as spiritual agents or emanations from God, and they are described as being like the fingers of the hand, ten in number, but in the midst of them is the "knot of the Unity."¹ The first of the ten is the Divine Spirit, from which are derived the three primal elements, air, water and fire, and the remaining six are the dimensions of space, *i.e.*, the four points of the compass, and height and depth. As all, from two to ten, are derived from the unit, so also is the multiplicity and variety in the universe but a manifestation of the Unity of God. The *Sefer Yetsira* therefore teaches that all Being is one, and that God is both transcendent and immanent; but while it is mainly concerned with the relation between God and the Universe, the development of Jewish mysticism which we find in the *Zohar* is concerned rather with the nature of God, His relation to the soul, and the means by which man can realize that relationship.

The *Zohar* (Book of Illumination), while it represents only a part of a much larger mystical literature, is much the most important and valuable work we possess, dealing with mediaeval Jewish mysticism. It is written partly in Aramaic, partly in Hebrew, and it purports to be a commentary on the Pentateuch, while actually it is a treatise of mystic theosophy, which aims at establishing a synthesis between the revealed Law and the mysteries hidden within it. It is attributed to Rabbi Simeon ben Yohai, who lived in the second century A.D., and consist of discourses between this Master and his fellow-mystics, but it is obviously of later date. It was made known to the public by a thirteenth-century Quabbalistic writer, Moses de Leon, of Granada in Spain, and some have regarded him as the author; but the book is plainly not the work of a single writer or of one period only, but rather a compilation of material of great scope and variety, derived from both Jewish and non-Jewish sources, and woven into a mystical doctrine, containing a system of theosophy and cosmogony, which has been affected not only by the influences already mentioned, but also shows many points of contact with both Christian and Muslim mysticism (Sufism).

The *Zohar* teaches an esoteric doctrine; each word of the Torah contains an exalted meaning and a sublime mystery, a soul within a soul, which the earnest seeker should strive to penetrate, but revelation is granted only to the elect, and even these do not all receive it in the same degree. Those who taught the Zoharistic doctrines first tested the capacities of their pupils and revealed the mysteries only to a chosen few. In this they followed the

¹ *Sefer Yetsira*, I, 3.

example of Rabbi Simeon, the Master, who entrusted his doctrines only to his disciples, and warned them against betraying the word confided to them, saying that the fate of the world depended on these mysteries. Man, he said, cannot understand the revelation of mysteries with his ordinary understanding; they can be revealed only to the Masters, who are fitted to receive such teaching, because they have been initiated. So the *Zohar* states that God is known to each one according to his receptive capacity—

for each man can attach himself to the Spirit of Wisdom only in so far as the breadth of his own spirit permits. And every man must try to deepen his own knowledge of God, in so far as his own understanding allows him to do so. But the Divine Essence must ever remain a profound mystery.

In its teaching on the nature of God, the *Zohar* upholds the view that everything emanates from the *En Sof*—the Infinite, who is the great Unknowable, the Supreme Incomprehensible, the Ancient of Days, the most Hidden of all Mysteries. God is all and all is God. He creates and continues to exist in all things, both what is hidden and what is revealed, in the seen and the unseen worlds, in what is animate and what is inanimate, that is, the universal Substance is one with God. So that the Zoharistic teaching is predominantly pantheistic; though God is infinite and transcendent, yet the universe and the soul of man reveal His power and His love; this world is a reflection of the Divine world, and there is a continuous and conscious relation between that which is “above” and that which is “below.”

The transcendent and infinite Godhead becomes immanent in the universe by means of successive emanations, representing the Thought and Action of the Infinite; there can be no creation out of non-existence, nor, consequently, can there be any return to nothingness. Of the creation the *Zohar* states:

God created this lower world on the pattern of the world above; here is found the likeness of what is there; for all is a Unity. . . . Before the creation of the world and before any form existed, God was alone, without form, resembling naught. Who could comprehend God as He was, before existence began to be? . . . Then He made Himself known as Jehovah, and manifested Himself according to His attributes. For, if God had not manifested Himself under different attributes, how could He have ruled the world? If he had not shed His light upon His creatures, how could they know Him, and how also should be fulfilled the words of Scrip-

ture, "All the earth is filled with His Glory"?²

The *Zohar* teaches, then, with regard to creation, that it is the result of the thought, carried into action, of the Divine Being: to create means to think and to manifest, by means of the production of endless forms, all that exists being a part of the Divine Wisdom, before it appears in concrete form. So the Master, ben Yohai, tells his disciples:

All things are in Him and He is in all things. He is established, since He upholds everything and at the same time He is not established, for we can find Him nowhere. He is the Light of all Lights, we can find only the light which He irradiates and which appears and disappears. This light is called by many Holy Names. But all the Holy Names stand for but one thing.³

This divine life-giving Spirit is never at any time withdrawn from the world which it animates. As God is the Light of Lights, so also He is Perfect Beauty. "Beauty," said the Master, "is like the sun, giving its light and warmth to all without exception or distinction. Beauty emanates from both Wisdom and Grace. It is the highest expression of life and of moral perfection. And Beauty, in its most sublime expression, is the Supreme King."⁴

The transcendent Infinite (*En Sof*), in becoming immanent, gives rise to four universes, the world of Emanation, the world of Creative Ideas, the world of Creative Formation, and the world of Creative Matter. The first two are filled with the Holy Light of the Godhead and there God is all and all is God, considered as Absolute and Transcendent; in the latter two the light of the Divine Essence has been lessened in order to allow of the existence of the souls of men, of the celestial beings and the inferior worlds. The divine Essence thus diffused is called the *Shekina*, the Mother of all, *i.e.*, God immanent. The manifestation of the Divine Will is to be found in all these, hence Evil is outside of them, it is but an outward appearance, an illusion, non-existent.

The conception of the *Ten Sefirot* appears again in the *Zohar*, as the One manifesting Himself in plurality, and they represent the Attributes of God by which He is known to man. The first of these, in the *Zohar*, is called the *Crown*, representing pure, undifferentiated Being. The next two are Wisdom and Intelligence, considered as male and female principles, whose offspring is Reason (not counted as a *Sefira*), and this triad hold and unite in themselves all that which has been, which is and which

² *Zohar* II, fols. 20a, 42b.

⁴ *Zohar Idra Rabba*.

³ *Zohar Idra Zutta*.

will be, and in their turn are united to the first *Sefira*, the *Crown*. The fourth and fifth *Sefirot* are Mercy and Justice, and from the union of these two results Beauty, the sixth *Sefira*. The seventh and eighth are Victory and Glory, giving rise by their union to the ninth, Foundation, representing stability. The last of the *Sefirot* is Royalty, summing up the qualities of the Supreme King, who is shown by His attributes to be the force immanent in the world in respect of thought, morality and power. So it comes about that God is known to men as the Infinite, the All-Wise, the Compassionate, the All-Just, Supreme Beauty, the Victorious, the All-Glorious, the King and Foundation of All.

With regard to the Soul, the *Zohar* emphasizes its pre-existence, before it was attached to the body, its relation to which is that of God to the world.

When God willed to create the world, He created beforehand all the souls destined for the bodies of all to come. When the time comes for a soul to descend into the world, God calls it and says: "Go forth into such a country and inhabit such a body," and the souls of those who will never arrive at perfection cry, "Lord of the Universe, we are contented here; grant that we may remain and not descend thither." But He replies, "Ye were destined from the day that I created you, to descend into that world, and it was to that end ye were created," and hearing these words, the souls unwillingly descend into this world."⁵

The soul, according to the *Zohar*, includes the rational element—which links it to the Divine—the moral, and the physical, which drags it downward; and this conception suggests a Platonic origin. The reality of man consists in the higher soul, by which he was created in the Divine image, and he is regarded as a microcosm including all mysteries; he is the central point round which all creation revolves, a Divine Presence on earth.⁶

But when the soul has begun its course upon earth, its purity becomes affected by the weakness inherent in matter, and it is dragged down by the lower self. It must therefore strive to obtain an absolute mastery over the body and not to become its slave, and it is through trials and tribulations that man must win the joy of those who are reunited with their Source. The Divine within him enables man to raise himself, and the Divine Law guides him on his upward path. While predestination is not excluded, for nothing happens which has not been preordained,

⁵ *Zohar* II, fol. 96b.

⁶ Cf. the Sufi conception of the Perfect Man, as set forth by Ibn Arabi and al-Jili.

yet man has free-will and is master over his own actions, and each man is provided with an opportunity for good actions by which to escape punishment in a future world. The *Zohar* teaches the doctrine of reincarnation, partly that the soul may have the opportunity of achieving its own purification, and partly to serve the justice of God, since the sinner expiates his sins here and so wins entrance to Heaven. This is made possible by reincarnation, wherein the soul consciously realizes the bitterness of punishment and the grief of being unable to ascend on high and return to its original home in God. The Master, ben Yohai, when at the point of death, bade his disciples note that the soul was immortal and could feel no joy until it re-entered the heavenly sphere and continued there to learn the meaning of the Divine mysteries. But the soul that found no entrance there knew that it was not to enter heaven at once, but only after being purified, and so long as there is any desire for repentance, the soul will be given another opportunity. If the soul placed here in the world fails to take root, it is withdrawn again and again, and transplanted again on earth, until it has taken root. Transmigration is inflicted as a punishment on the soul, varying in accordance with the nature of the sins it has committed, and every sinning soul must return to earth until it is perfected. Says the *Zohar*:

All souls must undergo reincarnation, but men do not know the ways of God, they do not know how the Divine Justice is maintained, nor do they realize that men are judged in heaven each day and each hour, and that the souls of men undergo judgment before coming into this world and after they return thence. Many are the reincarnations through which souls must pass, and many are the vicissitudes to be undergone by the numberless souls and spirits who go astray in this world below, and cannot find entrance into the Palace of the King. Many are the disturbances caused in this world by the transmigrations of souls; but all that escapes the sight of men who do not know that the souls are tossed about like a stone from a sling.⁷

Only the Righteous, those who "have emanated from the *Shekina*," are not subjected to reincarnation.

But when the erring soul, having passed through many bodies, and experienced many existences here on earth, in each one making further progress than the last, is perfected, then it can attain to that union with the Divine for which it yearns unceasingly. This consummation of joy can be attained only through

⁷ *Zohar* II, 99c.

Love, that perfect love which remains steadfast in affliction and prosperity alike, and when such love has taken possession of a man, he flees all earthly joys. Love it is that draws the lower to the higher, for in love lies the secret of Oneness. In the heavenly Palace of Love takes place the marriage of the soul with God and in that mystic marriage is consummated the soul's longing for the Divine, when by the Kiss of God (by which Moses died) the soul dies to itself, and is drawn up into the Presence of God, even as the spark is drawn into the flame. Yet this is not annihilation, but only eternal realization of its oneness with the Infinite.

It is to be noted that the mysticism of the *Zohar* was no narrow individualistic seeking after salvation. Vision was to be followed by action; the love which drew the mystic into union with the Divine, here and now, was to influence his attitude and all his actions in relation to his fellow men. The life of the universe is bound up with the life of each man, and each must live in the consciousness that it depends upon him whether others are left to continue to suffer and consume themselves in desire, or are helped to find peace and joy in attaining their predestined end. The perfected soul "has himself become a creator—a companion artist with God in His creations." From the mystic's attainment, good will flow towards himself, towards his fellow men, enemies as well as friends, towards the universe around him, even towards God Himself. The soul which has entered into union with the Supreme Being can help all creatures to share in the infinite mercy and love of God, and such a one will be loved, and feared, by all creatures.

The *Zohar* has had, and still has, a far-reaching influence. By its teachings, like those of other mystical doctrines, it sought to uplift humanity by showing man the way to the Path of God, and the life of union with Him. Its influence was naturally greatest upon those among whom it had its rise; by means of the *Zohar* the Jews were led to find a new mystical force in their faith and to seek for the spirit behind the letter. Through its teaching, they learned to know the true meaning of love, to understand the hidden message of the Divine Spirit underlying all the problems of life, to bear all their sufferings and persecutions without being embittered by them, and to look upon all the vicissitudes of life in this world as but transitory, from which they might pass to eternal light and joy. The Zoharistic teachings were incorporated into the Hebrew Liturgy, and affected mediaeval religious poetry outside the synagogue, and therefore had an influence upon Judaism in general, while they were the chief inspiration of the

schools of mysticism which developed in Palestine and are represented today by the *Hassidim*. But the influence of the *Zohar* upon poetical, philosophical and mystical works during the last six centuries has not been limited to those of Jewish writers; it proved to be very attractive also to Christian scholars, who have been the means of making its teachings known and appreciated among those to whom "all ways lead but to the One."

—MARGARET SMITH

Cf. W. W. Westcott, *Sefer Yezirah* (London, 1893); Knorr von Rosenroth, *Kabbala Dénudata* (Hebrew text and Latin commentary, 1677-1684); *Sepher ha-Zohar*, tr. J. de Pauly (Paris, 1909); *The Zohar I.* tr. H. Sperling and M. Simon (London, 1931); *The Zohar in Moslem and Christian Spain*, A. Bension (London, 1932); A. Frank, *La Kabbale* (Paris, 1892).

LIFE is the one universal soul, which, by virtue of the enlivening Breath and the informing Word, all organized bodies have in common, each after its kind. This, therefore, all animals possess—and Man, as an animal. But, in addition to this, "Man became a Living Soul." He did not merely possess it—he *became* it. It was his proper being, his truest self—the Man in the man. None, then, not one of human kind, so poor and destitute but there is provided for him, even in his present state, "a house not built with hands"; aye, and in spite of the philosophy (falsely so-called) which mistakes the causes, the conditions, and the occasions of our becoming conscious of certain truths and realities for the truths and realities themselves—a house gloriously furnished. Nothing is wanted but the eye, which is the light of this house, the light which is the eye of the soul. This very light, this enlightening eye, is Reflection. It is more, indeed, than is ordinarily meant by that word. . . . To know whence it first came, and still continues to come—of what Light even this light is but a reflection—this, too, is Thought; and all thought is but unthinking that does not flow out of this or tend toward it.

—SAMUEL TAYLOR COLERIDGE

THE INTERPLAY OF FORCES

The Sphere of Man's whole Life
Joined by gold chains to the Feet
And the Hands of Those Who Know.

IF a metaphysical interpretation may be put on the functions of the bodily members, it may be said that continuous progression of human events is bound together by links visible and invisible, and that it is woven and supported by those who possess the needed flexibility and stable understanding. If this is held as a philosophic fact, an individual may have faith in it and do his part in solving his personal problems. Some religion may aid him in the solution if his belief is of a thoughtful, investigative, working nature, instead of a mere acceptance of help promised from somebody superior to himself. For the opening quotation does not indicate that Those Who Know point out every step in our path, leaving us free of uncertainty and without responsibility. The sad mistake of very many is just this unthinking receptiveness and expectation of supposed benefits from a supposed Benefactor outside of them. Because such hopes have proved groundless—as they always must—vast numbers of human beings in the present age have slipped into a passive, unproductive state, since what they were taught to look at as Benefactor has betrayed their trust, and they seem unable to begin to depend on themselves. The chains binding them that used to look like gold have proved to be only tinsel, gilt over rusty iron. They see “no future,” only a hard grind of unwelcome, unfruitful duties; they seem forced by their malign fate to do the distasteful, the frustrating, the deadening, from week to week, year after year, till in sheer weariness and heart revulsion they drop in their tracks and let the tide of life roll over them.

Is this the meaning of life? Never! Many accept it as the meaning, but not because some outside power compels them; rather, because they have slipped into it through qualities within themselves, through a terrible inertia, a torpid mental laziness, that has intoxicated their minds and souls till they have passed into the sluggishness of moral sots.

A concrete example of this kind of pessimism—as also a suggestion of the possibility of rising out of it—may be found in an old drama called *Chains*. In this a London office clerk has grown weary of daily routine. The galling conditions under which he has worked for years, the reduction of his salary because of small business, and the lack of any better prospect have weighed him almost

to the ground. The dream of escape, of the joy of change, travel and adventure, still beats in his youthful blood and makes further stay in London almost unbearable. And so, after much struggling, he decides to go to Australia with a friend in search of better living.

He has shown all along that he is not chafing under his duties in mere ugliness of temper, or flinging away in hasty reaction the results of what he has done. He feels for his fellow workers, and is revolted by the injustice dealt to other men as well as himself through their conditions, which do not permit them even to speak their thoughts or to vary their uniform by bright neckties without the risk of being condemned as Socialists and losing their positions. Though not a red Socialist himself, he is defending the right of all men to think on their own account, to try to direct their own actions, and to seek ways of carrying their responsibilities that will bring better returns.

In his own case it is especially the family of his wife who weld his chains. They refuse to accept his reasonings, and accuse him of failing in duty and even of desertion. Naturally this foolish opposition goads him on all the more, and leads him to think that in order to get away at all he must leave without telling his wife that he is actually going. But as he is eating what he thinks is the final breakfast at home, she makes him understand that she is happy at the prospect of their soon having a child, and half teases him with the need of his setting a good example. He is struck almost speechless. He hears around him the clanking of his chains.

As presented, the play closed for actors and for audience with a tone of despair and wounded-animal-like non-resistance. But the play, as printed, might have conveyed in all these years a different note. For an attentive reader finds this stricken man strong enough in his manhood to utter no complaint that could hurt his wife's feelings, to don once more the ill-fitting uncomfortable office uniform and, leaving her with affection, to go quietly back again to the hated clerkly routine. He is strong and clear enough to say, even at this peak of disappointment, to the only one who has encouraged his cravings:

“Don't make me out more of a brute than I am! No, the thing was meant to be! I was mad. After all, a man can't do just what he likes! It's better as it is. If this hadn't happened, I should have done it—and a pretty mess, I dare say, I'd have been in—and dragged her in, too. . . .”

The intention and the capacity of self-control, shown in those

small acts of his and in that speech, give hope that this man may retain his change of thought. He may come to see fully that no work is low or useless except what is done just for oneself. From such a changed attitude, if held, would come, under karmic law (though unrecognized), somewhat better conditions. He would be able to prove that the hurt given him by his situation is reduced through his uncomplaining acceptance and steady determination to make the best of what he has.

But, the exclamation, "No, the thing was meant to be!" shows ignorance, in him and in the dramatist, of any higher kind of justice. These words reveal a picture, in the background of his mind, of some dire Force outside of men against which they have no redress. Thus the play loses some ethical value in its close, because through these mixed ideas it leaves the spectator or the reader free to retain his pessimism if he so wishes. Perhaps the dramatist herself did not clearly see that she was suggesting any other solution.

Has an individual a will of his own? Can he change his conditions? Can he truly say, "I am the Master of my fate; I am the Captain of my soul"? How is it possible that he can, when all around him are forces, social, commercial, governmental, against which it is utter folly even to lift his finger?

Must not the answer be in the meaning of Will, and the meaning of Freedom? True, one cannot always lift one's finger to remove obstacles on this mere physically human plane. But there are human planes higher than the physical. The chains of gold bind all together in a co-operative process, for evolution is full of correlations, of givings and takings. The fact is that the idea embedded in the word "chains" is not necessarily the binding that is servitude. The word has many values in philosophical thought. To prove this, several passages may be cited from the teachings of Theosophy:

Man is but a link in an endless chain of being; a sequence of a past eternity of causes and processes. (*U.L.T. Pamphlet No. 3*, p. 18)

A long chain of influence [an "intangible but mighty chain"] extends from the highest spiritual guide who may belong to any man, down through vast numbers of spiritual chiefs, ending at last even in the mere teacher of our youth. (*Letters That Have Helped Me*, p. 48)

Those guardians of the primitive divine revelation, who had solved every problem that is within the grasp of human intellect, were bound together by a universal freemasonry of science and

philosophy, which formed one unbroken chain around the globe.

(*Isis Unveiled*, I, 38)

Only those systems of thought which ascribe to humans some independent mentality and also some power of self-government can properly define Will and Freedom. The Behaviourist, for example, declaring that all generalizations must be based on observation of muscular and glandular behaviour, thereby limits his field of study and experiment to what is purely physical. Behaviourism gives no credence to statements that mind is anything more than body actions and reactions. As an effort at philosophic thinking, the Behaviouristic cult has had much influence—it is so definite and unmystical, so satisfying to the kind of eyes and hands that like to imagine they are covering the whole range of human life. And as for any part of us being higher than our mind, that idea is held by Behaviourism to be too absurd for consideration.

Determinism, too, another popular line of thought, has as its fundamental tenet the doctrine that acts of will, such as social changes, result from the impetus or bias given man by some external, indisputable authority. That authority may reside in human jurisprudence or in the laws or processes of Nature. In either case, the individual is the mere conveyor, often the victim, of those biases or dictums beyond his control. Though theoretically comprehensive and liberal, Determinism is in practice as constrictive as Behaviourism.

Both these attempts to answer human questioning as to the meaning of life disregard as unproved or superstitious the vast range of experience adduced by religionists or philosophers and supported by immemorial tradition. Yet the empiric wealth bequeathed by the human mind and soul through agelong modes of thought—and also handed down by one's practical common-sense when it is not stultified by materialistic cults—has always been derived from broad general perceptions and the use of powers and forces beyond and different from the physical.

Will is one of these powers. In the higher philosophies, Will is the power that governs throughout the whole manifested Cosmos. It is therefore universal. Operating from the highest degree to the lowest, it is possessed by every atom in manifestation, from archangel to molecule, and nothing can completely destroy it. Though a person's self-conscious will may be suspended at the time of death, the will in the atoms of his body continues to function and does with that body what the plan of Nature intends. And that plan of Nature is admittedly only another

form or activity of Will not confined to the bodily being.

Everybody in his common daily life knows will to be within himself as also outside. He is ready to recognize conflict of wills, conflict between his own and others' wills, and even between two or more "selves" in his own constitution. In this merely human range, will is often confused with desire. On these lower levels there may be little difference; but in the higher, more ethical portions of the individual, the true will is in fact the ethical power supreme. It makes of the being a human being instead of an animal, lifts him from the beast-man up to the truly human and spiritual man.

Since will and desire are creative powers, by them a human being fashions his destiny. The process is not complicated. An idea springs up in him that seems desirable. He wills to put that idea into action; and the force in his individual will, which is the manifestation of the universal Will, works to bring that idea into objective existence. He has become a creator. Or, if an idea seems repulsive, he may create negatively, destroying or preventing his idea from appearing. Or again, if his will is too weak to make his idea active, he may become the victim of other stronger wills. By this process, since he can choose what results he will strive for, an individual may govern his own creating. Even if he thinks he is unable to avoid weak submission, this is still in fact his choice; for he refuses (does not choose) to test himself fully. Accordingly, his personal will, working negatively, in the great scheme of the universal Will, places him in the position of submission, though against his deeper desire and against his better judgment. Always, therefore, whatever his private will leads him to, in the very core of his nature there lies that power and necessity of choice; nothing can abrogate it; for it is his by virtue of his being human.

Free-will, as a philosophic concept, centres just here, in the person's power of choice, regardless of outer obstacles. In the higher aspects of his humanness, nothing can reverse his will as long as for himself he holds to it. Nor is it limited by place or time. Obstructions, peak after peak, may rise like mountains; life after life may pass; yet his will can still operate. On such levels he is exercising Spiritual Will, and that works for ends high above the desires and needs of the physical.

Yet, notwithstanding that he is always exercising, even unconsciously, his free-will to choose, he can never separate himself, really, from the evolutionary chain to which he belongs; because, for ages, through his thoughts and deeds he has made

himself an integral part of the chain and thereby has helped to forge it. The chain may at times seem to him a bitter bondage, but he is there in his particular place by reason of his own past acts, his choosings of yesterday and long ago. And this is another way of saying that he has always had free-will.

If he whines over his lot, he is not by any miracle lifted out of it. Only he himself can gradually modify the results that come from his own creating. Planetary Spirits—or whatever name fits the highest Intelligences—can do nothing for him. They are occupied, not with individual human beings, but with the relations between larger Wholes, such as planets or great cosmic cycles. They oversee the joinings and the transmutings of that vast collectivity which is the immeasurable, persistent manvantaric Chain of Being. Each should know that it is impossible for an individual to put himself into the higher or the lower stretches of that persistent Chain unless his self-constructed character places him there.

And the Eastern name for all this gigantic play and interplay of Forces, Cosmic and Human, is Karma.

One who knew well through many incarnations the power of the Spiritual Will, proved it in his last life by becoming the greatest pupil of a great Teacher. Speaking of his relation to that Teacher, he says that

he endeavours to lead others along the path, that they in turn may realize and profit by the inestimable privilege, and become teachers in their turn to others, *all* links in the great chain of “saviours of men.” So the “oneness” exists all along the line, each for all, and all for each—non-separateness.

What picture of human life and service can be nobler than this? How beyond words thwarted and throttled are the minds and souls of those who would deny to men the Man-heritage of Will, and turn to dogmas such as those of Behaviourism and Determinism to find the truth of Being!

THINK of and seek out the tiny, brilliant ray that emanates from the soul, connecting it with the body and the mind; it is power and glory.

—*The Path*, October 1893

IN THE LIGHT OF THEOSOPHY

Dr. Yash Pal, Chairman of the University Grants Commission, sees mankind today as a prisoner of its past. Writing in *Science Age* (Bombay) for September 1986, he states that the pursuit of science will enhance peace only if it also awakens us to our deep relatedness, basic ethics and morality. The point we have reached today is a critical moment in our history. Our new understandings should now lead to new agendas for humankind, and then we can look forward to a bright future. If we neglect that aspect, our very capabilities will bring misery and destroy us.

Most scientists [Dr. Yash Pal writes] feel they are part of a global fraternity, crossing national and political boundaries. This has sometimes been claimed as a force for world peace. It is not clear how well it has worked, how effective it has been. . . . There is an innocent, childlike belief that if only humans engaged somewhat more vigorously in this adventure of finding out what is and why, if they were immersed in opening windows to new vistas of understanding and knowledge, they would turn away from their preoccupation with trivia—prejudices based on race, religion and national chauvinism. There is some superficial evidence that this is so. . . .

It is probably an integral part of being human that people on this planet are taken up with questions such as who are we, where do we come from, what is our destiny, how are we related to the rest of the cosmos—in short, what is our function? In any case, it has been so through all history. . . . The origins of our different faiths were often tied up with the attempts to answer some of these questions. Indeed, many of the holistic speculations and answers provided by the sages of old are remarkably consistent with the new insights emerging from the more detailed investigations we scientists now engage in. Some of the writings of Taoism, Hinduism, Jainism, Buddhism and many other faiths appear to fit in with new perceptions about our place in the scheme of things. However, instead of rejoicing over the fact that we are finally on to finding common, provable ways of defining our place in the scheme of things, which are consistent with but not exactly the same as defined in different brand names of ancient wisdom, the brand names themselves seem to be acquiring more of a hold on their adherents. The rise of fundamentalism, the increasing tendency of noticing the differences rather than commonalities of the human species, is completely incomprehensible to me. I just cannot accept that this has to be so. In a time when I can rather

definitely trace my lineage through that one common miracle of life, the origin of the solar system, through interiors of stars, to the very beginning of the Universe, what more evidence of connectivity with the whole do I need? Can't science and understanding lengthen our memories beyond recorded history and some of its sordid doings (along with a number of bright spots), to that realm of harmony? Why can't I see my history as a troublesome transition to a final awakening where I begin to discern, howsoever murkily, that not only our destiny, but also our origins are common?

Peace has been receding, at least not arriving, in many parts of the world, within countries, and between countries. Much of it is not the direct result of the dominant, and regrettable, character of what we are beginning to do in space, nor even the size of our nuclear arsenals. Problems of racial discrimination, differences based on caste, creed, religion and language, are legacies of a past when we were ignorant, incapable and confined, when these differences were seen to be basic and those who were superficially different were more likely to be enemies than friends. We are still prisoners of these long historical memories . . . which still control our behaviour

It has been argued that as interaction between people increases, through transport and communication, and information, ideas and concepts are freely exchanged, we will begin to become one global family. One may say that in some sense we are already there. However, this has not been much of a gain because our family feuds have gained ascendancy and are pursued with weapons and means which, in earlier days, were not even available to those who went out to fight demons, or on crusades against the "impure," the "infidel" and the "heathen." And so, prisoners still of our past, our operational ethics and historical memories, we are busy etching new marks on our minds which will further obstruct the development of a new consciousness

But this may be a temporary phase. Sometime soon, I hope within the next few decades, the whole of humanity would have woken up to the objectified truth of its unity and solidarity, we would begin to establish our relationships with creation and the cosmos through a single global understanding, and treat our minor differences as indications of the richness of our experience while ascending towards humanhood. When this has happened, the new human psyche would have arrived. Then we could pursue, with full vigour and ever-accelerating pace, our adventures with new tools and capabilities to jointly fashion a world no one could ever

dream of. But this transition period, between now and then, will decide what happens to us.

The complex task of analysing systematically the thoughts, feelings and types of behaviour associated with jealousy and its cousin, envy, was taken on by *Psychology Today's* survey on these two powerful and potentially shattering emotions. Readers were invited to respond to a questionnaire designed mainly by social psychologists Peter Salovey and Judith Rodin. A large number of people (nearly 25,000) answered questions about their personal values, desires and self-appraisals, indicated how often their actions were motivated by envy and jealousy, and rated how jealous or envious they would feel in certain situations. The survey report states:

We defined jealousy as the thoughts and feelings that arise when an actual or desired relationship is threatened, and envy as the thoughts and feelings that arise when our personal qualities, possessions or achievements do not measure up to those of someone relevant to us. . . .

Many people believe that jealousy is rooted in low self-esteem or insecurities about self-worth. This also shows up in the survey results. The people whose responses indicated a high degree of jealousy were those who also reported these three personality characteristics: having a low opinion of themselves, seeing a large discrepancy between how they really are and what they would ideally like to be and valuing highly such visible achievements as becoming wealthy, famous, well-liked and physically attractive. . . .

It appears that people use three coping strategies. The first we call "self-reliance." It's a sort of stiff-upper-lip strategy that involves keeping a tight rein on expressions of sadness, anger or embarrassment and becoming even more committed to the loved one or the situation that aroused the jealousy or envy. The second coping method can be called "positive comparisons and self-bolstering"—thinking about your good qualities, doing something nice for yourself. The third is "selective ignoring," simply deciding that the desired object isn't that important.

Mr. Judge in his "Culture of Concentration" names envy, or jealousy, among the evils deeply seated in the lower mind, producing corresponding pernicious effects in one's outer life, and thence reaching general human intercourse. Envy brings into the physical a state compared in the astral to "putrefaction." Anxiety

to get something for one's self, discontent with what is gained, and jealous resentment that another succeeds better—these are the roots of envy; and its fruit is the loss of discrimination that precedes the loss of all. Says Mr. Judge:

Envy is not a mere trifle that produces no physical result. It has a powerful action, as strong in its own field as that of anger. It not only hinders the further development but attracts to the student's vicinity thousands of malevolent beings of all classes that precipitate themselves upon him and wake up or bring on every evil passion. Envy, therefore, must be extirpated, and it cannot be got rid of as long as the personal idea is allowed to remain in us.

Our age has been called the Information Age. But where is the huge flood of information available today, as it were on tap, leading us? What lies beyond?

Concern about steering through today's crises and clouds into the sunshine of a new awareness is reflected in various contributions to *The Futurist*, an American Journal of forecasts, trends and ideas about the future. In its July-August issue, Hazel Henderson, an independent futurist, author and economic analyst, stresses the need to move beyond the Information Age to greater wisdom, to what she calls the Age of Light.

The Information Age is no longer adequate as an image for the present, let alone as a guide to the future. It still focuses on hardware technologies, mass production, narrow economic models of efficiency, and competition, and is more an extension of industrial ideas and methods than a new stage in human development. Information is an abundant resource, rather than a scarce commodity, and demands new co-operative rules from local to global levels.

Information itself does not enlighten. We cannot clarify what is *mis*-information, *dis*-information, or prapaganda in this media-dominated environment. Focusing on mere information has led to overload of ever-less-meaningful billions of bits of fragmented raw data, rather than the search for meaningful new patterns of knowledge.

My view of the dawning Age of Light involves a repatterning of the exploding Information Age. This requires nothing less than a paradigm shift, to a holistic view of the entire human family, now inextricably linked by our globe-girdling technologies.

The Age of Light is more than the new lightwave technologies

emerging from the computer, robotics, and artificial intelligence labs or even the advances as parallel processing begins catching up with our own brain synapses. The Age of Light will be characterized by our growing abilities to co-operate with and learn from Nature and new science with reverence.

According to Stephen S. Young, an associate professor of education at Morehead State University, U.S.A., a revolution in education is coming (*The Futurist*, March-April 1986). The revolution he is referring to is curricular, not methodological, and will involve *what* we teach and not just *how* we teach:

What is this revolution? How will it be radically different from what we are teaching now?

It has many names: critical thinking, problem solving, analytical thinking, issue resolving. But whatever one chooses to call it, it involves the fundamental human process of decision making. . . .

Our every waking moment is filled with decisions, yet formal school does little if anything to prepare students to live in a decision-filled world. Present education attempts to have students internalize virtually everything: to memorize an endless stream of facts, terms, definitions, names, dates and places, with the futile hope that the student will retain this trivia until such time as it will be needed. . . .

The revolution has already begun. A wealth of research has been compiled, and curricular programmes in critical thinking are beginning to appear. These first attempts will involve infusing critical thinking into current educational disciplines as supplemental activities. As time progresses, pilot courses devoted entirely to critical thinking will be developed and taught. Eventually, pilot schools will use the development of critical thinking skills as their fundamental goal, with the role of the teacher changing from a dispenser of information to a facilitator—helping students acquire skill in solving problems and making decisions.

Traditional educational disciplines will either disappear entirely or else play a subordinate role to the process of critical thinking. Schools will become think tanks addressing real world problems and issues as classroom activities. . . .

Critical thinking is a revolution just beginning that promises to be far more pervasive and far-reaching than the technological "revolutions" of the present.

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