

A Magazine Devoted to The Living of the Higher Life

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THEOSOPHY COMPANY (INDIA) PRIVATE LTD.

40 New Marine Lines, Mumbai 400 020, India
email: ultmumbai@mtnl.net.in ♦ Phone : 22039024
website: www.ultindia.org

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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EVERY MAN A KING

THE FESTIVAL of *Dasara* or *Vijaya Dashmi* is celebrated on the tenth day in the bright fortnight in the month of *Ashwin*. It is the festival associated with war. It is on this day that Goddess Durga won a victory over buffalo-demon *Mahishasura*. Destroying *Mahishasura*, a demon with the head of a buffalo, signifies the crushing of our animal nature. It also represents the victory of good over evil, of light over darkness. It is the victory of those who preserve the cosmic order over the disrupters of the cosmic order. It was on this day that the *Kshatriyas* used to cross over the boundaries into the territories of each other, indicating the need to go beyond our limited powers and abilities, brought by us by our past actions. Each one of us is invited to cross over the self-created boundaries.

Tradition, legend, and the epics speak also of *Dasara* as the anniversary of Rama's triumph over Ravana. For centuries, obviously, the festival has had a *Kshatriya* flavour and the day before *Dasara* is marked by the worship of weapons. What shall we make of this element of war in religious and folk tradition? Or, if it comes to that, of the war which is at the heart of the *Gita* imagery? Shri B. P. Wadia offers reflections such as the following:

“The masses of men fear wars abroad because they are thoughtless. They will not perceive and admit that the real cause of international wars underlying all economic and political causes, is the ghastly strife which is going on in their own brains and blood.

The outer wars are but elongated shadows of the war within. The cancerous disease of thoughtlessness is eating away the eye of spirit. Involved in this tragedy, man fears and declaims about the iniquity of neighbours and kin; all the while the trouble is within himself. He is suffering from the *delirium tremens* of consciousness, having drunk to the full of selfishness; pride rules his will; egotism energizes his conduct.”

Following the Nine Nights (*Navratri*) comes *Vijaya Dashmi*, the Tenth Day of Victory. Every spiritually-minded Hindu should study this ancient festival which the Greeks of old also celebrated as the duration of the Nine Muses. The Muses, the personification of knowledge and the arts, especially literature, dance and music, are the nine daughters of Zeus and Mnemosyne (memory personified). This royal or kingly festival of the *Kshatriya* (warrior) caste has a psychological significance and the implication of that psychological significance is in the title—“Every Man a King.”

We are in *Kali-yuga*, the Dark Age, hard as iron. One of the marked features of this *Kali-yuga* is what the *Gita* describes as the confusion of Castes. What does that mean? It means that in the earlier *yugas* the rightly qualified egos or souls incarnated into appropriate bodies. For instance, only spiritually evolved souls, full of knowledge, piety, single-heartedness, incarnated in bodies of the *Brahmin* caste; only spiritually minded souls bent on human service, using their strength for the protection of the weak, incarnated in the bodies fully appropriate to the warrior or *Kshatriya* Caste, and so on. But, as the *Gita* points out, when the appropriate duties of each caste were not observed, corruption set in. “Corruption of Caste is a gate of hell” says the *Gita*.

The drama of evolution of the human race is but an enlarged version of the drama of a single human incarnation. Just as an infant or a babe is protected, nourished and educated so that passing through the stages of childhood that person enters the serious responsibilities of life, and learns to voluntarily discharge his own Duty, so also with the Race. In early stages of humanity, when the

race was in its infancy, Divine Teachers and Rulers acted as Parents and Guides, gave knowledge and offered protection. But as humanity found its own feet those wise and merciful Protectors and Guides slowly withdrew, giving a supreme opportunity to us all to learn by self-effort what they themselves know, and to acquire by self-endeavour what they themselves possess.

One of the many mighty missions of Shri Krishna, the great *Avatara*, was to usher in the world, the Age of Democracy. When parents are wise, loving, generous; when teachers are full of power and readily command devotion and obedience, children and pupils may become over-dependent on them. To become over-dependent is to become passive, and then ignorant and finally deluded. To become deluded is to become evil. Krishna came and stirred up the spirit of independence, and with it came into manifestation the spirit of Egotism. The Kauravas showed forth one aspect, the material or the evil aspect of Independence; the Pandavas expressed the spiritual, good and noble aspect of Independence. It is inconceivable that Krishna the Mighty Lord, could not have settled the dispute between the Kauravas and the Pandavas, by ordering the Kauravas, or by commanding Duryodhana. But he tried to awaken the very soul of every one. He made an appeal at the court of Dhritarashtra, the eldest of the Kauravas, on the eve of war, where he went as an Ambassador from the Pandavas. A hundred things go to show that Krishna wanted the Kauravas and Duryodhana to choose aright, *but choose for themselves—by their own vision, their own discernment*.

Krishna thus opened the Age of Democracy, *i.e.*, the age in which every human soul is to be given an opportunity to attain royalty, kingship—“Every man a King.” Caste-confusion is now complete, leading to pain, suffering and humiliation, but which can purify men and women of their egotism, their false sense of independence and their wrong comprehension of democracy. This is now taking place in our midst. Look for a moment at the beneficent aspect of Caste-Confusion. The four *varnas* or castes are destroyed, but each

one of us has something of each of the four castes; each one of us is a *Brahmin*, a *Vaishya* (merchant), a *Kshatriya* (warrior) and a *Shudra* (servant).

Each one of us has dual nature, which we generally call good and bad, or higher and lower. Psychologically we name them soul-nature and body-nature. These two, as every one knows, are in perpetual conflict: the soul aspires for one thing, the body desires the opposite; soul wants divine companionship, the senses run after carnal companionship, and so on. Through this struggle each incarnated human entity is acquiring the fundamental power of Self-Reliance, of dependence on the Self.

What is it that we prize most in ourselves?—Our egotism. Each one wants his wants; each one struggles to get money or fame; each one wishes to dominate by love, and if not by love then by power. All these and many more are the expressions of the lower *Ahankara* or egotism. The stronger the sense of pride, the greater the sense of our own “I-ness,” distinct or separate from other souls. This is the first manifestation of *Kali-yuga* development. It looks bad, it is bad, but it is not without its purpose. It brings mental confusion, moral corruption, bodily disease, and this triple suffering when responded to in a right manner, makes for spiritual growth.

Each one of us suffers, in one way or another; but how many ask the reason: why do we suffer? Very very few. Why so? Because most people have not suffered yet sufficiently; they have not perceived the relation subsisting between the three-fold suffering of mind, heart and body. Most people are passive, silent sufferers, because in them the sense of egotism, the personal “I” has not produced psychic strength. Comparatively only a few people, in every country, are strong in pride and egotism, and fewer still who have come to the stage of humiliation of that pride through great suffering.

Now arises the question: must each soul, must each man and woman pass through the development of strong egotism, devilish pride, triple pain and suffering, abject humiliation, to grow further?

The answer is Yes and No. The answer is “yes,” if people will not listen to the advice of the spiritual *gurus* of the Race; they need not pass through egotism, pride, pain and humiliation if they commence to listen to the voice of the Masters, which is always in the world. What does that voice utter? “Every Man is a King.”

Theosophy says that it is not necessary to go down to hell to seek a way to heaven. The compassionate Rishis, Sages and Masters have made ample provision by which real Self-Reliance, dependence on the spiritual self within, can be unfolded. To begin to live as the truly noble and kingly person, one has to learn to recognize, in this *Kali-yuga*, that every other person is also a king. In earlier *yugas* people recognized that kings were divine, because those kings possessed wisdom to judge, and Mercy to forgive, and justice, to which they themselves paid obedience and respect. But Krishna destroyed the Royal Caste of *Kshatriyas* and in doing so made to humanity the mighty gift of Self-Realization. What is our fundamental teaching which is repeated in the *Gita*? In the Heart of every creature dwells Master *Ishwara*. When each one of us recognizes that within us is the Lord and Master, then the door opens for spiritual victory.

The step necessary to be taken is ascertaining the nature and powers of that Soul. Theosophy teaches that the very first, the primary fact to be understood and thoroughly grasped is that everyone—every man, woman and child—also holds in the depth of the heart that “gem of gems,” the sparkling diamond of *Atman*, the spirit. There is some danger in our perceiving within ourselves the existence of the Master *Ishwara*, unless we also perceive that the same Lord is dwelling in the bodies of others. The great sin of the world does not spring from rank materialism so much as from the false claim that God or spirit is the exclusive property of the chosen. There are no chosen people—humanity, all the world are the chosen of Shri Krishna, and all peoples belong to the Caste of Kings.

When it is recognized that not only we ourselves are Kings, but

that all, all are kings endowed with Royal grace, Royal Beneficence, then egotism weakens in us and the Super Man hidden so far, begins to emerge. In saying, therefore, “every man a king,” it is necessary to emphasize, and to insist on the word, *every*. Humanity is a great brotherhood composed of Kings. The relation between kings is one of courtesy; men and women all need the attitude of a king to other kings. This is the practice of Brotherhood. Each person must be allowed to enjoy his own freedom of will and thought, of speech and action. But what if people around us do not treat us as kings? The question of war here arises. But before a king goes to war he makes sure of his own strength. So also in the spiritual warfare: Make sure that you yourself are observing the Royal Discipline of Royal souls.

That brings us to the next point—the fight against our own lower nature. Within us is the king; but in our territory there are greedy thieves, angry criminals, passionate sensualists. Let us subdue these first and try to reform our kingdom. The king is a warrior, a *kshatriya*, and his first and foremost duty is to establish peace and harmony, law and order, in his own kingdom.

We should take advantage of the gift of Krishana and rise to the stature of True Democracy. Democracy in the real spiritual sense is the rule of the kingly soul over his own senses and feelings and mind, and the kingly recognition of all men as king-souls. Not only a belief in Universal Brotherhood but a practice of it is necessary. The symbol of Krishna is many-sided; in one aspect Krishna represents the institution of the *Guru* and the *guruparampara*—the endless chain of *gurus*. The Rishis or Masters, who sent H.P.B. to teach theosophy, are our Krishna and we know that with them is the spiritual victory. Let us go forward with them to that soul-victory, which brings Wisdom, Peace and Bliss.

I WILL permit no man to narrow and degrade my soul by making me hate him.

—BOOKER T. WASHINGTON

FOOD FOR THOUGHT THE LESSON OF THE INNER SOUND

IN A WORLD-RENOWNED city dwelt a young man named Pratap, who by calling was a basket-maker but by disposition a student. He was skillful at his craft and by no means unthankful that he had this means of earning an honest livelihood, nor did he fret over the lack of better education, for he had known in childhood that this was not for him and had accepted it. But one thing essential to him was quiet, and for this he longed in vain in a great commercial city which, resounded with the din of ceaseless traffic. “It is a calamity,” he would sigh often. “What can be worse than endless noise? Without it, the hours I must spend over my basket-work could be filled with profitable thought.”

This idea took over stronger hold upon him and he began to nurse a sense of resentment. “Why,” he asked himself, “if I was born with a certain nature, should my circumstances be such as must frustrate it? There is something amiss here, something very like mockery, giving with one hand and withholding with the other. I have no quarrel with the type of nature allotted me, but my circumstances—these are all wrong.”

“My son,” said an old fruit-seller one morning when Pratap was making his usual small purchases, “you look more doleful every day. I fear you have some trouble, and if so, I would help you.”

“I thank you,” said Pratap gloomily, “but none can help me, for I desire the impossible. What I long for above all else is quiet. And in this city, where is it?”

“Is it not within you,” said the old fruit-seller gently, “even as sweetness is within the skin of this mango? I am poor and ignorant, but this I know for a certainty. I speak from experience.”

“I do not understand—” began Pratap, frowning. “Here,” the old man said, “is no fit place for exposition. Come to me at dusk and let us talk of this together. It may be I have entered a little way into that quiet for which you long.”

“A likely thing,” thought Pratap skeptically, “for one who sits all day in a crowded market!” But he agreed to go—and went. And by so doing, the course of his life changed utterly. The old man might indeed be, poor and ignorant, in the sense of having little of this world’s goods or of its superficial “head-learning,” but for many years he had, in his own humble way, made a practice of turning his attention inward, and that Voice of the Silence which ever awaits devoted ears had not failed to enrich him with “heart-wisdom.”

“The Voice of the Silence” repeated Pratap, looking puzzled. “What a curious expression! But if such a Voice exists, it would speak to holy hermits only. Who could hear it in this city?”

The old fruit-seller shook a reproving finger. “My son, you attach too much importance to mere noise. You seem to credit it with being all-powerful. Are you content to let it master you, or will you assign it its proper place, which is outside your consciousness?”

“How can I do that?” demanded Pratap.

“By ignoring it, and transferring your attention to that which is within. Promise me that you will at least make the attempt, my son,” the old man said earnestly.

Pratap looked at him doubtfully. “I promise,” he said, “although with little hope...” And after they had parted, he sat down in the gathering darkness, through which the traffic still thundered past his door, and made his first effort to shut his ears to it and listen inwardly instead. But alas, that first effort proved in vain.

Days passed, and even months. What is the use of recording all the failures of Pratap, all his disappointment and irritation and despair at what seemed the impossibility of practising inwardness amid the adverse conditions of a great modern city?

“It is all wrong that I should be here,” he thought bitterly. “Those of us who seek the inner life should be given a suitable environment. Some country spot—some rich, secluded dwelling—or, obviously, our proper place is in a monastery.

But he kept his promise to the old fruit-seller and persisted. And by and by he did gain what he sought. The day came when he

heard nothing at all of the city’s uproar, so intent was he upon that which was within. And long after, he would say gratefully, “I owe a twofold lesson: not merely the practice of going inward, but an understanding of the fact that our environment and circumstances have been allocated to us, through Karma, as being the best for our soul-progress. I abominated the city and its noise and thought myself hard done by to have to live in such surroundings when my nature demanded quiet. Yet, but for that, I would never have made a determined effort to overcome distractions, would never have learnt to cease to hear the many and instead discern the One, ‘the inner sound which kills the outer.’”

Truly has Robert Crosbie written in *The Friendly Philosopher*: “In the great economy of Law and Nature each being is exactly where he needs to be to eradicate defects; all the conditions are present for his growth. The only question lies with him: Will he take them as ‘pain’ or as opportunities? If the latter, all is well; he is bound to conquer, whether the way be long or short.”

Both inner and outer environment is the result of Karma, and does not come to us arbitrarily. It is through them that we fulfil our Karma. Life places us where we can best learn the necessary lessons in evolution. It is better to learn to adapt ourselves to a given environment, if we are unable to change it, in spite of our best efforts.

A student-aspirant who did not find his surroundings conducive to live the spiritual life was advised by Mr. Judge, thus: “We do not change ourselves by moving the body to another *locus*. We only put it under a different *influence*. And in order to change we must have got to dislike the place we moved from. That is *attachment by the opposites*, and that will produce detriment, as does all that disturbs the equilibrium of the soul.” The most important is however, our inner environment, in terms of our mental, moral and psychic nature. Once the inner environment is changed, it is not difficult to adapt to and accept the external environment, however adverse and

unpleasant it may be. We have the power of isolating ourselves from the external environment, and that can be done by learning to turn within. The Buddha said: “From a heap of rubbish on the roadside, a lily blooms, fragrant and pleasing; from a mass of blinded mortals arises a disciple of the truly Wise One, shining with exceeding glory of his own Wisdom.”

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STUDIES IN THE DHAMMAPADA ONE ESTABLISHED IN THE LAW—II

7-8. *Not by mere talk, not by the beauty of the complexion does a man become saintly when he is envious, greedy and wicked. He in whom these three are destroyed, removed by the very root and who is free from guilt and is wise is to be called saintly.* (262-263)

9. *No tonsure can make an ascetic of one who is undisciplined and given to lying. How can one who is full of desire and greed be an ascetic?* (264)

10. *But he who overcomes sinful tendencies, be they small or large, he is called an ascetic. He has quitted all evil.* (265)

WE CAN get deceived by outward appearance. We have what the modern management calls our “mental model” of everything that is important. The “mental model” may be right or wrong. It is often inherited by us from our parents, from our society or religious leaders. The word “thief” brings up to our mind an image of a person who looks unkempt, rough and even poorly dressed. The word “criminal” brings to our mind an image of a person who looks cruel and indifferent to others. So also, we attribute saintliness to the one who talks wisely, who shines with some kind of radiance—whether or not he wears saffron robes. Similarly, shaven head is often associated with an ascetic—the word used in the verse is *Samana*. Sanskrit term being *Sramana* which comes from the root *sram*—to work hard. Thus *Sramana* is one who performs hard austerities, works upon himself so that there comes about *Saman* or quieting of sinful tendencies.

Simple people often get cheated by the swindlers in the name of religion. False saints and false ascetics are often found at places of pilgrimage, temples, churches, mosques, etc. The Buddha therefore had to warn people against going by mere appearance. A real saint is one who has destroyed the three great vices of envy, greed and wickedness by their very roots, and is full of wisdom. Similarly, a

real ascetic would not be lax in discipline; he would not be found lying or showing greed. A true ascetic ought to have risen above sinful tendencies, worldly desires and greed.

11-12. *He is not a Bhikkhu because he carries the begging bowl. Nor even because he adopts the whole law outwardly. But he who is above good and evil, is chaste, who comports himself in the world with understanding, he, indeed is called a Bhikkhu. (266-267)*

Here again, the Buddha points out that one does not become a Bhikkhu by carrying a begging bowl or by outwardly adopting the law but by constituting oneself as a true Bhikkhu so that occasion to go against the law does not arise even in thought. Unless we reach that stage, we are paying only lip-service. Krishna says: “He who remains inert, restraining the senses and organs, yet pondering with his heart upon objects of sense, is called a false pietist of bewildered soul.” Unless there is inner relinquishment, no real benefit comes to one whose heart hankers after the objects of the world.

13-14. *He is not a Muni simply because he is silent; he may be foolish and ignorant. He who weighs in the scale of understanding, accepting the good and rejecting the evil, he is wise; for that reason he is wise. He who in silence reflects in the inner and the outer, he is to be called a Muni. (268-269)*

In Sanskrit, Muni means a Sage. A Muni observes silence because he is constantly reflecting upon great truths. A Muni is one who has measured the depths of this world and that of the other—the heaven world. He uses his scale of inner understanding to weigh everything, accepting the good and rejecting the evil. He has wisdom or discernment because he reflects upon both the inner and the outer to differentiate between the real and the false, the essential and the non-essential.

15. *A man is not an Ariya, an elect nobleman, when he injures living creatures. He is the true Ariya, an elect*

nobleman, who practices ahimsa, non-violence. (270)

A nobleman is not the one who is born into a noble family, he becomes one by his conduct. He practises non-violence to the utmost degree. Practice of non-violence has much deeper meaning. It means not killing, not injuring any living being. Among Jainas non-violence implies, abstaining from inflicting injury to another, as also, taking care to avoid even inadvertent killing or injury such as injury to living things at the time of pounding, walking, breathing, etc.

Taking the principle to next level, there has to be abstinence from injury at thought, word and action level. You may not strike another or speak harshly, but if there is anger and desire that the person should meet with some disaster, it is as good as actual inflicting of injury. Whether we know it or not, our evil thoughts combine with elementals—units of life energy—and become powerful entities which may bring harm to another. These entities may be attracted by other people, who in their weaker moments are likewise contemplating evil of another.

Speech is another powerful instrument by which we can affect another for good or for evil. The *Gita* recommends use of gentle speech that “causes no anxiety, which is truthful and friendly, and diligence in the reading of the scriptures.” Harsh speech, ironic speech, taunts and sarcasm are the means by which we waste away creative energy, producing negative effect upon others. The Buddha said: “Speak not harshly to any one; those thus spoken to will retaliate. Since angry talk is painful, the rod of retaliation may overtake you.” Even if there is provocation from another, one must not allow oneself to speak harshly. This, no doubt, is the highest ideal and very difficult to practise for us, but one can try. A man once started abusing the Buddha, but the Buddha remained calm. Failing to elicit any response from the Buddha, the man soon became tired and stopped abusing. He asked the Buddha why he did not react, and the Buddha asked in return, “If someone brought you a gift which you refuse to accept, what becomes of that gift?” The man said that in that case the gift has to be taken back by the person

who brought it in the first place. The Buddha told him that since he did not accept his abuses, they must be accepted back by their owner!

“Since the chapter gives attention to the need for eradicating all forms of violence, and any tendency or willingness to injure living creatures...even the outward practice of non-violence—the appearance of gentleness and kindness—is no guarantee that one has learned the practice of *ahimsa* on the psychological plane. In Christ’s Sermon on the Mount we encounter an identical sort of instruction, for there Jesus distinguishes between the psychology of the Ten Commandments and the attitude which must be adopted by one who is to follow the Path he shows. This leads to the recognition that refraining from overt deeds of evil is *not enough*.” (*Theosophy*, April 1957)

16-17. *Not only by discipline of moral principles, nor only by resolutions and vows; not only by much study, nor even by attainment in meditation, or in seclusion and solitude, do I release myself from bondage unto Bliss. This is not attained by worldlings. O Bhikkhu, be not deceived in self-confidence as long as you have not reached the extinction of desire. (271-272)*

Practice of moral principles, undertaking vows, study and meditation, solitude and seclusion are useful steps that help in spiritual progress. But none of them *alone* can free us from the wheel of birth and death as long as we have not attained extinction of all our desires. Often, when one has practised any one of them successfully, one feels a sense of attainment. This is a trap which stays a man from making further progress. And when life tests him in his vulnerable areas, he falls. In Puranas, we come across many stories in which great sages fall prey to the beauty of the *Apsaras* or losing temper when they are not given due respect. Though they had reached a high stage, they had not attained complete control over their lower nature, or desires of some sort. For a sincere aspirant, even practice of virtues alone will not be sufficient. *Light on the Path* points out: “The virtues of man are steps indeed, necessary—

not by any means to be dispensed with. Yet, though they create a fair atmosphere and a happy future, they are useless if they stand alone. The whole nature of man must be used wisely by the one who desires to enter the way.” As one advances on the path, though one may succeed in overcoming gross desires, they reappear in subtle form. For instance, there is desire for reward, for liberation, for attaining knowledge for oneself, and so on. These are called desires of individual Soul. The aspirant is warned: “Desire to sow no seed for your own harvesting; desire only to sow that seed the fruit of which shall feed the world.”

The Buddha tells us: What grief springs of itself and springs not of Desire? When there is contact of senses with the sense object, it gives rise to sensation, and that in turn gives rise to craving or aversion. We are asked to break the chain of causation by experiencing the sensation but not allowing the craving or aversion to overpower us. Desires may arise, but one should be like the ocean which never quits its bed. However, not all desires are bad. Desire to become a Buddha is good and indeed necessary to take the first step in the right direction.

Buddhism speaks of three types of desires, namely, (i) desire for sense-pleasures (*Kama-tanha*) such as wanting to have pleasant experiences: the taste of good food, delightful music etc.; (ii) desire to become (*bhava-tanha*) somebody, gain recognition or fame, or even desire to be liked by others, or to become spiritual; (iii) desire to get rid of (*vibhava-tanha*) something, in which one ardently desires to get rid of the unpleasant experiences in life, unpleasant sensations and tendencies such as anger, fear, jealousy, and so on. As long as there is desire, there will be anxiety which creates occult obstruction. As *Light on the Path* points out, one must grow like a flower, unconsciously and spontaneously. There should not be any stress or strain.

(Concluded)

ON MAYAVI-RUPA

WHAT is *Mayavi-rupa*? The term *Mayavi-rupa* means “Illusion body.” It is a compound of two words: *mayavi*, means “illusory”; *rupa*, “form.” It is an aspect of subtle body or astral body. There is a subtle body or *sukshma sarira*, also known as astral body or model body on which physical body is built. The *Linga Sarira* is the invisible double of the human body, and serves as a model or matrix of the physical body. The model for the growing child in the womb is the astral body, on which molecules arrange themselves until the child is complete. The real centres of sense organs for seeing, hearing, etc., are within the astral body.

In *Raja-Yoga or Occultism*, H.P.B. describes three kinds of astral bodies. H.P.B. speaks of *Linga Sarira* as the “Double” around which physical body is formed. This double is born with man and dies with man and can never separate itself too far away from the body. It disintegrates *pari passu* with the body. She calls this “double,” as *Linga Sarira* or Protean body or Plastic body. The *Linga Sarira* is connected by a material cord with the physical body, so that if *Linga Sarira* is hurt then by repercussion the physical body is also hurt. Sometimes, during spirit materializations, it is the *Linga sarira* or Plastic body of the medium which oozes out of the physical body, and is generally not more than at arm’s length from the medium. The projection of the double may refer to the separation of the astral body (*Linga Sarira*) from the physical body. Since *Linga sarira* exists within the physical, as fibres of the mango in the mango pulp, projection of the *Linga sarira*, in an ordinary person (other than a medium) seems to be rare, and that is why perhaps we are told that most of us remain quite close to our slumbering form during sleep. However, during sleep, some powerful desire in the Higher Mind, can bring about its projection.

The second kind of astral body is called “Thought” body, or Dream body or *Mayavi-rupa*. During life the *mayavi-rupa* or “Illusion-body,” is the vehicle on which thoughts, as also, the passions

and desires get impressed. The third kind of astral body is the true Ego, called Causal body or “Karmic body.” The impressions of higher thoughts on *Mayavi rupa* merge after death entirely into the causal body or Ego. An aspect of *mayavi-rupa* with the impression of lower material thoughts and acts, as also, lower desires forms *Bhoot* or *Ghost* or *Kama-rupa*, after death. H.P.B. hastens to explain that in reality there is only one astral body, with three aspects or phases: the most material portion disappears with the body; the middle portion survives as temporary entity in the astral region; and the third is the immortal aspect, which survives throughout the *manvantara*.

H.P.B. mentions that a person’s phantom, apparition or astral body can appear before his dearest friend at the instant of death or moments after his death. Such an apparition could be produced by the conscious or unconscious thought of the dying person and is known as *mayavi rupa*. If the dying person thinks very intently of the person he is anxious to see, then his thought travels, or is telegraphed along the wire of sympathy, and becomes objective. The astral body of the dying person that visits another man is like a reflection in a mirror. This astral or “double” would carry the expression of the dying person. If the “double” of the person who has drowned appears to his friend, the *image* or the astral will be seen dripping with water.

Mayavi rupa is formed by the unconscious exercise of *Kriya sakti* or the power of intense thought. It is in fact described as “walking thought.” It can pass anywhere and unlike the *linga sarira*, which cannot go farther than a few feet away from the physical body, *mayavi rupa* can travel many miles away from the body. In *Letters That Have Helped Me*, Mr. Judge mentions, what seems to be his own experience, of the projection of the astral body. He mentions that while travelling in a train he saw hollows created on the edges of the railway track by land-slides. He thought of them intently and strongly wished to examine them. At the next moment he found *himself* near one such place. The astral had escaped leaving

the physical body in the train. Suddenly, while he was on the railway track, another train was seen approaching from the opposite direction. Though it could not have hurt him (the astral form), he writes that “*I felt the headlight hurled against my head!* It sent me plunging back into my body (on my own train) with a nervous tremour and jar from which I have not yet recovered. See the dangers of leaving the body for puerile purposes, before you are fully poised and self-centred. True I was out before I was aware, but an occultist should always be aware of all things.” Momentarily he was afraid, though he was well aware that no heavy instrument or weapon or even railway engine dashing against the astral form could have injured it in any way except, may be, disperse the fine molecules of the body for a while. We are so used to being in a physical body and protecting it from all dangers that if we are not vigilant we may be similarly concerned about our astral form.

An article on “Autoscopic Phenomena” by Dr. N. Lukianowicz, of Barrow hospital, England, appeared in the August 1958 issue of the *Archives of Neurology and Psychiatry*. He gives the literal meaning of “autoscopy” as “‘seeing’ oneself in the visual space, as if it were one’s image reflected in a mirror.” His own suggested definition of it is: “a complex psycho-sensorial hallucinatory perception of one’s own body image projected into the external visual space.” He gives several instances of people seeing one’s own astral body. A certain Mrs. A., a retired school teacher, had repeatedly had the experience of seeing her “astral body,” as she used to call it, sometimes with her eyes open, sometimes with them closed, but moving exactly as she moved. She felt it emotionally, she said, “as a living, integral part of myself....It is me, split and divided.” The most frequent autoscopic experience of Mr. C. who suffered from depression, was seeing his own face, sad and distressed, right in front of him, about a yard away. Besides “seeing” it, he experienced an emotional and kinaesthetic sensation, a feeling of oneness with it, as well as “a mental notion” that this was “a part of himself, or ‘the face of my double,’ as he used to call it.” It looked to him as

solid as his physical face.

There are several autoscopic experiences of entirely normal people. Though it is not a widely known fact, in the *Aryan Path* magazine for May 1932, Mr. R. L. Megroz mentions that in 1860, five years before his death, Lincoln looking in a mirror, had seen his double beside him. “One image was healthy and lifelike, the other ghastly and like a wraith.” It seems quite understandable that superstitious people in the Middle Ages should have looked upon seeing of one’s double as a portent of death.

The astral form can be used at will by men of power and knowledge; but there are many hysterical, cataleptic and scrofulous people, as well as mediums, who could send out the astral body unconsciously, by reason of practices pursued in previous lives.

In the article, “Projection of the Double,” appeared in the *The Theosophist*, December-January 1883-84 (reprinted in *The Theosophical Movement*, Vol. 6) H.P.B. describes various cases of projection of the astral body, which she calls *mayavi rupa*. She points out that some people at the headquarters of the Theosophical Society in New York doubted that the Masters could ever come there in their astral bodies. Within few moments of their expressing doubt, they witnessed two figures in white clothes and wearing *fetahs* or turbans, pass slowly by the window of their room, which was twenty feet above the ground. They were recognized as the figures of the Masters.

She goes on to say that even other people besides the Masters can project their doubles. We find several instances in the literature of Western mysticism. She points out that these doubles are projected, either when the person is asleep, or when he is awake, or at times such a double is a forerunner of death, *i.e.*, it is projected by a dying person. Sometimes it is projected and it wanders, for the mere pleasure of seeing a friend. Sometimes, the desire to reach a familiar place can overpower the capacity or physical power of the body to be at that place. We are given a case of a German Professor who was returning home. When he came near to his house, he found

that his double had reached the place and was knocking at the door, and the door was opened by the maid and the double entered the house. He walked quickly and reached the door in minutes and rang the bell, only to find that the maid was horrified and said, “Why sir, I just let you in!” When he went to his room, he found his “double” seated in his chair, and as he approached, the double melted into thin air.

Another such case is of a governess of a Ladies’ school who was seen gathering flowers in the garden by some forty two girls in a class room with glass doors. The next instant they saw her figure sitting on the sofa in their classroom, while the real person was still plucking flowers. However, the one in the garden looked tired and drowsy. Some bold girls tried to touch the body on the sofa, which offered resistance, like muslin or crape, and the finger could pass through the figure to some extent. After a while this apparition disappeared. With this person such projections happened frequently, but she was not aware of it, and she never saw her double, like the professor in the above instance.

Mr. Judge points out that apparitions and doubles are of two classes: they could be astral shells or astral images visible to the eye, or these are internal images thrown out, and thus the person is deluded into thinking that he sees an objective form outside. The second class is the astral body of living persons, either completely or partially endowed with consciousness. We are given the example of objectivised internal image, in the article, “Reciprocal Apparitions,” which appeared in *The Theosophical Movement*, Vol. 13, where a doctor husband could not accompany his sick wife to the hospital and was anxious about her health, and he saw her in his room, smiling and happy, saying she was alright. Likewise, the next day, the wife concerned about her husband saw him in her hospital room. The article points out that one of the modes of seeing is, as Mr. Judge explains, “by stimulus from within which causes the eye to report to the brain, thus throwing the inner image without.”

Mayavi rupa of an Adept is projected by conscious exercise of

thought and is also endowed with powers and faculties. Unlike the *mayavi rupa* of an ordinary man, that of an Adept can speak and act. Such *conscious* withdrawal and consequent travel is possible to Adepts and in their case, when the astral body is withdrawn, their physical form appears to be in a state of meditation. But, his physical senses are alert. This is the explanation for beings like Buddha being seen giving sermons at two places at the same time. In *Ramayana*, Rama’s brother Lakshmana had been mortally wounded in the battle and the only thing that could save him was the Sanjivini (“life-giving”) herb, which grew far away on Dronagiri mountain in the Himalayas. Hanuman flew to the Himalayas and found the mountain, but was unable to find the plant. Undaunted, he lifted the entire mountain and brought it back to Lanka, where the physicians quickly located the herb, and brought Lakshmana back to health. In such instances, it is the *mayavi rupa* which goes from one place to another.

Mayavi-rupa could also kill. We are given the instance of it in the occult story, “Can the Double Murder?” by H.P.B. It is the case of revenge, where the “double” of the medium, a gypsy girl, commits murder at the suggestion made under mesmeric condition. The events which actually occurred, says H.P.B. in a foreword to the article, “show in a marked degree the enormous potentiality of the human will upon mesmeric subjects whose whole being may be so imbued with an imparted intellectual preconception that the ‘double’ or *mayavi-rupa*, when projected transcorporeally, will carry out mesmerizer’s mandate with helpless subserviency.”

EVERY time a person stands up for an ideal, or acts to improve the lot of others, or strikes out against injustice, he sends forth a tiny ripple of hope, and crossing each other from a million different centres of energy and daring, these ripples build a current that can sweep down the mightiest walls of oppression and resistance.

—ROBERT F. KENNEDY

LEARNING FROM THE SCHOOL OF NATURE

AS THE MIND of man matures, there arises in him the desire to enter upon quests of things unknown. His inclinations then draw him towards that which is congenial to his nature and which therefore attracts and holds his attention. The poet and the painter, the musician and the sculptor see nature in their own sensitive way and express their ecstasy in that medium and language which is best suited to their genius. The values of their creations are different from those of the scientist and the scholar, yet are in no way inferior to theirs. Each of them touches only that facet of Nature in its variegated moods which strikes a sympathetic chord within himself. But many of them deal with materiality only, and rarely go beyond what their physical senses reveal.

Any quest undertaken by man gives direction to his thought and concentrates it. The energy thus generated moves from him to the object of his quest and from thence back to him, thus completing the circuit. A focus of attraction is thus formed which connects the person to the type of matter he attracts to himself from the object of his search. A bond of alliance is thus forged and whether a change in ideation dissuades him from the quest or not, he has willy-nilly to live with it till in time the bonds get loose and fall away from him. However pure the motive, such alliance, or rather dalliance with matter, cannot elevate him. In consequence, man perpetuates for himself a vast series of incarnations during which his desire nature gets snared in the material aspects of things. The pull of matter becoming irresistible, the passional nature gets immersed in the instinctual and the impulsive, and becomes unfit for any flight towards the intuitional and the eternal.

On whichever place the person generates his thought, he consciously or unconsciously releases a force which gets clothed in apparels of matter of that plane. Matter which is thus ensouled by his thought becomes a force that affects other matter and other lives, thus generating causes for which he and his thoughts are responsible.

Few people have knowledge enough about the dangerous potencies that lurk behind their thoughts (expressed or unexpressed), and they therefore remain unaware of the consequences that karma will precipitate in their lives. The true test of any action—and thought is action—is whether it will retard or further the plan of evolution. Knowledge about this aspect is scant in the outside world, and superstition and dogma have taken advantage of the ignorance. Knowledge has to be acquired about each of the spheres of action on which the combined forces of evolution and karma act and react. These are: (1) the super-spiritual or noumenal, (2) the spiritual, (3) the psychic, (4) the astro-ethereal, (5) the sub-astral, (6) the vital and (7) the purely physical (*S.D.*, II, 621 fn.). Each of these spheres has its subdivisions and branches and the permutations and combinations of these yield a range of knowledge which is almost limitless. The perfected and integrated man is he whose mind can spread itself out to encompass knowledge about each such sphere and can continue to increase it as succeeding globes, races and rounds carry humanity into forms and environments presently unknown to us and vastly differing in their combinations of Spirit, Matter and Intelligence.

The achievements of the scientific mind have not always been overly flattering. Strides have no doubt been made in many fields, but these have been offset by the diabolical researches undertaken solely for the purposes of war. The invention of infernal engines of torture, of armaments that can decimate populations, of methods by which large masses of men can be exposed to diseases by germ warfare, the ingenious use being made of human psychology to turn man against man and nation against nation—such is the knowledge that science craves for and that is released by the intelligences presiding over the dark side of life. Knowledge sought after and seized with the intent of doing evil is the curse that haunts mankind today and that paralyses and stifles its good. It is therefore in the fitness of things that any investigation of nature's finer forces must be preceded by the acquisition of that knowledge which purifies

the will and makes it move in conformity with—never against—the divine will that guides evolution from the dawn to the dusk of manifestation. The demoniac in man which is an ever-present reality has to be eliminated to enable the god in him to shine forth as a powerful extraneous potency. A knowledge that can bring this about is priceless. It is the primal requisite of mankind at the present hour. All other knowledge takes a secondary place.

It may become necessary at times for a wayward humanity steeped in materialism to be exposed to the play on and through matter of the psychic forces hidden behind the physical façade of men and nature. Jesus raised Lazarus from the dead. Apollonius of Tyana performed similar feats (*Isis*, I, 480). The “miracles” of Lourdes (*Ibid.*, I, 120), the phenomena which for over twenty years occurred at the tomb of the Abbé Paris (*Ibid.*, I, 372), etc., could have opened men’s minds to the possibility of realms and forces hidden from the ken of ordinary men, but they failed to divert their gaze away from materialism and towards spirituality. The beginning of modern Spiritualism from the 1850s onwards; the growing interest in clairvoyance, clairaudience, mental telepathy, mesmerism, etc., should have induced men to break away from their materiality. They did not. On the contrary, they drew crowds towards sensationalism and fostered the desire to reap rich material harvests through the use of psychic forces. Disasters followed in the realms of health and morality.

These previous attempts to draw the attention of men away from materiality failed for lack of realization of the fact that the human brain with its powers of intellection was inadequate to function in or probe into areas for which it was not fashioned. It was as if men were trying, and failing, to catch astral beings with fishing nets; or, to use another simile, trying to pour into a bottle the psychic atmosphere of persons and places. The fact of the matter is that by no process or manipulation can reason be made to act as substitute for intuition. Just as the intellect soars above instinct, so does intuition stand above the tardy processes of ratiocinative thought. Though

many speak glibly of this faculty and some even make tall claims about possessing it, they rarely go beyond guesses and hunches, or at most beyond the more subtle aspects of intellection. The reason why it is so difficult to cultivate intuition is that it is a faculty of the starry soul and ever eludes him who lives on planes other than those of soul and spirit. Morality is *sine qua non* for its acquisition, and a selfish or materialistic bent of mind works as a complete deterrent to its functioning. He who would invoke it has to guard against sexual urges as well as desires for wealth, fame and precedence.

There is hardly any religion which does not advise the adoption in life of continence and asceticism. Why are they so indispensable? What do they achieve? Strange as it may seem to “educated” ears, they give the person a definite knowledge of, and a facility to control, the forces that reside in his lower self. They also help to defend him against influences, both inner and outer, that contaminate his desires and lash them to disobedience. These two practices can teach him to tame the lower energies to the point from where he can use them without their rebelling at every exercise of his authority. The tamed horse obeys rein and spur; but it also obeys the rules that govern its life inside the stable. Its obedience has to be total.

It is now well established that the development of intellect requires assiduity and persistence and the adoption of practices such as concentration, hard work, keenness of perception, enthusiasm, etc. The rules that are to be observed for preparing oneself for intuition demand much more. For instance, for the acquisition of intellect, morals do not play any significant part, because intellect still belongs to the animal man. The brilliant scientist, the successful lawyer, businessman and politician may be highly immoral and that may not interfere with their worldly success except through their health and the imbalance between their mental and psychic states. For intuition, to be immoral is to face total disqualification, while to be selfish is to bang the door shut to any forced intrusion into its realms. Chapter XVII of the *Bhagavad-Gita* read with a deeper understanding reveals that the person must (1) purify his faith; (2)

define for himself clearly the object of his worship, remembering that “where your treasure is, there will your heart be also”; (3) be selective of his food so that only those foods and drinks are taken which are congenial to his new way of life; (4) understand and live up to the true meaning of *Yagna* (sacrifice), *Dana* (charity), *Tapas* (asceticism); (5) lead a life of purity, rectitude, chastity and harmlessness; (6) remain faithful and friendly to all creatures; (7) cultivate serenity of mind, mildness of temper, self-restraint and absolute straightforwardness of conduct. But it is not enough that these be accepted as proper practices for the leading of the spiritual life. Such acceptance would give only one angle—though doubtless an important one—to the aspirant’s understanding. To bring conviction to that understanding, he has to perceive how the opposites of each of these conditions would bring on adverse effects, and how these opposites would implant checks and diseases in the inner sheaths of his soul. Without the laborious building of these sheaths, no real power can grow or become exercisable.

But asks the average man: what have morality and altruism, brotherliness and humility to do with the imbibing of knowledge? The question arises because of the erroneous notion that knowledge is something outside of the person which he has to go out and search for and acquire, like digging for minerals or searching for herbs. He has to realize that it is within and not outside, and is available to him who can sink his consciousness deep into the secret part of himself. For this, it must be the spiritual pole of man that must take command and not the material.

The task of purifying the matter of our sheaths, the forming of a habit of acting from within instead of ever following impulses from without, is an exercise which has to spread over incarnations. As this effort continues, the aspirant has to strive for the achievement of unity and the establishment of harmony. Unity comes from the practice of Brotherhood, and Harmony through real Altruism.

QUESTIONS AND ANSWERS

[In this section we seek to answer frequently asked questions, at U.L.T. meetings or during private conversations and discussions with people who seek the answers in the light of Theosophy. Answers given in this section are by no means final. Only a line of thought is being offered by applying general principles of Theosophy.]

Question: Theosophy advocates the simple life. But what exactly is the simple life?

Answer: First and foremost, the simple life is an attitude towards all our possessions, be they of the body, mind or spirit. The concept of poverty is misunderstood. The Emancipated Beings are not poor, they are the most wealthy in the things of intellect and intuition. Because of the supernormal (but not supernatural) powers they possess, they control Nature and nature-forces, and in fact, are Lords of Nature. The whole of Nature, so to speak, belongs to them. It is quite conceivable, therefore, how these *Jivanmuktas* even possess great wealth in the shape of precious metals and precious stones. But in spite of all their many possessions they live the simple life, which is expressed in and through their attitude towards these powers and possessions. They do not squander but use their untold wealth of every description for the benefit of humanity. They want nothing, need nothing, seek nothing: They use their powers and possessions to better the mind and soul of the race. Justice is the basis of all their philanthropy.

On the other hand, we hold disproportionate wealth: There are rich men and women who are poor in health, in mind and in spirit. There are learned men who have to fight for bread. There are good men of meagre intellect. For each and all the simple life is possible, provided the attitude of justice is adopted—justice towards all possessions—money, goods, ideas, knowledge, sympathies, etc. We are but custodians of property which does not belong to us, for it belongs to Nature. We are trustees of all our possessions, all our

knowledge, all our heart-powers—limited or extensive. It is as trustees we must administer the estate of body, mind and soul.

The rule of the simple life is not that we get rid of the possessions, but that we put to use our possessions. When we put our possessions to use, material or otherwise, the process of elimination results, and objects unnecessary to life begin to vanish. Thus, for instance, we may begin to discard, many curios, many books, many personal attachments, much of worldly knowledge and social conventionality. The correct method is to learn to value every object of possession by correct use. He who gives up an idea without seeing its falsity or weakness will accept the same idea in the future; he who runs away from duty with the notion that he is undertaking higher duties will find himself caged once again with the small plain duties and cares of life. The simple life is not an unintelligent throwing away of possessions but a highly intelligent use of every possession which reveals the true value of each.

To sum up, to live the simple life is to learn to recognize and drop the non-essentials at the level of body, mind and heart. The simple life becomes possible when we have learnt to distinguish between our “needs” and “wants.” Lord Buddha says, “Empty the boat, O Bhikkhu; when emptied it will go lightly.”

Question: Does Theosophy support socialism?

Answer: The question may be asked, “What kind of socialism?” There have been in existence many varieties of socialism, ranging from Bolshevism in Russia to socialism of Gandhiji. Socialism, as generally understood, is an economic system characterized by social ownership of the means of production and co-operative management of the economy, and a political philosophy advocating such a system. A famous socialist of 1930s, Mr. G. D. Cole wrote on “The Inner Life of Socialism” and defined it as “not a system” but “rather a way of living in relation to others, without which at least as an ideal, I should find it impossible to live at peace within myself.” Theosophy does not hold that all men are born equal, nor that all men, here and

now, can be made equal by a legal statute. Theosophy teaches that every human soul should exert himself to better the surrounding conditions. Theosophy may well be defined as the Philosophy of Exertion, for its pivotal doctrine is that each human soul progresses by self-devised effort, and therefore each soul must follow the religion of self-reliance and responsibility. Theosophy teaches that man is more than his body. Man is a soul or self-conscious Intelligence, and *has* a mind and a body.

The article published in the magazine *Theosophy* for November 1922, entitled, “The Higher Socialism,” makes us aware that the higher socialism is not merely concerned with equal distribution of wealth, but is based on moral and spiritual laws rather than economic and political laws. It does not endeavour to level all by pulling down those who stand at the upper rungs of the ladder of progress, but instead endeavours to raise all to as high a level of society as the highest among us have reached. The Higher Socialism is based on the law of Universal Brotherhood. We cannot make all people equal in mind and in bodies, but we can make all people equal by giving them an equality of opportunity to make progress as souls. We believe in a kind of Spiritual Socialism, that observes the fundamental law of love against hate, and that does not work according to the principles of the *rights* of man, but on the basis of the *Duties* of men. We believe in the internationalism that will bring peace and harmony to the various classes in all the countries of the world, providing opportunities for all. The article goes on to explain that Higher Socialism deals with poverty of many types. It stands for the removal of poverty not only of money but also of mind and of morals. The maxim of the socialist, “From every one according to his capacity and to every one according to his needs,” is not just applied to those who work by hands, but also to those who work by heads and hearts, for man does not live by bread alone.

Self-improvement through the discipline of many individuals in a single community can beget a Social Order which aims at eradication of avarice, and of the spirit of competition; also, the

cultivation of love and of the spirit of service. Such tendency would seek to create such wealth as would give joy to the minds and characters of others. Such a Social Order, among a single community or country, would expand and encircle other races and lands.

Lastly, the Brotherhood of Souls draws our attention to equality in the essential nature of man underlying the differences in manifested nature. In the world of differentiation we will find that in the economic world all men can never be equal; there will always be some who are rich and others poor; some wise and others less so; some good and others bad; some who are born creative geniuses and others born congenital idiots. “But when we take a complete view of the world of manifestation in which a myriad differences leap to the eye, and when we see these differences in the light of Spiritual Wisdom, we find that there is an equality, for all men are rich and poor at the same time; for some are rich in some portion of their universe while they are poor in others. The Higher Socialism tries to manifest the power of this Spiritual Brotherhood in which each man is apparently different from the other and yet both are identically the same with all” (*Theosophy*, November 1922). Gandhiji’s view on equality in Socialism is: “Socialism is a beautiful word and, so far as I am aware, in socialism all the members of society are equal—none low, none high. In the individual body, the head is not high because it is the top of the body, nor are the soles of the feet low because they touch the earth. Even as members of the individual body are equal, so are the members of society. This is socialism. In it the prince and the peasant, the wealthy and the poor, the employer and employee are all on the same level. In terms of religion there is no duality in socialism. It is all unity. Looking at society all the world over, there is nothing but duality or plurality. Unity is conspicuous by its absence. In the unity of my conception there is perfect unity in the plurality of designs.”

IN THE LIGHT OF THEOSOPHY

Witchcraft is generally associated with black magic or something sinister. A witch is normally described as an old woman wearing a broad-rimmed, black conical hat, with a broom stick in hand, and bent over a cauldron of boiling liquid. However, now, some believe that witchcraft has a sunny side to it. “When you derive inspiration from the growth of trees, flight of birds, or movements of moon, stars and sun, you are pretty nearly practising witchcraft!” writes Poonam Jain. Don Lewis of the Correllian Tradition says that Wicca is a religion of empowerment. Witches revere Earth and practice magic as the spiritual expression of the soul. Wicca promotes only positive uses of the magic, and provides an outlet to support the Earth, work for her healing or to commune with nature. Don Lewis says that we are all on a journey of spiritual evolution, and development of psychic and spiritual abilities is becoming popular. The term “witch” has negative connotations hence, the word “wicca” is used to describe Religious Witchcraft.

Swati Prakash, head priestess, Earth Healing Temple of Global Wicca, says that Conscious and evolved souls embrace Wicca because they see through subtle manipulations inherent in other religions. She says that “witch” or “wiz” literally mean “wise.” We all have inner wisdom and can create life.

In the medieval times, the witches were hunted down because either they were feared for their healing powers and psychic abilities, or were seen by the medical fraternity as competitors. The word “wizard” has positive connotation, and it might be attributed to male superiority, because wizards are male, while witches are female. Do witches still exist? The answer is yes. Some people belong to “covens” or “consciousness-raising groups.” Others like to perform rituals during full moon, while still others like to use nature’s elements to create specific outcome, writes Padma Aon, who writes on divine feminine energy. Witchcraft or Mother Religion is dynamic, finding varied expressions, and it tries to show that “we

are all potentially capable of singing our own tune,” writes Jain. (*The Speaking Tree* [Sunday Times of India], September 16, 2012)

In *Isis Unveiled*, H.P.B. mentions that Henry More, the learned scholar of Cambridge, of the seventeenth century, publicly affirmed the possibility of such a thing as a “witch.” The words *witch* and *wizard*, according to Dr. More, signify no more than a wise man or a wise woman. The word “witch,” is from *wit*, and the noun *wit* is from the verb to *weet*, which is, to know. Thus, a witch is no more than a knowing woman. The Slavonian-Russian names for witches and wizards are *vyèdma*, and the latter *vyèdmak*, both from the verb to *know*, *védât* or *vyedât*; the root, being positively Sanskrit. “Veda,” says Max Müller, “means originally knowing, or knowledge.” “*The Glossary* points out that “witch” is derived from the Anglo-Saxon word *wicce*, German *wissen*, “to know.”

However, today, the word has acquired negative connotation and generally denotes a person with the knowledge or the skill of doing things in an extraordinary way, by association with *bad spirits*. Moses denounced such “witches,” saying, “Thou shalt not suffer [allow] a witch to live.” These “witches” were the mediums who were either “consulters” with a familiar spirit, or had a familiar spirit inside them, *i.e.*, they were possessed. These familiar spirits are elementals or nature spirits of either fire or air element, and they use the inner senses of men to get him answers which he cannot get in ordinary manner. It is somewhat similar to what is done by a hypnotizer who disengages inner man from the outer man and awakens hidden memory and powers. Since these “familiar spirits” are devoid of conscience, the communication with them is considered dangerous, as they influence only the lower nature of man, leading to gradual paralyzing of moral qualities, explains Mr. Judge. The *kangalin*, or witch, who uses her terrible mesmeric powers with intent to injure, may expect death at any moment, for every Hindu finds it lawful to kill her, writes H.P.B.

For many decades Intelligence Quotient (IQ) test in various forms was the gauge of intelligence, based on parameters such as verbal, reasoning, associative memory, spatial and mathematical abilities. Is the capacity to analyze logically or to calculate numbers all that matters? Why does not kindness, forbearance, truthfulness and uprightness figure anywhere? In 1983, Howard Gardener’s model of Multiple Intelligence broadened the traditional IQ definition of intelligence. In 1995, Daniel Goleman’s book *Emotional Intelligence: Why it can matter more than IQ*, tried to show that academic intelligence has little to do with emotional life. There is a higher probability of a person succeeding in life with a low IQ but higher EQ (Emotional Quotient). Emotional intelligence includes self-control, zeal and persistence, and the ability to motivate oneself. “Even if one is not a whiz kid at work, but can handle one’s as well as other people’s emotions intelligently, one can succeed wonderfully. Such people are more grounded, more stable, have better command over themselves and situations, and can think and act from a space outside of themselves,” says Marita Nazareth, workshop facilitator and Emotional Intelligence expert. “If there are any two moral stances that our times call for, they are self-restraint and compassion,” writes Goleman.

However, even Emotional Intelligence fails to answer some of the life’s fundamental questions: What is the source of Emotional Intelligence? What is the root of altruism? What sustains people when calamities like death of a loved one or natural disasters occur? What is wisdom and where does it come from? The answers to these questions as also limitless variety of human capability can be explained based on Spiritual Intelligence (SI). Author Danah Zohar writes that Spiritual Intelligence makes us the fully intellectual, emotional and spiritual creatures that we are. It allows human beings to be creative, to change the rules and to alter the situation. We use SI to distinguish between good and evil, and to aspire to raise ourselves out of the mud. Spiritual Intelligence is concerned with answering the fundamental questions: Why are we born? What is

the meaning of life? “If intelligence cannot make us happy then what is the use of having it? We bear testimony to the fact that sharper minds with inferior motives have inflicted huge damage on the soul of this planet as well as of human beings....For the basic intelligence is to know that even though different we are part of one big whole,” and must therefore use every natural gift or talent to help others, writes Shivi Verma. (*Life Positive*, September 2012)

Human mind is capable of acquiring two kinds of knowledge, depending on which of its two modes of consciousness is more active—one is rational and the other, intuitive. Rational knowledge is a relative knowledge and belongs to the realm of intellect. As against this there is Absolute Knowledge or Wisdom, of which Job says: “With the Ancient (man’s Higher Ego) is Wisdom, and in the length of days (or the number of its re-incarnations) is understanding.” Thus, Wisdom is something that *we have potentially*, but its realization would take us many, many lives.

Eastern philosophy distinguishes between Head-learning and Soul-Wisdom (or Heart-Doctrine). Head-learning is relative knowledge, obtained with our five senses and the mind. It is rational knowledge, based on analysis, reasoning and classification. If the premises are wrong, the conclusions will also be wrong. But there is Absolute Knowledge or Wisdom, which helps us to see unity of all that exists, which helps us to distinguish between right and wrong, which answers the fundamental questions concerning our spiritual life. How does one obtain Wisdom? Every human mind is a ray of Soul, and in every incarnated existence that mind carries within itself the Seeds of Wisdom. The weeds of passion, pride and prejudices prevent their sprouting. When we learn to extract necessary lessons from our experiences, when our mind acquires breadth of vision by the assimilation of universal ideas, and the depth and insight born of noble feelings which are impersonal, and learn to live the life of altruism, then we shall manifest wisdom, from within, without.

Soul wisdom is the heart quality, which is needed to guide the

heart, but also compassionate mind and an intelligent heart. H.P.B. sums up the position, thus:

Great intellect and too much knowledge are a two-edged weapon in life, and instruments for evil as well as for good. When combined with Selfishness, they will make of the whole of Humanity a footstool for the elevation of him who possesses them, and a means for the attainment of his objects; while, applied to altruistic humanitarian purposes, they may become the means of the salvation of many. (*S.D.*, II, 163)

Zero is the pinnacle, the end of all knowledge. The end of all learning is humility, the realization that we actually know nothing compared to all we need to know! If that is so, then all knowledge and learning must lead to a feeling of nothingness, a feeling that you are *shunya*, a zero. It is not that you do not know anything; it is more that you are willing to learn everything! But the zero one feels after a lot of learning is very different from the zero one feels before one has begun to learn. “Most problems occur when we fancy ourselves meaningful and substantial. If we thought we were zeroes, we would have no expectations, and so no disappointments: If we had zero chips on our shoulder, we would not suffer any affront to dignity; if we had zero mental clutter, we would not suffer from useless feelings of guilt or fear. If we had zero memory there would be no bitter carry-overs, no half-truths that prevent new learning....If we are zero in ego, we do not take offence easily, while forgiving and forgetting fast. Zero brings peace; it brings a feeling of calmness and power over self and over situations,” writes Vinita Nangia.

God in his unmanifested form is *shunya*; in his manifest form He is *ananta*, or infinite, manifesting in many forms. Complicated relationships are the result of past baggage; try approaching a situation afresh, forgetting past bitterness and start with a clean slate, writes

intellect. We must not only have intelligent mind and compassionate Nangia. (*Times Life!* [*Sunday Times of India*], September 16, 2012)

Reducing oneself to zero is learning to be humble. Humility is essential for the one who desires to obtain knowledge. It is still more essential to remain humble after attaining to knowledge. “Be humble, if thou would’st attain to Wisdom. Be humbler still, when Wisdom thou hast mastered,” says *The Voice of the Silence*, a Mahayana Buddhist text. Mahatmas—truly Great Souls—describe themselves as “servants of humanity.” The moral principle underlying the concept of servant-leader is humility. *Tao Te King* teaches that qualities of lowliness and humility are necessary for all great leaders and rulers. “He who is great must make humility his base. He who is high must make lowliness his foundation.... Therefore the Sage, wishing to be above the people, must by his words put himself below them; wishing to be before the people, he must put himself behind them. In this way, though he has his place above them, the people do not feel his weight....Therefore, all mankind delight to exalt him, and weary of him not.”

The concept of void or nothingness represented by zero does not imply emptiness. For instance, *Nirvana* does not mean annihilation, because the one entering *Nirvana*, loses his objective existence, but retains subjective being. To the objective minds this appears as becoming absolute “nothing”; to the subjective perception, it is “No-thing,” *i.e.*, nothing to be displayed to the senses, explains H.P.B. So too, the ever-incognizable Deity is “void” only to the finite minds. *The Voice of the Silence* asks us to study “the voidness of the seeming full, the fullness of the seeming void.”

NEVER if possible lie down at night without being able to say; I have made at least one human being, at least, a little wiser, a little happier, or a little better this day.

—CHARLES KINGSLEY

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