

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

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OUR “OVERWHELMING VIRTUES”

Evil is the exaggeration of good. . . . Ambition, and a thousand other things we have to leave unmentioned, becomes the source and cause of evil whether in its abundance or through its absence.

—MAHATMA K.H.

It is not always easy to recognize the truth that exaggerated virtues may be vices in disguise, especially when these exaggerated virtues are our own. What mother, serving her children and sacrificing for them to an extent that makes them lazy and self-centred, taking others' service as their right, can see her attitude as an exaggerated virtue that is really self-indulgence, positively harmful to those for whom she would cheerfully give her life?

Light on the Path gives the hopeful assurance that “the vices of men become steps in the ladder, one by one, as they are surmounted.” But let us not rejoice prematurely that we have surmounted them! Especially has the aspirant to be on his guard, for he is warned that the “vices of the ordinary man pass through a subtle transformation and reappear with changed aspect in the heart of the disciple.” The “giant weed” of self, which is the source of evil, until it has been killed beyond reanimation, “lives fruitfully in the heart of the devoted disciple as well as in the heart of the man of desire.”

But especially have we to watch our “overwhelming virtues” lest they slip into something very different. Thus,

virtue and wisdom are sublime things; but if they create pride and a consciousness of separateness from the rest of humanity in the mind of a man, then they are only the snake of self reappearing in a finer form.

Virtue and righteousness are good but pride in our virtues turns righteousness into self-righteousness and “goodness” of so narrow and sectarian a kind that in the eyes of the “unco guid” all others may be suspect.

Very many examples of qualities good in proper moderation, evil or

at best objectionable in excess, will occur to any thoughtful reader.

Even exaggerated self-respect, feeling the need of being bolstered up, has led to a craving for fame and, worse still, to looking down on others, with its terrible culmination in race riots in some countries, untouchability in India, segregation, narrow sectarianism and many other evils. Is it surprising that the disciple is called upon to recognize fully "that the very thought of individual rights is only the outcome of the venomous quality in himself, that it is the hiss of the snake of self which poisons with its sting his own life and the lives of those about him"?

A great Master wrote early in the '80's of the last century:—

Ambition, the desire of securing happiness and comfort for those we love, by obtaining honours and riches, are praiseworthy natural feelings but when they transform man into an ambitious cruel tyrant, a miser, a selfish egotist, they bring untold misery on those around him; on nations as well as on individuals.

It is not necessary to pass in review here all the qualities that pass for virtues and then to show the other side of the coin in each case. We may, however, mention a few more that bear the stamp of respectability or even of high desirability and see the consequences of exaggerating each, bearing its correspondence to the tragic metamorphosis of Dr. Jekyll into Mr. Hyde.

Thus, for example, while genuine humility is a noble quality, modesty recalls the loathsome "umbleness" of Uriah Heep; thrift exaggerated becomes meanness or stinginess or makes the selfish miser; exaggerated independence rides roughshod over others' rights and feelings. How often, in the guise of friendly interest, does curiosity not pry into others' business which concerns the pryer not at all?

Generosity unchecked by prudence and a sense of one's obligation may lead to prodigality; modesty may become prudishness; and equilibrium, poise, rigidity.

Ralph W. Emerson's essay on "Circles" contains the telling couplet

Forgive his crimes, forgive his virtues too,
Those smaller faults, half converts to the right.

How much the sadder when the former virtues are half perverts to the wrong! Is it surprising that *Light on the Path* bids us remember that the world's sin and shame are our own sin and shame? And that the soiled garment we shrink from touching may have been ours yesterday, may be ours tomorrow? But is it not folly, when we have gained a virtue, to let it slip back into a vice? Hence the great importance of frequent honest self-examination. Nowhere is Maya more dangerous than in evaluating our own qualities. Each must find out which virtues carried to excess are most dangerous for him.

Why dangerous? Because, however quick we may be to resist definitely evil impulses or promptings, the qualities which masquerade as virtues may deceive us. These offer chinks in our armour through which

the ever-watchful enemies of Theosophy, always on the alert to take aspirants off their guard, may do us and, through us, the Movement, grievous hurt. Mr. Judge wrote in more than one letter of the efforts of the Movement's foes to bring on doubt and despair and to get up strife.

Madame Blavatsky specifically warned in her Fourth Message of April 15th, 1891, to the American Theosophists, that in a crisis a lack of self-control and watchfulness might prove fatal. Especially when honest self-examination reveals a personal wish to lead and wounded vanity dressed in the peacock's feathers of devotion and altruistic work, we must be ready at any cost to strip the borrowed feathers off and see ourselves exactly as we are. Tennyson called for "Self-reverence, self-knowledge, self-control." The first requires to be accompanied by the second and the third.

The beginning of all evil temptations is inconstancy of mind, and small confidence in God.

For as a ship without a helm is tossed to and fro with the waves; so the man who is remiss, and apt to leave his purpose, is many ways tempted.

Fire trieth iron, and temptation a just man.

We know not oftentimes what we are able to do, but temptations do show us what we are.

Yet we must be watchful, especially in the beginning of the temptation; for the enemy is then more easily overcome, if he be not suffered to enter the door of our hearts, but be resisted without the gate at his first knock.

Wherefore one said, "Withstand the beginnings, for an after remedy comes often too late."

For first there cometh to the mind a bare thought of evil, then a strong imagination thereof, afterwards delight, and an evil motion, and then consent.

And so by little and little our wicked enemy getteth complete entrance, whilst he is not resisted in the beginning.

And the longer a man is negligent in resisting, so much the weaker does he become daily in himself, and the enemy stronger against him.

—THOMAS A KEMPIS

HYPNOTISM AND THEOSOPHY

[The following article by W. Q. Judge first appeared in the *Jenness Miller Illustrated Monthly*, possibly some time in 1893. The magazine *Theosophy* reprinted it in December 1938 and again in October 1955, from an undated page torn from this journal. A search for the volume in which it appeared has proved fruitless.

—Eds.]

Is hypnotism understood? What is the attitude of the Theosophical Society to hypnotism?

It is thought by some that magnetism and hypnotism are identical; for many have said this new force or power is only the old practice of Mesmer revived in this century, after long years of contempt, and labeled with a new name, which will permit doctors to take it up. This is not, however, altogether true. Dr. Charcot, of Paris, and his followers, may be credited with the revival of hypnotism; for, in consequence of their investigations, it has been accepted by the medical profession. I have seen the prominent doctors of the Atlantic coast change their views on this subject in twenty-five years. Dr. Hammond and others laughed at the credulity of those who believed that the phenomena, now so well known among hypnotizers, ever took place; today they write articles and admit the facts previously denied.

Many years ago, Dr. Esdaile, a surgeon of the British army, conducted a hospital in India, and there performed many difficult operations by using magnetism as an anæsthetic, even instructing native assistants to use it on patients in his stead. His book, long ago published, gives all the facts. There is plenty of testimony in all countries to the reality of the mesmeric and hypnotic states and powers.

The great question which arose after the proofs about hypnotism were in, was a very different one from any which has previously been brought forward. As soon as the process was described and admitted, experiments proceeded with rapidity, and the great subject of "suggestion" was laid bare. It was found that the hypnotized person could be made to do many strange things after recovering from the hypnotic state, provided the suggestion had been made to him when he was in the state. The subject was told to murder Dr. A or B; to steal a pocket-book. He was then taken out of the hypnotic state, and, at the appointed time, would take the suggested weapon — a paper knife or harmless thing — and go through all the required actions, or would actually steal the object he was told to steal. If this power could be used by a doctor in an experiment, it was argued that an actual murder might be planned and executed through a hypnotized person. Hence it was dangerous. Crime is possible of perpetration with impunity by the real culprit. Dr. Charcot gave an article to an important New York magazine in which he admitted the probabilities of suggestion to patients, but denied that there was danger from suggested crime, and yet also said there ought to be laws

against indiscriminate hypnotization. In the latter conclusion, most of the Theosophical Society's members fully concur, but they also think that there is, and will be, danger from crime suggested to hypnotic subjects. Not in the immediate present, but in the future.

This is because hypnotism is not understood nor its dangers appreciated by the medical profession; still less do they credit the public with a correct knowledge on the subject.

The very best hypnotizers know very well that there are points at which the hypnotized subject escapes their influence, continues in the hypnotic state, and remains under some influence not known to the operator nor distinguishable by the subject. Here is one danger — the danger of ignorance and of a blind guide's leading one equally blind. Such writers as Braid, Binet and others are only statisticians. They simply give facts and methods, all being equally in the dark as to causes and possibilities. Again, the operators in the forefront of hypnotic fame know, too, as Dr. Charcot has said, there is a danger that hysteria will be developed where it never existed, and a long train of other evils. This is why he demands the suppression of indiscriminate operating. But the real rock of offence is this, and well known to theosophical students, that as the force and power of hypnotism are better known, it will be seen that, whatever the influence is, the process going on in hypnotism is the contracting of the cells of the body and brain from the periphery to the centre. This process is actually a phenomenon of the death state, and is the opposite of the mesmeric effect; and this point is not known to the medical profession, nor will it be as they now proceed, because *post mortem* examinations never reveal the action of a living cell. Magnetism by human influence starts from within and proceeds to the outer surface, thus exhibiting a phenomenon of life the very opposite of hypnotism. And the use of magnetism is not objectionable, yet it should be limited in practice to competent members of the medical profession. The more studious and careful members of the Theosophical Society, then, are against the use of hypnotism. In all its anæsthetic phases it can be duplicated by mesmerism without any bad effects. Dr. Esdaile has abundantly shown this. Laws ought to be passed making it a misdemeanour to have a public or private hypnotic séance. And these laws should also be aimed at even those doctors who, under the plea of science, put subjects into absurd and undignified positions. Such practices are not necessary, and are deliberately against the desire of the waking will and judgment of the subject. They only exhibit the operator's power and add nothing to knowledge that cannot be otherwise obtained.

But even with the remarkable cases recorded by Binet and others in France, the laws governing man's inner constitution, and which especially govern in hypnotism after a certain point, are not perceived by the learned writers. Some give only facts — either facts about strange recurrence of states, and others like Dr. James of this country assume that there is a hidden self who does these queer tricks with the mortal shape. Theosophists know that the extraordinary alterations in mind or mental power,

the strange "recurrence of states" and the apparently distinct division or separation of intelligence in a single human subject are all explained by the ancient eastern method of reducing the inner powers of man into seven classes, in each of which the hidden self — the *Ego* — can and does act independently, the body being only a gross instrument or field for the action of the real man.

This theory divides him into seven planes of action, in each of which the *Ego* or hidden self can have a consciousness operating in a manner peculiarly appropriate to that plane, and also partaking of the consciousness and experience of the planes above it but not below. And each of these layers or fields for consciousness is further divided into other sub-fields, in every one of which there may be a separate experience and action, or all may be combined. Now in the cases taken up by Dr. James, the peculiarity noted was that when the subject acted as No. 1, she had no recollection of a state called No. 2. No explanation of this was offered, only the fact being recorded. It is explained by the localization of the consciousness of the *Ego* in one or the other of the sub-fields of action of the first of the great class of seven.

The failure to recollect from one to the other was due to the fact that the *Ego* was forced into that particular field, and was thus unable to carry recollection with it. Hence it was entirely automatic in its action on that plane. This effect was due almost entirely to the specific contractile action of the hypnotic process, which, as said above, is essentially a contraction of the cells from outside to the centre. This will always prevent the *Ego* from educating itself to remember from state to state and field to field the experience of each, which education is, however, possible in the mesmerized or magnetized state, and of course in the normal waking life.

The cases where the subject escapes from the operator's control are all explicable under the same theosophic theory; that is, those are instances in which the *Ego* retreats from the first plane or field of consciousness made up of seven divisions or sub-fields to the next one of the whole class of seven, instead of entering one of the sub-divisions of the first. And, as the medical practitioners do not know of nor admit the reality of the higher inner sub-divisions, they are not acquainted with the means for reaching the *Ego* when it has escaped further from them into a field of consciousness where they are in ignorance of causes and conditions; that is to say, the hypnotizers are not examining the *real* field of operation of the force, but are looking at some of its phenomena merely.

These phenomena are exhibited in the body or outer shell while the psycho-physiological processes, going on within, and causing the visible phenomena, are hidden from their view.

LEO TOLSTOY—1828-1910

I

Count Leo Tolstoy, the great Russian nobleman, was a genius, a true reformer, both in the religious and in the social sphere, who tried to elevate the masses through his writings, and whose influence spread far and wide. H.P.B., in her commentary on the ideas of Tolstoy on "The Science of Life" (reprinted in *THE THEOSOPHICAL MOVEMENT* for February 1946 from *Lucifer* for November 1887), shows "how near his views are to the esoteric and philosophic teachings of higher Theosophy" and states:—

True, Count Tolstoy is neither an Alexandrian nor a modern theosophist; still less is he a Rosecroix or an Alchemist. But that which the latter have concealed under the peculiar phraseology of the Fire-philosophers, purposely confusing cosmic transmutations with Spiritual Alchemy, all that is transferred by the great Russian thinker from the realm of the metaphysical unto the field of practical life. . . . He is one of those few *elect* who begin with intuition and end with *quasi-omni-science*.

Elsewhere H.P.B. states that "his whole life is an exemplar of Christ-like altruism and self-sacrifice," and characterizes him as "the greatest psychologist" of the 19th century.

It is a well-known fact that Gandhiji was not only an admirer of Tolstoy but a staunch follower of his doctrine of non-violence. When in the Transvaal, he wrote to Tolstoy that he had been deeply impressed and influenced by his writings, especially *The Kingdom of God Is Within You*. Gandhiji's civil-disobedience campaign and his philosophy of *Satyagraha* owe much to Tolstoy, whom Gandhiji often referred to as "the highest moral authority." Gandhiji also accepted and used all the other bloodless weapons which Tolstoy recommended as the only permissible ones: desertion of industry, home labour, the extreme reduction of outward needs, etc. Thoreau in America, Tolstoy in Russia and Gandhiji in India form a triad standing for peace and true freedom.

Born in the year 1828, he was, as a child, of a reflective, philosophical bent of mind, and conventional educational methods failed to stimulate him. His early educational career was not at all remarkable. At the University of Kazan he shared the frivolous life of his class, but experienced moments of indignation against the idle rich. In 1851 he went to the Caucasus, took a commission in the army, and it was while in service that he began to write. In 1862 he made a happy marriage, and outwardly he had everything a man could desire. As the master of a large estate he had no material worries; he enjoyed reputation as a descendant of a noble, aristocratic family and, still more, as a great writer famous throughout the world. But when he was about 50 he underwent an inner

turmoil which shaped him into a speculator, a thinker, a life-teacher. Discontented with life, he began day by day to examine himself and to inquire into the meaning of life. He wrote down the following six questions to which he sought answers:—

- (a) Why am I living?
- (b) What is the cause for my existence and that of everyone else?
- (c) What purpose has my existence or any other?
- (d) What does the division which I feel within me into good and evil signify, and for what purpose is it there?
- (e) How must I live?
- (f) What is death — how can I save myself?

The answering of these questions, the search for Truth, was, more than his literary work, the meaning and purpose of his life for the next 30 years. Neither the philosophers nor the sciences gave him the answers he sought. He turned to religion, studied the teachings of the Great Ones of the East and the West and tried to find the best in all religions. He discovered the real sense of the teachings of Christ and began to shape his life accordingly and to teach this real Christianity through his writings. As was to be expected, this brought him in conflict with the official standards of the Church and the laws of the State. The Russian Orthodox Church regarded him as a "sinner" and an "iconoclast," and finally excommunicated him in 1901.

The original question Tolstoy had asked himself, "What is wrong in my life?" gradually grew into the general one, "What is wrong in all our lives?" and thus he became a critic of his age. Looking around him, he saw the inequality of social conditions, the contrast between the rich and the poor, and took it for his chief duty to repair this injustice with all his strength. The "Christian man" in Tolstoy's sense must deny the State, which he considered to be an immoral institution: he must not gain any advantage from State institutions; he must not try to grow rich under its protection or build a career by its favour; he must not go to court, must use no industrial products, must employ in his life nothing which comes from the work of others; he must possess no property, should avoid handling money and should not travel by railroad; he must take no oath of allegiance, either to the Tsar or to any other power, because he owes obedience only to his conscience and to the true teachings of Christ.

Tolstoy did not succeed in establishing the basic principles of his philosophy even in his own home. For years he strove to harmonize his private life with his theories: he dropped his title, gave up his favourite sport, hunting, so as not to kill animals, became a vegetarian, drank no wine and considered smoking a luxury. As far as possible he avoided using the railroad, ploughed in the fields himself, went about in a coarse peasant coat and mended his shoes with his own hands. He renounced the copyrights of his books, divided his property among his wife and children, and spent the rest of his life doing good and living in a more

and more simple manner. But his family could not understand him. Tired of constant disharmony at home, he decided to escape and live alone, but died on his way at Astapovo, at the age of 82, on November 7th, 1910. No priests were present at his funeral, the first public one in Russia without religious rites. His very last words were: "Truth... I love much."

TOLSTOY'S WORKS

Tolstoy has been called "the undisputed master, the noblest portrayer of his people, nay of his century." In his fiction, which has brilliance and a convincing quality, he is creative and ingenious. From the very start he established himself as a great author.

His first published work was *Childhood* (1852), largely autobiographical, which made a stir on account of the extraordinary literary promise it contained. It was followed by *Boyhood* and *Youth*. The three *Sevastopol* sketches, the first instalment of which appeared in 1854, were based on his personal impressions of the Crimean War, in which he had served and which had stirred the Russians greatly. Some of his best short stories belong to this first period of his life and work, which came to an end with his marriage in 1862. It was a period of inner growth, leading him to a stern conception of duty towards the peasantry. Powerful realism in the rendering of life and character is deepened in his short tales by social problems, by his longing to adjust the relations between the rich and the poor, and the search for the meaning of life.

Two great novels, *War and Peace*, written in the years 1863-69, and *Anna Karenina* (1873-76), are the outcome of Tolstoy's second period, and represent his highest achievement in art. *Anna Karenina* marks the transition to the third period of his life. The substance of the novel is a passionate protest against life deprived of a consciousness of inner duty. Dostoevsky remarked that there was nothing in European literature that could be compared with it.

Then came the inner crisis in Tolstoy's life. Prepared by his previous work and thoughts, he became the great moralist and religious teacher that he was to the end. Passing from inner despair which brought him to the verge of suicide, he found peace in the teachings of Christ, and evolved the fundamental principle of his faith that "the Kingdom of God is within you," that God is love, and that the meaning of life is conformity to the principle of love.

His *Confession*, written in the years 1879-82, is one of the noblest and most courageous utterances of man, the outpouring of a soul perplexed in the extreme by life's great problem — the relation of man to the Infinite. In it he turned his back on 50 years of his existence with all their joys and sorrows, all their fame and magnificent artistic achievements, and bravely looked forward to a new way of life, seeking moral perfection in the service of the Inner God and of humanity.

His investigation into the Gospels gave rise to another work from his

pen, *A Union and Translation of the Four Gospels* (1881-82). It was not allowed to be printed in Russia till 1908. Tolstoy insisted that this work was more important than anything he had ever written. It was the turning point of his whole life and served as a basis for everything that he wrote after it. For a number of years he kept pouring out theological and moral pamphlets, admonitions and indictments.

During the whole of 1883, Tolstoy devoted himself primarily to writing his remarkable book, *What I Believe*. The distilled essence of everything he had written or thought on the subject of religion and on his personal relation to it up to this time is lucidly and artistically set down in this book. The head of the Moscow Civil Censorship Committee reported that *What I Believe* "must be considered an extremely harmful book as it undermines the foundations of social and governmental institutions and wholly destroys the teaching of the Church." All copies of the book were ordered to be seized and burned. The whole edition, however, was sent to Petersburg and illegally distributed among high officials. There arose a widespread demand for his banned publications.

In 1882 he contributed "*What Men Live By*" to a children's magazine, the first of a series of exquisite stories intended primarily for children and peasants, but which have become popular in many languages among readers of all ages. During 1884-85 he wrote more tales containing moral lessons, many of which were based on folklore. They are simply told and were brought out in cheap editions for the benefit of the masses.

In 1889 he finished his famous work, *The Kreutzer Sonata*, dealing with the sex question. It perhaps aroused more controversy than any other work of Tolstoy. High government and church officials condemned the book and the Emperor forbade its printing. Surreptitiously hectograph copies were made and widely distributed in large numbers in Russia and abroad. Later he felt compelled to write the *Afterword to The Kreutzer Sonata*, in order that there should be no mistake about his views on sex, for some people actually read into the story an advocacy of free love.

His highly significant book, *The Kingdom of God Is Within You*, published in 1894, deals with his theory of non-resistance to evil, which he now applied to governments. He reached the conclusion that they were all essentially immoral and existed for the advantage of the rich and the powerful, persecuting the masses of mankind through their use of force in maintaining prisons and in collecting taxes. He did not accept a violent revolution as a way out; the only escape from the oppression of governments, he stated, was for all mankind to live according to the precepts of Christ. He has also considered the contradictions that exist between our lives and Christ's teachings, asserting that the chief reason for all the misunderstandings was the belief that Christ's precepts could be accepted without changing our lives. He condemned Christian churches of all denominations for perverting the true teaching of Christ in order to maintain their power over the masses upon whom their economic existence depended. The Kingdom of God on earth could be achieved

only by every man first realizing that the Kingdom was within him.

His famous work *What Is Art?* appeared in 1898. In a real sense it may be regarded as the æsthetics of his whole moral philosophy of life. It marks the culmination point of 15 years of thought and study. Art, according to him, is a human activity and hence it must have a clear purpose and aim, discernible by the aid of reason and conscience. And as a human activity, he declared, art cannot exist for its own sake and therefore its value must be weighed in proportion as it is serviceable or harmful to mankind. He wrote:—

To evoke in oneself a feeling one has experienced, and then by means of movements, lines, colours, sounds, or forms expressed in words, so to transmit that feeling that others may experience it—that is the activity of art. . . . Art is a means of union among men joining them together in the same feelings, and indispensable for the life and progress towards well-being of individuals and humanity.

He considered any work of art to be a bad form of art if it failed to convey any real meaning or message to the masses. He considered that to be a true work of art which transmitted the very simplest feelings common to all men, such as that of love.

Tolstoy was 71 when he completed the last of his great novels, *Resurrection*. The life of the gentry class is brilliantly contrasted with the life of the protesting, revolutionary intelligentsia and the struggle between the moralist and the artist is depicted. The principal purpose of *Resurrection* was to reveal the evil consequences of the violence of government and the hypocrisy of the Church.

TOLSTOY'S VIEWS ON RELIGION

All his life Tolstoy had been trying to understand "God." He felt that religion gave meaning to life, that a man had to have a faith of some kind, but the Church itself was an insult to his reason. He began a detailed investigation of religions—of Buddhism, Islam and especially of Christianity. He studied them in books and he eagerly sought information from learned people, theologians and monks. He required a faith much more intelligible than the scheme of Redemption by the blood of Jesus; beliefs and superstitions spread by the Church repelled him. His letters to close friends reveal his attempts to reconcile the God of the Church with his reason and his demand for a faith that made life worth living. In one letter he wrote: "It is strange and awful to say, but I believe in nothing that is taught by religion. And what is more, I not only hate and despise atheism, but I can see no possibility of living, and still less of dying, without faith."

The growing intensity of his spiritual search for a faith that would solve all his doubts gradually drew him away from the material concerns of life. Since the faith of worldly theologians and of the people of his own class repelled him, he turned to the poor, simple, unlettered folk, and

found among them a great deal of superstition mixed with truth. Under their influence he was conscious of a change taking place in him. The life of his own spoiled and rich circle had lost all meaning for him, and the life of the labouring people, of the great masses of mankind, now appeared to him in its true light. Like the humble people of Russia, he felt that he must live "godly," that he must renounce all the pleasures of life, must labour, be humble and merciful.

For a time he strove to mingle with the people and fulfil the ritual side of their religion. He attended the Church services, fasted and prepared for communion. But his reason rebelled and in the end he was obliged to confess to himself that belief in orthodoxy was impossible. He felt revolted by the conflicting interpretations of the various Churches. His disillusionment was complete when he studied the attitude of the Church towards war and capital punishment. Killing was evil and repugnant to him, yet the teachers of faith prayed for the success of Russian armies and sanctified murder in war!

His search for truth led him to the conclusion that the laws and commandments of the Gospels were neglected, and that what the Russian Orthodox Church preached as Christ's teachings was by no means the true teaching of Christ. In his *Confession* he dared to tell the cynical unbelievers that religion contained the only explanation of the meaning of life, and to the believers in dogmatic and popular religion he declared that the very foundations of their faith were erroneous. Love, humility, self-denial, duty, returning good for evil, attracted him as the fundamental principles of life. He wrote in a letter to a friend: "Understand and feel through suffering, as I have, the conviction that the only possible, entirely true, enduring and highest happiness is obtained by three things: work, self-renunciation and love."

The following few extracts culled from his writings will show how close he came to the Theosophical concept of God and religion:—

The more love there is in man, the more is God made manifest in him, and the more truly does he exist.

To love God means to love truth; to love one's neighbour as oneself means to recognize the unity of one's soul and life with every other human life, with eternal truth — with God.

The fulfilment of the teaching consists in progress along the appointed path towards inward perfection by imitation of Christ, and towards outward perfection by the establishment of the Kingdom of God.

Not only have the churches never united, they have always been one of the chief causes of disunion among men, of hatred of one another, wars, massacres, inquisitions. And the churches never serve as mediators between man and god. Such mediation is unnecessary and distinctly forbidden by Christ, who revealed his doctrine to each individual. The churches set up dead forms in place of God, and far from revealing him, they conceal him from men's sight.

A staunch believer in the after-life, he wrote in his diary when a boy in the neighbourhood died:—

What for? The only explanation is furnished by a belief in a future life. If that does not exist, there is no justice, and justice is unnecessary, and the need for justice is a superstition.

About individual reform he wrote:—

Instead of each man directing his energies to changing his conception of life and freeing himself, people seek for an external, collective method of emancipation and continue to rivet their chains more and more firmly.

On the relation between religion and science he expressed himself thus:—

I highly value true science. . . . True science is entirely in harmony with true religion. . . . The trouble with these scientists is their pre-occupation with the non-essentials of life. They have accounted for 7,000 different kinds of flies, how can they find any time for spiritual problems?

This is how he divided different people according to their temperaments:—

There are worldly people, heavy and wingless. Their activity is on the ground. There are strong ones among them: Napoleon. They leave terrible traces among men and cause a commotion, but it is all on earth. There are those whose wings grow equally and who slowly rise and fly: monks. There are light people, winged, who rise easily from among the crowd and again descend: good idealists. There are powerfully-winged ones who, drawn by carnal desires, descend among the crowds and break their wings. Such am I. Then they struggle with broken wings, flutter desperately, and fall. If my wings heal I will fly high. God grant it. There are those who have heavenly wings, and purposely — from love to men — descend to earth (folding their wings) and teach men to fly. When they are needed no more, they fly away: Christ.

(To be concluded)

Count Leo N. Tolstoy does not believe in the Bible, the Church or the divinity of Christ; and yet no Christian surpasses him in the practical bearing out of the principles alleged to have been preached on the Mount. And these principles are those of Theosophy; not because they were uttered by the Christian Christ, but because they are universal ethics, and were preached by Buddha and Confucius, Krishna, and all the great Sages thousands of years before the Sermon on the Mount was written.

—H. P. BLAVATSKY

STUDIES IN THE SECRET DOCTRINE

THIRD SERIES

II.—THE ETERNAL PILGRIM

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Let us study Man; but if we separate him for one moment from the Universal Whole, or view him, in isolation from a single aspect, apart from the "Heavenly Man" — the Universe symbolized by Adam Kadmon, Purushottama, or their equivalents in every philosophy — we shall fail most ingloriously in our attempt. Further, be it noted that unforeseen and unexpected dangers lie that way if and when the student in his earnestness and enthusiasm begins to make applications to himself and in his life arising out of such separative study. Let every single student be thoroughly impressed with an idea, which the Masters have endeavoured to impart to Theosophists at large, namely, the great axiomatic truth that the only eternal and living reality is that which the Hindus call Paramatma and Parabrahman.

What is Man? As the student begins to reflect on this question and make use of the material at his disposal to formulate an answer, he encounters a somewhat strange and an unexpected difficulty. Man is a different entity for different classes of people: to the modern scientist he is a bundle of atoms which combine in definite ways to disintegrate in course of time; to the modern psychologist and so-called philosopher man is a collection of sensation-impressions and their reflexes which combine to give birth to mind which also may be named soul; to the psychoanalyst he is a bundle of complexes; to the spiritualist and the psychical researcher he is a ghost or spirit, embodied or disembodied; to the theologian he is a soul fashioned by God to be saved by prayer, as to the surgeon he is a body made by Nature to be saved by the lancet.

How does Theosophy define Man? He is a composite being and at different stages of his evolution shows forth differing powers and capacities. He is "a compound of the essences of all celestial hierarchies" (*S.D.*, I. 276), which contribute the several principles which build him into a being as well as a form, besides endowing him with self-consciousness and intelligence. As pointed out (I. 189): "Karma and evolution have

...centred in our make such strange extremes!
From different Natures marvellously mixed..."

By "Natures" is meant "the seven hierarchies or classes of Pitris and Dhyan Chohans which compose our nature and Bodies."

As *Isis Unveiled* (I. 309) points out: "Man is a correlation of chemical physical forces, as well as a correlation of spiritual powers." It is this complex nature of man that necessitates, for the purpose of study

and understanding, our dividing and subdividing him. In different philosophies and systems of thought man is divided into different principles or sets of factors. *The Secret Doctrine* shows this very clearly. This has led to a great confusion and misunderstanding; ideas and suggestions have been materialized; principles have been personified; abstractions have been made concrete; allegories have been taken as facts; and Absoluteness itself has been anthropomorphized.

It is absolutely necessary, therefore, that we devote some time to the comprehension of the basic idea that all these different factors which combine to make up Man are but aspects of ONE LIFE. As H.P.B. points out in the *Transactions* (p. 39):—

We divide man into seven principles, but this does not mean that he has, as it were, seven skins, or entities, or souls. These principles are all aspects of one principle, and even this principle is but a temporary and periodical ray of the One eternal and infinite Flame or Fire.

Within man are all the gods and angels as well as devils and satans; he himself is Sura and Asura; in him are maya-illusion, avidya-ignorance, and their opposite mukti-liberation and Nirvana-emancipation. In him are the old seeds of animal, plant and mineral beings which first become atrophied and then get transformed; in him too are the seeds of Dhyanis-Angels, Nirvanis-Freed Beings which have first to be recognized and then to be fructified. Says *The Secret Doctrine*:—

No Occultist would deny that man — no less than the elephant and the microbe, the crocodile and the lizard, the blade of grass or the crystal — is, in his physical formation, the simple product of the evolutionary forces of nature through a numberless series of transformations. (I. 636)

There is but one indivisible and absolute Omniscience and Intelligence in the Universe, and this thrills throughout every atom and infinitesimal point of the whole infinite Kosmos which hath no bounds, and which people call SPACE, considered independently of anything contained in it. (I. 277)

The radical unity of the ultimate essence of each constituent part of compounds in Nature — from Star to mineral Atom, from the highest Dhyan Chohan to the smallest infusoria, in the fullest acceptation of the term, and whether applied to the spiritual, intellectual, or physical worlds — this is the one fundamental law in Occult Science. (I. 120)

“The worlds, to the profane,” says a Commentary, “are built up of the known Elements. To the conception of an Arhat, these Elements are themselves collectively a divine Life; distributively, on the plane of manifestations, the numberless and countless crores of lives. Fire alone is ONE, on the plane of the One Reality: on that of manifested, hence illusive, being, its particles are fiery lives. . . . From the ONE LIFE formless and Uncreate, proceeds the Universe of lives.” (I. 249-50)

The ONE LIFE . . . manifests in seven states, which, with their septenary subdivisions, are the FORTY-NINE Fires mentioned in sacred books. (I. 291)

In our Solar world, the One Existence is Heaven and the Earth, the Root and the flower, the Action and the Thought. It is in the Sun and is as present in the glow-worm. Not an atom can escape it. (I. 292)

It is very necessary that the student memorize this stupendous fact. As souls, minds, bodies, we are aspects of the One Life; our powers and faculties, reasoning, emotional, instinctual or sensuous, are also aspects of that same One Life; the One Life in differing degrees of density assumes differing characteristics and, in spite of the very evident fact that in us and in Nature conflicting and opposing forces operate through a variety of forms they all, forces and forms alike, are but the manifestation of the One Life.

Having thus emphasized the unity subsisting between the component parts of man, as also between man, this planet, and the Cosmos of which they are but portions, let us turn to the consideration of the differentiating element.

First let us see man as a duality — the immortal and the mortal, the subjective and the objective.

A dual process is in evidence everywhere: (1) The non-manifested and the manifested; (2) centripetal and centrifugal; (3) pravritti-evolution and nivritti-evolution; (4) arupa-formless and rupa-form; (5) macrocosm and microcosm; (6) good and evil; (7) Nirvana-compassion and avitchi-isolation. These and all variants are but aspects of the primal pair of opposites, of the "Dual Force emanating from the Eternal Essence." (I. 353)

The Occultists . . . see . . . in these two opposite Forces only the two aspects of the universal unit, called "MANIFESTING MIND"; in which aspects, Occultism, through its great Seers, perceives an innumerable Host of operative Beings: Cosmic Dhyān-Chohans, Entities, whose essence, in its *dual* nature, is the Cause of all terrestrial phenomena. For that essence is co-substantial with the universal Electric Ocean which is LIFE; and being dual, as said — positive and negative — it is the emanations of that duality that act now on earth under the name of "modes of motion"; even *Force* having now become objectionable as a word, for fear it should lead someone, even in thought, to separate it from matter! It is, as Occultism says, the dual *effects* of that dual essence, which have now been called centripetal and centrifugal forces, negative and positive poles, or polarity, heat and cold, light and darkness, etc., etc. (I. 604)

From this original duality springs what man recognizes in himself as his dual nature — lower and higher mind, good and bad moral nature, the mortal body and the immortal Self. Further, the student of Occultism traces to this prototypal Dual Force, the dual power of the Sec-

Wisdom, the white and black magic (*Cf.* II. 364). When we begin to analyze the content of our own brain, mind, and consciousness, we come to recognize that there is in us that which is ourself, which is indestructible because indivisible. In reference to the body itself we know that we can exist without arms and legs, without the ratiocination and memory of the brain, without eyes, ears, nose, deprived of touch and taste; that if only the heart kept on functioning and retained its slender connection with the brain on the one hand and the solar plexus on the other, the body could live on. In the body itself there are parts which in perishing kill not the body, but there are others — in fact three connected with three primary centres — any one of which destroyed would result in the destruction of the whole. Divide the heart and the heart is destroyed and the body dies. Take another aspect: in spite of the constant changes which are continuously taking place in the body, the identity of the body, its design and structure, survives; death, the great Change, differs from the millions of bodily changes in this that it changes the mould and the design of the body. Turn for a moment to our psychological transformations: in feelings and emotions we notice changes and differences; we love and hate by turn; we love and cease loving the same person in course of time; our sympathies and antipathies act in a similar fashion. Further, in knowledge and ignorance, in our ideas and thoughts on men and things, changes occur; still more, moods of aspiration and exaltation as of depression alternate. Now, like the heart in the body, we find that through all the changes of feeling and thought, the man who feels and thinks remains intact. However great the identification between himself and these processes, it is temporary; soon or late man knows himself other and higher than his thoughts, feelings, actions, his head, heart and hands. That which in the midst of all changes, changes not, that is the Self, immortal, indestructible, indivisible.

Man is certainly *no* special creation, and he is the product of Nature's gradual perfective work, like any other living unit on this Earth. But this is only with regard to the human tabernacle. That which lives and thinks in man and survives that frame, the masterpiece of evolution — is the "Eternal Pilgrim," the Protean differentiation in space and time of the One Absolute "unknowable." (II. 728)

When we try to apply the various teachings of Theosophy on the human constitution we get somewhat confused. As a first stage toward clarifying our thoughts let us emphasize this supreme duality in the individual. There is in us that which is immortal — the one witness of the many changes of sense, feeling and thought in and around us. In the sublime words of the *Bhagavad-Gita*:—

The spirit in the body is called *Maheswara*, the Great Lord, the spectator, the admonisher, the sustainer, the enjoyer, and also the *Paramatma*, the highest soul. (13th Discourse)

There dwelleth in the heart of every creature, O Arjuna, the Master

— *Ishwara* — who by his magic power causeth all things and creatures to revolve mounted upon the universal wheel of time. Take sanctuary with him alone, O son of Bharata, with all thy soul; by his grace thou shalt obtain supreme happiness, the eternal place. (18th Discourse)

This Great Spectator has been observing the drama of evolution. It witnesses at one time the mighty cohesion in the homogeneous root-matter which begets aeriform radiance; then sees it condense into curd-like nebula which moves, making star-dust and causing friction, settles down to become many suns and planets and satellites. It sees the birth of elemental forces in and on these spheres which beget crystals and minerals and then observes the growth of sprouting shrubs and creepers and plants which become giant trees; it watches the cradle of insect and then worm, and bird, and beast and at last bipeds, after many æons of vicissitudes and patient climbing. Then comes man who from the savagery of migratory tribes settles down to the citizenship of community and nation, and through wars and sufferings is learning to become cosmopolitan and labour for the Brotherhood of Humanity.

This teaching the Kabalist and the Sufi have epitomized thus:—

“A stone becomes a plant; a plant, a beast; the beast, a man; a man, a spirit; and the spirit a god.

“I died as a stone and became a plant; I died as a plant and became an animal; I died as an animal and became a man; when did I grow less by dying? I will die as a man to give birth to an angel.”

But three distinct streams of evolution representative of the three basic aspects of the One Life come to confluence in Man. The stone, the plant, the animal give birth to the physical man — the Adam of Dust. The Mighty Witness is a ray, a breath of the Absoluteness. These two need an intelligent consciousness which is provided by the third stream of the Life-Impulse. *The Secret Doctrine* is the text of the Mighty Drama of Evolution in which the Spectator and the many actors are One. In affirming this fact, it reiterates that the process of differentiation is complex and takes place by a manifoldness which at the root is sevenfold but which ramifies endlessly.

The matter-moving Nous, the animating Soul, immanent in every atom, manifested in man, latent in the stone, has different degrees of power; and this pantheistic idea of a general Spirit-Soul pervading all Nature is the oldest of all the philosophical notions. (I. 51)

The idea to get hold of and retain in our memory is that there is a Witness in us of the panorama of growth, who has watched in the beginningless past as he is watching today and as he will watch in the endless future. This is Atma, the One Life, mirrored in Buddhi, the unbreakable vehicle — the Eternal Spectator.

Next, there is that in us which is the experiencer, the sufferer, the enjoyer who learnt in the mineral and grew in the vegetable and moved in the animal and acts, feels, thinks, wills in the human. This is Atma

Buddhi-Manas, the immortal Triad, the individualization of the Supreme Spirit — the Eternal Pilgrim.

Thus from the concept of Duality we come to perceive the Trinity, which is the next step to grasp in our study.

—B. P. WADIA

A shortened version of the report of the working party set up by the Peace Pledge Union to study non-violence is published in *Peace News* of May 13th.

The question arises [states the report] as to what pacifism has to offer where conciliation and negotiation have failed in the event of a foreign invasion or a conflict within the nation.

First, pacifists must oppose all policies based on violence or enforced by it. But in opposing them, they must remember that those who operate or support such policies may have a sincere belief in their rightness, or a fear of the danger of refusing to participate.

Therefore one must always distinguish between the individual and the evil he supports. Condemnation of an evil does not justify violence of thought or action against the evil-doer. Friendly persuasion is basic to the pacifist method of personal dealings, and pacifist action must spring from the recognition of the value of the human person and the integrity of the individual. . . .

In contrast to methods which result mainly in opposition and resistance, some of the working party hold that pacifism involves not opposition and resistance so much as efforts to win over opponents by positive acts of goodwill. They feel a danger that what may be regarded as legitimate hatred of evil might lead to a wrong attitude towards those responsible for it.

Maintained opposition to an occupying power, for instance, would seem to disregard the possibility of such a power ever acting in a beneficent manner. And the very desire to free others from persecution might generate such intense opposition to the persecutor as to disregard the possibility of his conversion.

Therefore, while pacifists must practise non-co-operation whenever necessary, they must also co-operate whenever possible — even to the point of risking being thought to be a collaborator.

It was strongly asserted by many members that the basic conception of non-resistance involves complete identification with the victims of oppression or tyranny, together with dissociation from the wrong done, though not necessarily from the wrong-doer. . . .

Pacifist action must be more than a new technique of defence, fighting a well-prepared war without weapons. It must be a commitment to positive peace-making based on "soul force," with a refusal to inflict or seek suffering but a readiness to accept it as a consequence of failure to overcome the evil in the hearts and minds of men.

THE PATH OF INTEGRITY

Integrity means wholeness. Every part of a system works with the other parts as one whole. A machine does this. It is made up of hundreds of parts. Each part must perform its own *dharma*, but as a part of the whole. The human being is a machine of many parts. How is it to work as one whole? The Universe is a machine of many parts. How can it work as a whole? There is One Life, one Harmony, one Law. Yet there is chaos in the world of men. Only when Life is withdrawn once again from the parts into the Whole will cosmos take the place of chaos. Yet among the many parts, some parts will have learnt how to be integrated in themselves as parts of a larger unit, as parts of the unit of the One Life. We today — *i.e.*, humanity as it is — are at the turning-point where the individual human units must either learn how to become integrated in their own nature and to become parts of the Whole or fall into disunity within themselves and with the Whole, leading to final destruction.

With this in mind, what shall we do *now*?

Put simply, we have been told that our head, heart and hands must work as a unit; mind, feeling, action must be directed to one goal. The link between these three aspects, which will bring integrity, is *motive* — “that on which the heart is set.” This motive may be good or it may be bad, rooted in harmony or in disharmony. Our heart may be drawn towards good, our mind plead against it, and the hands, from either lack of control or wasted effort, fail to follow the heart or the mind. What is that which *moves* all three? *Will*, spirit in action. Lack of will power means passivity, leading to stagnation.

What are the outer signs of integrity? How shall we look for it in ourselves and in others?

Let us ask ourselves: Can we be trusted at all times and under all circumstances to deal with everything from the point of view of what is good for the work we have in hand, which, in theory at any rate should be our motive? Do we at times let a hint of our personal likes and dislikes, pride or vanity, sloth or overriding enthusiasm, colour our motive, our heart (love for others), our mind (clarity of understanding)?

Are we sure that what *we* say is Theosophy is just what the teaching says, or does a hint of our personal belief or preference creep in? Are we faithful *transmitters* or coldly mechanistic? Have we understood with the heart or solely with the head? Do we *act* Theosophically?

Do we speak of Reincarnation and Karma and yet complain of things, people, events, life?

Do we speak of Masters — and then ignore Them in our life?

Do we say one thing and mean another?

Do we balance pros and cons, the central pivot being our own belief? Or do we search the philosophy to find what it says?

Do we say, Brotherhood is a fact; we must have unity; all are one in fact, only personalities clash — and, saying this, do we try to alter our personality so that it does not hurt or upset or clash with the per-

LEARNING FROM LIFE

“Look not behind or thou art lost.”

“Teach to eschew all causes; the ripple of effect, as the great tidal wave, thou shalt let run its course.”

—*The Voice of the Silence*

Students are sometimes apt to look at causes as something to be avoided and at effects as things to be accepted. They must learn to look at effects as causes, accepting them and using them for the development of character. All of us have to act. How shall we learn what effects our actions will bring about except by acting always in terms of what we know to be right, and by trying to trace effects back to their causes? This aspect of learning is very often ignored and a valuable lesson in discrimination is missed. It is not meant that this tracing of effects back to causes should be overstressed, but an effort will be rewarding.

Roughly we all know the desirability of virtue in action, but there are times when we do not know positively the right method of performing virtuous action, or that course of action which will produce the desired effect. We look at the effect we want to produce — and we act. But, alas! our action so often brings an unforeseen effect!

One of the best ways of learning what is right action and what effects an action will bring is to trace, if we can, all effects back to causes. The effects we see; the cause may be hidden in actions of yesterday or of prior lives, but the acceptance of effects as “Karma” will not help us to see what caused them. “Know all and you will pardon all,” we learn. History is an attempt to trace the causes of actions. Novels, decent novels, are enjoyed because they show us what causes produced what effects during a whole lifetime, and we may learn valuable lessons from them. When a war starts — an effect — we do not wait to find out what brought it about but concentrate on how to end it and win. When peace comes — an effect — we forget the cause of war and so fail to learn the lesson of war, and thus we go on fighting over and over again, century after century.

Motive is much more important than action, and causes are more important than effects, for effects follow naturally from causes. Letting the effects run their course does not mean that we are not to learn how to use them or that we are not to try to ascertain the causes which produced them.

Part of the lesson learnt by tracing effects back to causes is that we cease to feel sore about the effects or to blame the one bringing them into manifestation. For example, a driver knocks down a child because his brake is defective (unknown to him) — the result of the negligence of the mechanic who ought to have repaired it. Who is to blame? Who do we blame? We see the accident and we blame the driver. But who or what caused it? We do not pause to find out. Someone loses his temper. We know that he ought not to have done so, and for that he is to blame

— but why? Are we not taught that “Woe unto him through whom evil comes”?

We have also to remember that it is prior links that brought the one who lost his temper to the scene of the accident, so again there is no occasion to “blame.” It is to *understand* life that we are here — to learn, not to judge. To understand is to be filled with pity, both for those who suffer now and for those who will suffer in the future. Understanding thus, we shall cease to think overmuch of ourselves and what *we* want, how *we* suffer, what *we* have sacrificed, etc. Let us rather ask ourselves: “Are we helping to make the life-journey of others easier? Are we thinking of *their* wants and difficulties? Are our actions turning into causes that bring harmful effects to others?” How often must we read and learn that all that the world needs is “the art of being kind”!

Oftentimes have I heard you speak of one who commits a wrong as though he were not one of you, but a stranger unto you and an intruder upon your world.

But I say that even as the holy and the righteous cannot rise beyond the highest which is in each one of you,

So the wicked and the weak cannot fall lower than the lowest which is in you also.

And as a single leaf turns not yellow but with the silent knowledge of the whole tree,

So the wrong-doer cannot do wrong without the hidden will of you all.

Like a procession you walk together towards your god-self.

You are the way and the wayfarers.

And when one of you falls down he falls for those behind him, a caution against the stumbling stone.

Ay, and he falls for those ahead of him, who, though faster and surer of foot, yet removed not the stumbling stone.

—KAHLIL GIBRAN

“HEAVENS OF GLADNESS”

At a time when feeling extremely depressed, dejected and below par, the writer was introduced by a friend to the first of *The Pollyanna Glad Books*. The ideas expressed in the book brought to mind the words of Mr. W. Q. Judge in his article “Cyclic Impression and Return and Our Evolution”—

Take this occasion of despondency. What he should have done was, that being the return of an old impression, to have compelled himself to feel joyous, even against his will, and if he could not have done that, then to have tried to feel the joy of others.

By her attitude of feeling glad at the outcome of almost any event, Pollyanna, the central character of the story, naturally brings about a change in her stern guardian aunt and makes her a likeable human being manifesting the divine characteristic of love. In the same manner, this unforgettable character transforms the crusty nature of Mrs. Snow, an embittered, grousy, chronic invalid, into a cheerful disposition with a bright outlook on life. Because of her iridescent and effervescent qualities, Dr. Chilton, who had observed her effect on human nature, prescribes her as a “tonic” for cheering up the gloomy, morose, self-centred and shut-up Mr. John Pendleton, who is brightened up and made to scintillate by her like the variegated pleasing colours of a rainbow.

The mystery of this “overwhelming, unquenchable gladness for everything that happened, is happening or is going to happen” needs to be understood, for there are in the world most lovable and enthusiastic people like Pollyanna, who, in the words of the poet William Morris, “seem glad even to draw their breath.”

In his *Dictionary of Word Origins*, J. T. Shipley states that the word “glad” is derived from the Latin “*glaber*,” meaning “smooth.”

The cognate Old High German *ġlat*, smooth, came into Old English as *glad*. As things smooth are shiny, the sense shining developed; this gradually took the place of the other. Then, applied figuratively, it meant persons of a shining disposition; hence the present application.

Such a disposition is of the nature of what Carlyle calls “blessedness”: “There is in man a higher than love of happiness; he can do without happiness, and instead thereof find blessedness.” Another author, Young, also makes a similar distinction when warning us to “beware what earth calls happiness; beware all joys but joys that never can expire.”

What, then, is happiness? Shipley points out that this word is rooted in the Anglo-Saxon “*hap*,” meaning chance or luck. So, “happy first meant lucky, and if you were lucky you’d be happy too.”

The *Bhagavad-Gita* states that doubt is the dispeller of happiness (IV. 40). Pleasure is of three kinds, *sattvic*, *rajasic* and *tamasic*, and its long-term result is either pain or contentment, depending on its quality. The forsaking of desires results in contentment and happiness

(II. 55); their subjugation leads to peace of mind and freedom from sin (VI. 27). The wise, imbued with spiritual knowledge, discourse continually on the Supreme and thereby obtain enjoyment and satisfaction (X. 9). Devotion to the Supreme (VI. 28) and the recognition of the Divine Presence in everything (IX. 22) will produce the highest bliss, *Ananda*. The harmony that results is called *Satchitananda*, which is explained by Mr. Judge in his *Notes on the Bhagavad-Gita* (p. 99) thus:—

<i>Sat</i> , or Being ; <i>Chit</i> , or Consciousness, Mind ; <i>Ananda</i> , or Bliss.	}	These together are called <i>Satchitananda</i> .
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But *Sat* — or Being — the first of the three, is itself both *Chit* and *Ananda*. The appearing together in full harmony of Being and Consciousness is Bliss or *Ananda*. Hence that harmony is called *Satchitananda*.

This is the “supreme happiness” which is the “eternal place.” (*Gita*, XVIII. 62)

This state of *Ananda* can be attained by following the prescription of Gautama, the Enlightened One, who teaches in Chapter XV of the *Dhammapada* the cultivation of freedom from attachment to hate, longing, anxiety and possessions. The company of the wise and the noble is also conducive to happiness. In the words of the Blessed One:—

Happy is the solitude of him who is full of joy, who has learned the Truth, who sees the Truth. Happy is freedom from malice in this world, self-restraint towards all beings that have life. Happy is freedom from lust in this world, getting beyond all desires; the putting away of that pride which comes from the thought “I am!” This truly is the highest happiness!

The Old Testament extols this Wisdom, whose “ways are ways of pleasantness” (*Proverbs*, III. 17), for “Happy is the man that findeth wisdom, and the man that getteth understanding.” (III.13)

H.P.B. says in one of her articles: “Thoreau pointed out that there are artists in life, persons who can change the colour of a day and make it beautiful to those with whom they come in contact.” And, again: “Life could be made a sublime thing without any assistance from circumstances or outside sources of pleasure and prosperity” (THE THEOSOPHICAL MOVEMENT, Vol. XVIII, pp. 19, 20). Yet, as stated by Robert Crosbie, “true happiness for all can be obtained only when each human being uses all his powers for the good of others.”

Hence, instead of railing “against other folks, because other folks have what some folks would be glad of” (Henry Fielding in *Joseph Andrews*) let us, like the shepherd in Shakespeare’s *As You Like It* “owe no man hate, envy no man’s happiness,” but be “glad of other men’s good,” and thus reach the “Heavens of Gladness” (*Light of Asia*, Book VIII), the “eternal place” (*Gita*, XVIII. 62).

A CASE OF OBSESSION

[The following article was first printed by H. P. Blavatsky in *The Theosophist*, Vol. I, pp. 207-208, for May 1880.—EDS.]

The particulars of a case of "obsession" . . . are given in the following letter from a respectable English medical man who is in attendance upon the victim:—

"I take the liberty of addressing you in the cause of humanity, with the intention of exciting your sympathies and obtaining all the aid in your power to afford, in a case of 'control.' You will understand that the gentleman is being *made a medium* against his wish, through having attended a few séances for the purpose of witnessing 'materialization.'

"Ever since he has been more or less subject to a series of persecutions by the 'controlling' spirit and, in spite of every effort of his to throw off the influence, he has been made to suffer most shamefully and painfully in very many ways and under most trying and aggravating circumstances, especially by his thoughts being forced into forbidden channels without external causes being present—the bodily functions overruled, even being caused to bite his tongue and cheeks severely whilst eating, etc., and subjected to every species of petty annoyances which will serve as a means for the 'control' (unknown) to sustain and establish the connection. The details are in their most painful features not such as I can write to you; but if there be any means known to you whereby the influence can be diverted, and it is thought necessary to be more particular in my description of this case, I will send you all the information I possess."

So little is known in India of the latest and most startling phase of Western mediumistic phenomena—"materialization"—that a few words of explanation are needed to make this case understood. Briefly, then, for several years, in the presence of certain mediums in America and Europe, there have been seen, often under good test conditions, apparitions of the dead, which in every respect seem like living human beings. They walk about, write messages to present and absent friends, speak audibly in the languages familiar to them in life, even though the medium may be unacquainted with them, and are dressed in the garb they wore when alive. Many cases of fraudulent personation of the dead have been detected, pretended mediums have sometimes gone on for years deceiving the credulous, and real ones, whose psychical powers have been apparently proved beyond doubt, have been caught playing tricks in some evil hour when they have yielded to either the love of money or notoriety. Still, making every allowance for all these, there is a residuum of veritable cases of the materialization, or the making visible, tangible and audible of portrait figures of dead people. These wonderful phenomena have been variously regarded by investigators. Most Spiritualists have looked upon them as the most precious proofs of soul-survival; while Theosophists, acquainted with the views of the

ancient Theurgists, and the still more ancient Aryan philosophers, have viewed them as at best misleading deceptions of the senses, fraught with danger to the physical and moral natures of both medium and spectator — if the latter chances to be susceptible to certain psychical influences. These students of Occultism have noticed that the mediums for materializations have too often been ruined in health by the drain upon their systems, and wrecked in morals. They have over and over again warned the Spiritualistic public that mediumship was a most dangerous gift, one only to be tolerated under great precautions. And for this they have received much abuse and few thanks. Still one's duty must be done at every cost, and the case now before us affords a valuable text for one more bit of friendly counsel.

We need not stop to discuss the question whether the so-called materialized forms above described are or are not those of the deceased they look like. That may be held in reserve until the bottom facts of Oriental psychical science are better understood. Nor need we argue as to whether there has ever been an authentic materialization. The London experiences of Mr. William Crookes, F.R.S., and the American ones of Colonel Olcott, both so widely known and of so convincing a character, give us a sufficient basis of fact to argue upon. We assume the reality of materializations, and shall take the instance cited by the English physician as a subject for diagnosis.

The patient then is described as having been "controlled" since attending "circles" where there were materializations, and as having become the bond-slave of some evil powers which force him to say and do painful and even disgusting things, despite his resistance. Why is this? How can a man be compelled to so act against his will? What is Obsession? Three brief questions these are, but most difficult to explain to an uninitiated public. The laws of Obsession can only be well understood by him who has sounded the depths of Indian philosophy. The only clue to the secret, which the West possesses, is contained in that most beneficent science, Magnetism or Mesmerism. That does teach the existence of a vital fluid within and about the human being; the fact of different human polarities; and the possibility of one person projecting this fluid or force at will, to and upon another person differently polarized. Baron Reichenbach's theory of Odyle or Odic force shows us the existence of this same fluid in the mineral and vegetable as well as the animal kingdoms. To complete the chain of evidence, Buchanan's discovery of the psychometrical faculty in man enables us to prove, by the help of this faculty, that a subtle influence is exerted by people upon the houses and even the localities they live in, the paper they write upon, the clothing they wear, the portion of the Universal Ether (the Aryan *Akasa*) they exist in — and that this is a permanent influence, perceptible even at the most distant epochs from the time when the individual lived and exerted this influence. In one word, we may say that the discoveries of Western science corroborate most fully the hints thrown out by Greek sages and the more defined theories of certain Indian philosophers.

Indians and Buddhists believe alike that thought and deed are both material, that they survive, that the evil desires and the good ones of a man environ him in a world of his own making, that these desires and thoughts take on shapes that become real to him after death, and that *Moksha*, in the one case, and *Nirvana*, in the other, cannot be attained until the disembodied soul has passed through this shadow-world of the haunting thoughts, and become divested of the last spot of its earthly taint. The progress of Western discovery in this direction has been and must ever be very gradual. From the phenomena of gross to those of more sublimated matter, and thence on towards the mysteries of spirit is the hard road made necessary by the precepts of Aristotle. Western Science first ascertained that our outcoming breath is charged with carbonic acid and, in excess, becomes fatal to human life; then, that certain dangerous diseases are passed from person to person in the sporules thrown off into the air from the sick body; then, that man projects upon every body and every thing he encounters a magnetic *aura*, peculiar to himself; and finally, the physical disturbance set up in the Ether in the process of thought-evolution is now postulated. Another step in advance will be to realize the magical creative power of the human mind, and the fact that moral taint is just as transmissible as physical. The "influence" of bad companions will then be understood to imply a degrading personal magnetism, more subtle than the impressions conveyed to the eye or the ear by the sights and sounds of a vicious company. The latter may be repelled by resolutely avoiding to see or hear what is bad; but the former enwraps the sensitive and penetrates his very being if he but stop where the moral poison is floating in the air. Gregory's "Animal Magnetism," Reichenbach's "Researches," and Denton's "Soul of Things" will make much of this plain to the Western inquirer, though neither of those authors traces the connection of his favourite branch of science with the parent-stock — Indian Psychology.

Keeping the present case in view, we see a man highly susceptible to magnetic impressions, ignorant of the nature of the "materializations," and, therefore, unable to protect himself against bad influences, brought in contact with promiscuous circles where the impressionable medium has long been the unwitting nucleus of evil magnetisms, his system saturated with the emanations of the surviving thoughts and desires of those who are living and those who are dead. The reader is referred to an interesting paper by Judge Gadgil of Baroda on "Hindu Ideas about Communion with the Dead," for a plain exposition of this question of earth-tied souls, or *Pisachas*. "It is considered," says that writer, "that in this state, the soul, being deprived of the means of enjoyment of sensual pleasures through its own physical body, is perpetually tormented by hunger, appetite and other bodily desires, and can have only vicarious enjoyment by entering into the living physical bodies of others, or by absorbing the subtlest essences of libations and oblations offered for their own sake." What is there to surprise us in the fact that a negatively polarized man, a man of a susceptible temperament, being suddenly brought

into a current of foul emanations from some vicious person, perhaps still living or perhaps dead, absorbs the insidious poison as rapidly as quicklime does moisture, until he is saturated with it? Thus, a susceptible body will absorb the virus of small-pox, or cholera, or typhus, and we need only recall this to draw the analogy which Occult Science affirms to be warranted.

Near the Earth's surface there hangs over us — to use a convenient simile — a steamy moral fog, composed of the undispersed exhalations of human vice and passion. This fog penetrates the sensitive to the very soul's core; his psychic self absorbs it as the sponge does water, or as fresh milk effluvia. It benumbs his moral sense, spurs his baser instincts into activity, overpowers his good resolutions. As the fumes of a wine-vault make the brain reel, or as the choke-damp stifles one's breath in a mine, so this heavy cloud of immoral influences carries away the sensitive beyond the limits of self-control, and he becomes "obsessed," like our English patient.

What remedy is there to suggest? Does not our very diagnosis indicate that? The sensitive must have his sensitiveness destroyed; the negative polarity must be changed to a positive; he must become active instead of passive. He can be helped by a magnetizer who understands the nature of obsession, and who is morally pure and physically healthy; it must be a powerful magnetizer, a man of commanding will-force. But the fight for freedom will, after all, have to be fought by the patient himself. His will-power must be aroused. He must expel the poison from his system. Inch by inch he must win back the lost ground. He must realize that it is a question of life or death, salvation or ruin, and strive for victory, like one who makes a last and heroic effort to save his life. His diet must be of the simplest; he must neither eat animal food, nor touch any stimulant, nor put himself in any company where there is the smallest chance for unclean thoughts to be provoked. He should be alone as little as possible, but his companions should be carefully chosen. He should take exercise and be much in the open air; use wood-fire, instead of coals. Every indication that the bad influence was still working within him should be taken as a challenge to control his thoughts and compel them to dwell upon pure, elevating, spiritual things, at every hazard and with a determination to suffer anything rather than give way. If this man can have such a spirit infused into him, and his physician can secure the benevolent help of a strong, healthy magnetizer of pure character, he may be saved. A case almost exactly like this one except that the patient was a lady, came under our notice in America; the same advice as the above was given and followed, and the obsessing "devil" was driven out and has been kept out ever since.



EXTRACTS FROM UNPUBLISHED LETTERS

It was once explained: "There are those who labouring for the Cause come to love the Cause" (*i.e.*, become wholly devoted to it and Those behind it). Then, "there are those who love the Cause and learn to labour for it, more and ever more." The Cause and the Masters are one; They and Their Teachings go together. Old chelas in new bodies love Masters and so learn anew the Philosophy called the Esoteric Philosophy — *Gupta Vidya*; new aspirants proceed from the Teachings to the Teachers. They cannot be separated. The Twelfth Chapter of the *Gita* gives the picture of the complete chela-devotee; it serves as a model for willing and determined aspirants. Effort counts; errors matter little. (See *Voice*, p. 68)

No one, not even a Divine Incarnation, can root out evil; but the Gurus point out the ways whereby it can be overcome. The real inner work of the Lodge of Masters is to affect the mind of the race by the re-proclamation of old wisdom and as a result *individuals* transform themselves. It is the individual who rises to be the Adept, the rare efflorescence of any race and civilization.

The Guru can but adjust the mind of the disciple; the latter must learn the real significance of that adjustment. Even to become a chela one must have already developed the right inner attitude and the right outer behaviour, appropriate to and required by Chelaship. The good man must be active and moral principles must be to the fore. Presently his tests and trials will begin and will make heavy demands upon his character. How will he fight? That depends on his already developed moral stamina.

Real chelaship may be far off, but the Himalayas are not climbed in a day. Patiently we have to persevere. Devotion of the heart, vigilance of the head and piety of the hands — that is the triad we have to develop. Devotion flows when disturbances are absent from the mind; and they can be absent only when the mind looks to and attends to its real function, finding positive expression in pious deeds, holy acts. This it is which makes all functions sacramental — outward and visible signs of the inward and spiritual grace. Reflect on that triad; it has a fine potency.



Light on the Path has something that at this stage you will find useful; let your mind dwell on it: "The would-be disciple (we may say "lay chela") has to arouse himself by a fierce and resolute and indomitable effort of will." Any person can become a lay chela; he may feel in himself who his Master is, but in silence about this he has to labour for the Cause. If out of egotism he gives out his inner belief, or even faith, he will have taken the first step towards a failure. On the side of the Master, He of course knows, but He works in silence of His own. That,

as far as lay-chelaship is concerned. Accepted chelaship is very different and implies knowledge on the part of the chela of his acceptance by his Guru.

Yes, the Master uses even the lay chela's Karma to draw out hidden forces of good as well as of evil. But the chela does not know, often does not even suspect this. Dispassion is the starting point. How each values and how each judges men, matters and events is related to his inner attitude. Desirelessness at every turn implies our power to give the correct value to all these. It is not merely running away! In this the principle of "Resist not evil" and the higher resignation play important parts.

One need not be an actual accepted chela to experience all chela-life activities. The period of probation is preparation for accepted chelaship. Therefore we must theoretically live as if tomorrow we would be ready and willing to offer ourselves for chelaship. Take H.P.B.'s article on "Practical Occultism" in which she quotes several Rules of Chelaship, e.g., about shaking hands, pet animals, etc. Now for us these are most difficult to practise, almost impossible. But we must know what is expected of us and so aim at right preparation, using discrimination. To use *Viveka* in practising *Vairagya* is one of our tests — now and here.

Now come to the next point: we are required to develop higher resignation, indifference, inward patience, etc.; to meet and pass our Karmas, saying, "This is what I desire and not only what I deserve"; to resist without resisting and to be truly brotherly. All this requires not only belief but faith, belief which is elevated into faith by true knowledge. Theosophy tells us about Masters' teaching pupils—we accept that mentally and theoretically; but how to apply it? If we develop nearness to the Great Teachers, and as a result of our study They become more and more real to us, we ultimately come to look upon our life—*i.e.*, all our Karmas—as somehow related to Them, connected with Them. As we deepen our devotion and They begin to be a presence in all our tasks, at all our waking hours, as we begin to live *dharmically* in facing Karmas, we see how the feeling of Karma coming from Them naturally arises. There is strength in this attitude. We are not overpowered and overthrown by our weaknesses; also we are not puffed up by our merits. That is the line of reasoning I offer you for your consideration. It is, as you say, an inspiring idea, and so what are you going to do with it? You may not have surrendered yourself, body and soul, to the Masters but are you not attempting a surrender? What means application in reference to the Path of Chelaship? Their Movement, in every age and cycle, deals with the Karmas of Humanity, and one striking variety in that Motion is the selection of chelas who are ready to become channels for Them.

I do not agree that we will need a long time to arrive at the stage of probationary chelaship. The whole tremendous effort of H.P.B. and he

Mission would then become a fanciful plan. If we, students, cannot apply the fundamental proposition that "All life is probationary" to our own incarnation, then her arrival on the stage of the world is robbed of serious meaning. Those Rules in "Practical Occultism" are purposely given; of course not for our present and immediate application, but do they not enable us to make our mental and moral luggage ready — especially by discarding those pieces of the luggage which will prove a burden or worse? Remember that chelaship has grades — the probationer or the lay chela is the first and from there we proceed to the Adept-Chela ready to be "Initiated" and to become a Brother, a Member of the Great Fraternity. Now, the first stage has this for its fundamental and foundational principle: Live as a chela; overcome your own Karma; presently trials and tests will precipitate themselves; do not expect to see or hear from the Guru; cultivate the Self in the self. For this purpose instructions are given and what each should select for study, suitable to his temperament, is left to himself and in a sense constitutes his first test. In what is given is present work for future days and stages; the map of the road which we are walking and which is to be walked is offered and we should be thankful for it. Also, please remember that many grades of human Intelligences live and strive side by side; milk for babes and meat for men are provided. Again, mind-temperaments are numerous and provision is made for each. It is like a buffet supper; 20 dishes are offered; we can eat what we find suitable for us. Some eat what is tasty and get pain; some sample all 20 dishes and very probably go away hungry, dissatisfied and full of complaints!

Q.—Do the Masters know one's earnest desires and thoughts? I desire to become a chela in my next incarnation. What effect will it have upon my condition and environment in that life? Is my desire forgotten or lost, or is there record made of it?

W.Q.J.—The effect of a desire to become a chela in the next incarnation will be to place one where the desire may be probably realized. Its effect on the next condition and environment depends on so many things that no definite reply could be given. If the desire be held determinedly and unceasingly, the goal is brought nearer, but that also brings up *all* the karma of the past, thus precipitating an immense conflict on the individual: a conflict which when once begun has only two ways of ending, one, total defeat, the other, success; there is no half-way. As Dante wrote, "Who enters here leaves hope behind." Therefore, in general, the next life, or rather the life of a chela, while full of noble possibilities, is a constant battle from beginning to end. As to times and periods, it is said in the East that when the probationary chela steps on the path he will reach a goal in seven births thereafter.

—*The Theosophical Forum*, November 1889

IN THE LIGHT OF THEOSOPHY

In *Bhoodan* (weekly organ of the Bhoodan Movement) for June 18th and 25th, Lokbandhu Donald explains the ways of applying the basic principles of *Sarvodaya*, a word to which Gandhiji and Vinoba Bhave have during the past few decades given real meaning. Where there is equal regard and remuneration for all work, the emphasis being on a person's need rather than on the character of the work; where there is absence of domination over others and a giving of oneself for the upliftment of the poorest and the lowliest; where true dignity is attached to manual work — there can be found *Sarvodaya* in practice. Its object is not the general good of the greatest number but the good of the poorest, the undernourished, the illiterate, the unwanted, the downcast. Through this the maximum good of all will be assured, and no one will be outside the scope of this order.

To Gandhiji, man was a divine being with a divine purpose, and whatever social, economic and political change we may have must serve the true growth of the divine in man and can be brought about effectively only by a spontaneous inner transformation within the individual himself. This is deeply rooted in the *Sarvodaya* conception.

The spiritual-moral basis of *Sarvodaya* prompts it to seek a motive power in pursuing its objectives and effecting social, economic and political change, in line with the highest respect for the worth and dignity of every person. This motive power comes from the commonly accepted human virtues — love, truth, compassion, sacrifice, co-operation. In face of human weakness and sin *Sarvodaya* will have faith in the overpowering strength of these human virtues, and will rely on the building up of these in society for the achievement of its end. Thus it accepts the power of non-violence and envisages a *Sarvodaya* society as a non-violent society. . . .

The basic principles of *Sarvodaya* can become really effective only in the setting of the small community. The means which would be used for upliftment would be the voluntary efforts of individuals and groups. The motive force would be the force of Truth and Non-violence. Maximum freedom would be retained by the individual and order would be self-imposed, arising from the commonly accepted objective of the welfare of all.

A society where all the *Sarvodaya* tenets are practised is admitted to be well-nigh impossible, but partial success is said to have been attained by some activities and institutions. In looking for *Sarvodaya* in practice, one should see whether activities such as the village industries, the Khadi centres, Basic Education, Harijan work, the Gandhian Ashrams, the *Bhoodan-Gramdan* movement, etc., are helping to transform society as a whole. Real *Sarvodaya* is not merely an idea to be preserved "like plants in a glass-house" but must manifest itself in human regeneration.

Instead of the search for rights, power, position, there should be service, compassion, mutual respect, co-operation.

The Statesman (Delhi) in an editorial of June 10th observes:—

A Workers' Educational Association report on "The Leisure Activities of School Children" recently published in Britain is disquieting. Twelve years ago a similar investigation was carried out in the same London area, and the difference is remarkable. More than 7,000 pupils of grammar and secondary schools were examined and the study reveals that the teenagers of today have only four real interests — dancing, "pop" music, television, and "dates." Twelve years ago the boys kicked a football round the local park, swam and cycled. The girls knitted and did needlework. They all played games in the streets and read adventure stories. Today everything, including the reading pattern, has changed for the worse. The boys read fewer comics, it is true, but they read less altogether. One in five girls devotes all her reading time to "love comics," stories such as "How could Katy choose between Elvis and her Boy Friend?" and "Do you love me like you kiss me?" Women's magazines provide the rest of the reading. . . . Many teenagers are obsessed with sex.

The report finds that contemporary children want to copy the leisure pursuits of their elders, and at the same time keep away from their restrictive influence; and that this is due in part to the earlier onset of puberty, and even more to the higher standard of living which gives them freedom and money unimagined by their predecessors. "Adult" periodicals have much to answer for, being filled with worthless love stories and competitive advertising aimed largely at the pockets of the teenage group. Jazz is essential to children today, the report says, and six out of 10 have either a record player or a radio-gram. Children in homes without television feel "deprived." They listen for hours to popular music with moronic words attached. Any child who ventures farther than the women's or sports pages of the press, or listens to serious debates or commentaries on the radio, has immediate evidence of the insecurity of the world, and despises the adults who have got it into such a woeful state. . . .

Our "progress" and "civilization" bring us more money and leisure without the knowledge of how best to use them. Fear has often been expressed that excess of leisure might well bring about the undermining of our civilization. Not only the West but also the East faces the same problem: how to enable the rising generation to utilize their spare time in a constructive manner instead of engaging in activities which are useless when not harmful to themselves and to society.

Those who hold that "for a man to take the law into his own hands is . . . a sacrilegious presumption" and that "human law may use restrictive not punitive measures" (*The Key to Theosophy*, p. 198) will welcome the suggestions made by Judge David L. Bazelon in his article "The Imperative to Punish," in the July *Atlantic Monthly*.

There are many arguments put forward in justification of the present system of dealing with crime, with its great emphasis on punishment for its own sake or punishment as the answer to all problems. The public's demand that the sinner shall suffer is "highly irrational." Judge Bazelon states:—

I am sure that we must recognize this irrational need as a social fact, but I cannot see that we must abandon attempts at reform because of it. After all, the public that needs to punish also needs to forgive, and it especially needs to be given, for its own protection and well-being, the most rationally effective administration we can devise for it. It is not getting that now. The excessive emphasis on punishment, with the consequent neglect of genuine rehabilitation, is accompanied by a disastrously high level of recidivism. . . . In two-thirds of the cases, punishment neither reforms nor deters the prisoner when given one chance, and on the second time around, it fails again in nearly half of the cases.

Why, then, should there be such persistent, irrational emphasis on punishment? It seems, says Judge Bazelon, that we just do not know how to be practical about the matter. Most of us would be revolted to watch a hanging or a beating, and even more to participate in one. When we are personally called upon to administer punishment, we think very hard to make certain that we do no more than we feel to be necessary and effective in the circumstances. But when it comes to the administration of crime, our attitude is: Let the State take care of the criminals.

"In other words, our personal resolution of the issue of vindictiveness seems to be achieved at the cost of our human capacity to identify with the offender." The present system of punishment of the social failures we call the criminals fails to deal with the causes of their behaviour or to effect any serious rehabilitation; it only further brutalizes them. Judge Bazelon suggests that

the criminal serves as a scapegoat. And this, as much as anything, is impeding obvious and sorely needed reform in the treatment of offenders. . . . We can see that he would like to master his impulses, and we see that we might have responded as he did to his provocations, to his miserable social and psychological background. We identify on a one-to-one human basis, if we retain the capacity to do so, and behold! the whole complexion of the problem has changed. He is like us, only somewhat weaker, and he has failed in a primary obligation of the mature citizen. He needs help if he is going to bring out the good in himself and restrain the bad. But first we must stop treating him as a

pariah, as a person who is entitled to punishment and only punishment, because if we treat him that way, he will become that way.

Another point to be understood about punishment is that it is not a universal solvent. Different people react differently to it.

Judge Bazelon considers the theory that actual malefactors be punished in order to deter potential malefactors the greatest barrier to progress in the criminal law. Rehabilitation, he writes, "lies at the spiritual heart of any vital moral system." Jails should be turned into hospitals or rehabilitation centres which aim at changing the offender's outlook and his response to life.

From the occult point of view, society needs greater protection against the countless who *think* evil and who pass unnoticed, spreading corruption and degradation, than against the few who *do* evil. *All* have a share in the wrong done by a person, and so, instead of turning against the offender, we should ask ourselves what is wrong with our social basis.

In the July *Reader's Digest* (Indian edition), Dr. Robert Youngs, Presbyterian Minister, gives the Bible's answer to the timeless and universal question, "Why Do Good People Suffer?" For one thing, he states, the Bible reminds us that good people sometimes suffer because God through nature can be no respecter of persons. . . . For the sake of an orderly world, good people have to live under the same conditions as wicked people, except that good people have a faith and fortitude which make them masters of fate and of adversity.

Then, too, the Bible shows us that good people sometimes suffer because they do not temper goodness with other necessary qualities in life. . . . In His parable of the dishonest steward, Jesus was suggesting to His followers that they might suffer less if they had foresight as well as faith, realism as well as idealism, and industriousness as well as spirituality. . . .

Furthermore, the Scriptures reveal repeatedly that good people suffer because suffering is one of the best ways that God has of bringing out the best in life. . . . Such godlike qualities as love, patience, pity and compassion are called forth in us by suffering. . . .

And, most important of all, suffering is God's way of improving the world. If no one but wicked people suffered, we would harden our hearts and say, "They deserved it"; but when saints suffer, we cry, "This must not be." Nothing moves us more to contribute generously to the cure of cancer than what cancer does to the noblest people. . . .

Implicit in this is the dethronement of a capricious and cruel God sitting safe in heaven and producing or permitting injustice and needless suffering on earth. One's whole attitude to life undergoes a change if in the place of an extra-cosmic God is put the ever-active Law of Karma, universal, impersonal, which knows neither wrath nor pardon. The Great Buddha solved the problem of human suffering. He traced

the root of all misery in this jungle of life to *Trishna, Tanha, Kama* the thirst and longing for sensuous existence. Not God and Devil outside of man but Buddha and Mara within each human heart produce bliss or suffering.

The implications of the problem of suffering and of the idea of Karma are varied and far-reaching. Indeed, Karma is "the most difficult of all our tenets," H.P.B. said. Although its action is perceivable it takes a keen perception to see its more recondite aspects; and it requires the perception of Masters to see all its intricate workings.

To what degree a hypnotist can control a person and what the nature of this control is, seems to be disputed by experts (*Science Digest*, July 1960). Can a hypnotist freely exert his will upon a subject, or is hypnotism limited to focusing the subject's attention on ideas upon which he later acts in his own way, independently of the hypnotist's personal wishes?

According to *The New York Times*, a solution to this problem might be found in a test that would determine whether a person can be induced hypnotically to commit an act that would be unacceptable both to society and to himself. Dr. Martin T. Orne of the Harvard Medical School cites experiments in which persons performed antisocial and even self-injurious acts under hypnotic suggestion. They are said to have been motivated to do these things "for the sake of the advancing scientific knowledge." Dr. Orne does not believe it likely that a "cunning hypnotizer" can force another individual to do his criminal bidding purely by hypnotic suggestion.

According to Dr. George H. Estabrooks, a possible explanation for a case where a person commits murder and other criminal acts at the behest of a hypnotist is that the hypnotist had altered the subject's personality, making the criminal act seem perfectly acceptable to him.

A different view of what hypnosis really is, is offered by Dr. Milton H. Erickson, a leading authority in the field: "Hypnosis is a state of awareness that can be directed. A hypnotist merely attracts a person's attention and asks him to use his own body learnings and conditioning according to his own experience."

While it is technically true that a hypnotic subject cannot be compelled to do anything that conflicts with his moral code, it should not be overlooked that a hypnotist may so present the situation to the subject that it will not cause a moral conflict in the latter. Hypnotized subjects are known to enter willingly into situations that any person in his right mind would shrink from. Not only those having criminal trends but also honest, law-abiding subjects can be deluded into committing antisocial acts.

In view of the present "respectability" of hypnotism, students would do well to review the many articles by H. P. Blavatsky and W. Q. Judge on the subject. Its physical effects are brought out by Mr. Judge in his article "Hypnotism and Theosophy" printed in this issue.
