

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

VOL. XXVIII. No. 6

APRIL 1958

PREPARE FOR WHITE LOTUS DAY

When I speak of knowledge, I mean intuitive knowledge. This certain information can never be obtained by hard work, or by experiment; for these methods are only applicable to matter, and matter is in itself a perfectly uncertain substance, continually affected by change. The most absolute and universal laws of natural and physical life, as understood by the scientist, will pass away when the life of this universe has passed away, and only its soul is left in the silence. What then will be the value of the knowledge of its laws acquired by industry and observation?

—*Light on the Path*

The steadfast motion of Time brings us again to White Lotus Day, the 8th of May, the day H.P.B. cast off the mortal body which she burdened herself with for 60 years to serve the mind of the race. On that day 67 years ago she completed her mission. That the great Ego is labouring even now in the service of Humanity there can be no doubt; but we of the present cyclic movement of Theosophy are mainly concerned with the mission of that Adept during her embodied existence from the 11th of August 1831 to the 8th of May 1891.

H.P.B. was a misunderstood being: scorned by the dogmatic religionist, laughed at by the materialistic scientist, pitied by the “all-knowing” wiseacre, ignored by the foolish self-righteous, hated by the ignorant Spiritist and condemned by the misguided Psychical Researcher, she was not even fully accepted by many colleagues and followers, among them Col. H. S. Olcott, A. P. Sinnett, Annie Besant, G. R. S. Mead and others. They opined freely how she was unreliable, lost her temper and mental equipoise, ate grossly and smoked incessantly, was at once a medium and a chela. From the blunders and folly of all such we should learn with humility and calmness.

We of the present generation of students should consider ourselves favoured inasmuch as we have better opportunities to evaluate the meaning and purpose of her mission. In no other way than by a proper consideration of the Message she recorded can we evaluate the worth of her

labour of love. Her recorded Message is the mirror in which alone her strange and weird personality can be adequately understood. The Great Masters, no doubt, had Their own good reasons for writing of her as They wrote. For the purposes of this article, however, we need to quote but two passages.

First, to begin with, one of Them wrote to H. S. Olcott:—

One of the most valuable effects of Upasika's mission is that it drives men to self-study and destroys in them blind servility for persons. Observe your own case, for example. But your revolt, good friend, against her infallibility—as you once thought it—has gone too far and you have been unjust to her, for which I am sorry to say, you will have to suffer hereafter along with others.

To “drive men to self-study” — study of their own lower animal self as well as of their higher divine Self. Study implies knowledge and self-study implies application. The “blind servility” of the poor unconscious tools of the popes and the *mathadhipatis* in the religious sphere was due to lack of right knowledge. To deliver blind followers from the folly of blind belief was one of the tasks of H.P.B. In this, modern science and its principles of the search for truth and the existence of the realm of Law were H.P.B.'s allies. But the methods of investigation of the modern scientist suffered from a crass bias in favour of materialism. Nothing which could not be sensed by the bodily organs and cognized by the brain was of any value or use, and the scientist rejected offhand any idea related to the worlds invisible or matter imponderable.

To destroy “blind servility for persons” and to recognize the powers and potentialities of their own souls men and women needed discerning faith founded upon spiritual knowledge. Millions of humanity have innate faith in the existence of the soul in them and believe with the Roman who said: “Not all of me shall die.” Priestcraft exploited this belief, and in that, once again, organized religions were inimical to Theosophy.

In the middle of the last century Spiritism (misnamed “Spiritualism”) became prominent and its doctrines gained great popularity, *viz.*, the soul of man was immortal, survived bodily death, and the surviving soul could be contacted and known with the help of a medium or by one himself becoming a medium. In this again H.P.B. had an ally, if she could help the Spiritist shed false knowledge and acquire right philosophy about the “spirits of the dead” and of the “dear departed”!

Her mission was to awaken the slumbering faith of man in his own divinity and in the power of the Supreme Spirit. Knowledge of super-Nature, of the laws which worked in Nature, visible and invisible, was what she advocated as the object of quiet study. Like every other Great Teacher, Krishna, Gautama, Jesus, she strove to change the mind of the race, to deepen the discerning power of humanity. She once said to Mr. Judge:—

We are not working merely that people may call themselves *Theosophists*, but that the doctrines we cherish may affect and leaven the whole mind of this

century. This alone can be accomplished by a small earnest band of workers, who work for no human reward, no earthly recognition, but who, supported and sustained by a belief in that Universal Brotherhood of which our Masters are a part, work steadily, faithfully, in understanding and putting forth for consideration the doctrines of life and duty that have come down to us from immemorial time. Falter not, so long as a few devoted ones will work to keep the nucleus existing. You were not directed to found and realize a Universal Brotherhood, but to form the nucleus for one; for it is only when the nucleus is formed that the accumulations can begin that will end in future years, however far, in the formation of that body which we have in view.

How is the leavening of "the whole mind of this century" to take place? By the correct preparation of a band of learners who make themselves ready to become the nucleus of a Universal Brotherhood.

W. Q. Judge, and, following him faithfully, Robert Crosbie, attempted to aid the fulfilment of the mission of H.P.B. — to destroy "blind servility for persons" and to awaken faith in one's own soul potencies and potentialities, for which the triad was proclaimed — "Study, Apply, Promulgate." Only those who faithfully made the effort implied in the triad became and become fit to radiate the Light of Universal Brotherhood.

Study of what? Of the Recorded Message. In the two volumes of *Isis Unveiled* are offered "Teachings," and H.P.B. inaugurated her Movement so that all who belonged to it might "study the subjects on which they treat." Again, in *The Secret Doctrine* she "recorded" (her word) her Message:—

The outline of a few fundamental truths from the Secret Doctrine of the Archaic ages is now permitted to see the light, after long millenniums of the most profound silence and secrecy. I say "a few truths," advisedly, because that which must remain unsaid could not be contained in a hundred such volumes, nor could it be imparted to the present generation of Sadducees. But, even the little that is now given is better than complete silence upon those vital truths. The world of today, in its mad career towards the unknown—which it is too ready to confound with the unknowable, whenever the problem eludes the grasp of the physicist—is rapidly progressing on the reverse, material plane of spirituality. It has now become a vast arena—a true valley of discord and of eternal strife—a necropolis, wherein lie buried the highest and the most holy aspirations of our Spirit-Soul. That soul becomes with every new generation more paralyzed and atrophied.

Faith in one's soul depends on an adequate knowledge of the higher nature of man and its powers, and the learning of the right technique of subduing and conquering the lower nature is seen to be inevitable. Theology and religions offer false knowledge about the former; modern psychology, psychiatry and psychoanalysis offer wrong and dangerous methods of adjusting the animal nature. Man's psychic nature stamps upon him his personal morality and it is the handling of the psychic nature

which is primarily and fundamentally involved in study, application and promulgation.

Right knowledge, which awakens right faith, activates Buddhi — “the faculty of cognizing the channel through which divine knowledge reaches the ‘Ego,’ the discernment of good and evil” (*S.D.*, I. xix) — and moulds man for right Theosophical living, is enshrined in the Esoteric Philosophy. The source and root of that Wisdom-Religion form a vital, basic and fundamental study. Theologies and sciences explain the mysteries of God, Law and Being in their own diverse ways. It is necessary for the Theosophical student to study, apply and promulgate the contents of the First Item of the six in which H.P.B. “recapitulates” a highly important and significant teaching. The logic of that Item may not leap to the eye, may even seem unconvincing to the logical mind versed in modern knowledge; all the same it *is* logical, reasonable and convincing to the earnest and painstaking student.

We said we would give two quotations from the letters of the Masters Themselves. One of them is given above. The second deals with the mental and moral nature of H.P.B.:—

You can never know her as we do, therefore—none of you will ever be able to judge her impartially or correctly. You see the surface of things; and what you would term “virtue,” holding but to appearances, we—judge but after having fathomed the object to its profoundest depth, and generally leave the appearances to take care of themselves. In your opinion H.P.B. is, at best, for those who like her despite herself — a quaint, strange woman, a psychological riddle: impulsive and kindhearted, yet not free from the vice of untruth. We, on the other hand, under the garb of eccentricity and folly — we find a profounder wisdom in her *inner* Self than you will ever find yourselves able to perceive. In the superficial details of her homely, hard-working, common-place daily life and affairs, you discern but unpracticality, womanly impulses, often absurdity and folly; we, on the contrary, light daily upon traits of her inner nature the most delicate and refined, and which would cost an uninitiated psychologist years of constant and keen observation, and many an hour of close analysis and efforts to draw out of the depth of that most subtle of mysteries—human mind—and one of her most complicated machines—H.P.B.’s mind—and thus learn to know her true inner Self.

In the next 21 days it will do us good to reflect upon what is written above on a very vital subject.

In the Word-Verbum of H.P.B. is the Light which purifies the student’s vision and brings to birth Love which understands. That Word strengthens the Heart by opening its Single Eye of Compassion. Above all, that Word reveals the student’s true place in human evolution and the step which is his to take, and which when taken will separate him from the cycles of the lower mind’s evolution and usher him to find a place in the Deathless Race of the Immortal Servers of Humanity, present and future. The privileges and responsibilities of the earnest student

and aspirant are great. May the preparation for the White Lotus Day of 1958 charge him with the Power of Enlightened Faith in his own Soul and in the Great Masters who sent H.P.B. to this world at a crucial time of the conjunction of some important cycles in human history!

A THOUGHT FOR THE TRIPLE FESTIVAL

On the 3rd of May all true aspirants to the Inner Life, all lovers of the Wisdom of Compassion, will remember Gautama Buddha. It is the Full Moon Day of the Hindu-Buddhist month of Vaisakh. The memory of the Master shines like the Full Moon—the Light of Calm Wisdom, the Peace of great Faith, the Sacrifice of everlasting Compassion. John Masefield, the English Poet-Laureate, in his poem “Gautama, the Enlightened” has put in the mouth of the Master some words which bring assurance and inspiration to every struggling aspirant. The Buddha won. How?

I saw Man in illusions of desire.
I knew my own illusions at an end
No stain of an illusion smirched my mind
It saw, it knew, it could; all powers it had.
In darkness and in brightness I saw lives,
My life, my former lives, my myriad lives,
Stretch back into the world's forgotten times,
To selfs long dead, when I was beast and bird,
Fish in the water, insects in the air,
Tree, shrub, or plant, or lichen on the stone,
Or unseen atom in a water-drop.
The iron of my evil fettering me
The gold of my achievement freeing me.

APRIL

[Reprinted from *The Word* for April 1913. The author of this article is C. H. A. Bjerregaard—"a learned and thoughtful theosophist," H.P.B. called him.—Eds.]

Ovid tells us in his *Fasti* that April is Venus' month. After the following passionate outburst, "There are some, O Goddess Mother, who would rob Thee of the honour of a month and who begrudge Thee April," he speaks as follows:

April, the Great Mother, having laid her hand upon it, claims as her own. She indeed most worthily holds sway over the whole circle of the year; she owns a sovereignty inferior to that of no deity. She rules the heaven, the earth, and the waves that gave her birth; she it was who created all the gods; she furnished the primary causes for the plants and the trees. She it was who brought together the untaught minds of men, and instructed them to unite, each one with his mate. It was she who first divested man of his savage habits of life; from her were derived the arts of dress, and the careful attention to the person. By means of her were a thousand arts first touched upon and through the desire of pleasing, many things were discovered which before lay concealed. Can any one be found to dare to deprive this goddess of the privilege of giving her name to the month of April?

And no season is more becoming to the great goddess than the spring; in spring the earth is beautiful; in spring soil is unbound....

April has more peculiarity than any other month. The season is inspired with energy of the Whole, is brainy, is educating in character; that is, the Great Mother leads our thoughts into largeness, into the Open. We breathe suggestions, we tremble with germinations and growth. We move in rhythms that have fire in them. There is a new melody in our blood; it is moody, passionate and at times despairing. The music lacks unity and is therefore wanting the man's principle of beauty, but it is full of secret meaning and it quickens the intuitions.

A character like Keats could not love April as an artist because it has not harmony of tone, colour, or form. But a Byron is all April when he shows us the drama of humanity, whether beautiful, or ugly, or fluctuating between the male and female.

In April the Great Mother is present everywhere in the temperate zones, and her children hear when she passes; the aspiring ones hear her in the murmur of feelings and thoughts; and when she touches them they flame up in passion for perfection.

April is like an Aeolian harp. It catches and reproduces the Great Mother's breath. It is the voice of the winds and the life of the tides; it interprets the tenderness of the anemone, the natural magic of all the small flowers that hide beneath the dry leaves from last year or which peep out from below them.

April is not of the home-keeping order; it is full of fancy for adventure; its mysticism is of the outgoing order, it is not introspective. Its occultism deals with the Great Mother's fluid expressions. It does not talk about crosses and crucifixions, but about the heart of man and its longings. Soon it will be discovered that the April showers had intoxications in them.

April awakens memories everywhere and as abundantly as it calls out the new growth. But the Great Mother softens the grey and tearful memories by illuminating them with warm air. She smiles upon paleness, and bright days give hope and encouragements. Sad memories are washed in influxes of courage, and wails of despair are lost in the vast circulation of life.

I have noticed that several writers connect the joy of returning spring time with April rather than with May. They emphasize as a fact that in April we suddenly forget the cold, and the pipe resounds on the pastures. They compare the mission of April to be like the gifts which come from the heart. April and the heart give that which neither gold nor silver can buy. Perhaps the shepherd's pipe answers the spring wind. They are both in C and so is April. The pipe is an awakener and was so considered by the early people, both on account of its shape and its sharpness. It is not like a bugle or a bugle call. It has an organic element in it. You can call birds by a pipe, but never by a bugle.

It is well to interpret spring poetically and receive the impress of the mother's presence upon the image faculty, but it is better to go directly to the Great Mother and ask her what she is thinking about and wants us to do. She may be so busy shaping the muscles in a flea's leg that for the moment she is impassive as regards us. The moment never returns, and Spring is so transitory that we may find ourselves in May surroundings and having lost our opportunity for a necessary act.

It is true enough that the Great Mother gives us life's opportunities, but we must take them; we must consciously and actively engage with her in these opportunities. Our last chance to do so comes in April. All primary classes close at the end of April, and there can be no unfolding where there was no beginning. With all its changefulness April is the most educational month and full of moral impulses. In April we must begin to study the Great Mother's plans and works in the tangled shrubs, the secret charm of the woods, the terror of the sea, the impressiveness of the clouds, the lustrous sunrises and sunsets, and the endless profusion of animal life.

April awakens the problems of time and tide, of man and nature, of form and shape. In all there is a moral quality. It is all very well to have a knowledge of the Great Mother, but it is better to stand in a vital relationship to her, and that is the meaning of all moral culture.

DR. KEIGHTLEY SPEAKS

I.—FROM PERSONAL EXPERIENCE

[Reprinted from *The Theosophist*, Vol. X, pp. 595-601, for July 1889.—Eds.]

Dr. A. Keightley, of London, one of the leading theosophists of England, passed through New York a day or two ago on his way to attend, as a representative, the annual Theosophical Convention in Chicago. In a conversation here [reported in *The New York Times*] upon topics of theosophic interest he said:

When Col. H. S. Olcott was in England last October, there was a reorganization of the British section of the Theosophical Society upon a plan analogous to that of the American section. Prior to that time we had only one Lodge, situated in London, but having members all over the country. It was a large, unwieldy body, too much scattered, and its members too generally personally unknown to each other to admit of that unity of feeling and harmony of action which were deemed essential to right progress.

Col. Olcott, President of the Society, therefore chartered new branches in London, Liverpool, Glasgow, Cambridge and elsewhere and put the English section upon a new basis, with an autonomous government so far as its own affairs were concerned. The movement is now flourishing well in England, including among its earnest supporters some of the most intelligent, learned and progressive thinkers of the present day in that country. It is, of course, not advancing so rapidly as in the United States, but that is not to be expected. For England it is doing remarkably well. Col. Olcott also effected like reorganization in France, and established a Continental European section similar to the British, the American and the three already in being in India.

There have been recently some noteworthy defections from the theosophic body in England; some previously prominent members have developed a personality of feeling not in harmony with Theosophic principles, and have abandoned or been read out of "the fold." While they are to be regretted—mainly for their effect upon the persons themselves—they were not at all unexpected, and the explanation of them is peculiarly interesting. A few months since a class was formed, under the instruction of Mme. H. P. Blavatsky, for the prosecution of study in occultism, known as the "Esoteric section," and a considerable number of the most earnest and devoted theosophists of Europe and America are included in it. When that class was formed the warning was given to all who entered it that an inevitable effect of occult studies, and an early one, would be the animating and bringing to the surface with utmost irresistible force of all the most powerful impulses, desires, purposes and traits of character in the student. Every possible phase and degree of selfishness, from the loftiest purposes of personal ambition down to the most degrading tendencies to vicious self-indulgences, however previously concealed or suppressed,

or even if only latent and hardly visible to the self-knowledge of the student, would rise up with hitherto undreamed of energy as tempters and betrayers that would have to be overcome and crushed out of being forever in the student's soul before real progress could be attained.

It is probable that few realized the importance of that warning, certain that some did not believe in the reality of the dangerous condition they would inevitably be called upon to endure. But the realization of what was foretold has come already, and some of those most sensitive to the effects have developed such personal characteristics and tendencies as render further progress impossible for them until they shall have achieved such victory over self as at present seems too great for them to even comprehend. And as the study progresses more will no doubt be similarly affected among those who are slower, but none the less certain, to find that obstacle in their way. The study of occultism has an effect in the soul like the furious boiling of a liquid that drives to its surface and makes visible all the scum and impurities it may contain. Not until the scum has been brought to light and removed can the liquid become clear and pure; not until the evil that is in the soul is made manifest, recognized and expelled, can the soul be elevated and rendered capable of grasping and making use of the higher knowledge. That there are dangers, real and terrible, thus to be encountered almost at the threshold of occultism is beyond all question, as sad proofs in our experience already amply attest.

Mme. Blavatsky continues to labour as ceaselessly as of old, and under conditions of such physical disability as render not simply her working but actually her living truly marvellous. I may say, as a physician, and not simply upon my own authority, but as a fact known to some of the leading medical practitioners of London, that never before has a patient been known to live even for a week under such conditions of renal disorder as have been chronic with her for very many months past. Lately they have been somewhat modified by the action of strychnia, of which she now takes a little over six grains daily. Very frequently she has attacks of cerebral apoplexy, but without any treatment known to medical science wards them off and goes on, firmly confident as ever that her present life will not end from any cause before its work is fully accomplished. And in that work she is indefatigable. Her hours of labour are daily from 6-30 a.m. to 7 p.m., with only a few minutes' interruption for a light meal just before the sun reaches the meridian. During that time she devotes a great deal of her attention to preparing the instructions for the "Esoteric section," giving out such knowledge as is permitted her to impart and as its members are capable of receiving. Then the editorial labour connected with the production of her magazine, *Lucifer*, devolves entirely upon her. And she also edits the new French theosophical monthly magazine, *La Revue Théosophique*, published by the Countess d'Adhémar who, by the way, is an American by birth. Her magazine is now publishing a series of brilliant articles by Amaravella and a trans-

lation in French of Mme. Blavatsky's *Secret Doctrine*.

The third volume of *The Secret Doctrine* is in manuscript ready to be given to the printers. It will consist mainly of a series of sketches of the great occultists of all ages, and is a most wonderful and fascinating work. The fourth volume, which is to be largely hints on the subject of practical occultism, has been outlined, but not yet written. It will demonstrate what occultism really is, and show how the popular conception of it has been outraged and degraded by fraudulent pretenders to its mysteries, who have, for greed of gain or other base purposes, falsely claimed possession of the secret knowledge. This exposure will necessitate its being brought up sharply to date as a historical record, so that the actual work of writing it will not be commenced until we are about ready to bring it forth.

In the evening, from 7 until 11 o'clock, and sometimes 2 a.m., Mme. Blavatsky receives visitors, of whom she has many. Of course, many are friends, others are serious investigators, and not a few are impelled by curiosity to see a woman who is one of the prominent personages of the world today. All are welcome, and she is equally ready in meeting all upon any ground they select.

Mr. G. J. Romanes, a Fellow of the Royal Society, comes in to discuss the evolutionary theory set forth in her *Secret Doctrine*; Mr. W. T. Stead, editor of the *Pall Mall Gazette*, who is a great admirer of the *Secret Doctrine*, finds much in it that seems to invite further elucidation; Lord Crawford, Earl of Crawford and Balcarres, another F.R.S. — who is deeply interested in occultism and cosmogony, and who was a pupil of Lord Lytton and studied with him in Egypt — comes to talk of his special topics of concern; Mrs. Besant, whose association with the National Reform Society has made her famous, drops in to express her interest in theosophy as a power affecting the social life of humanity; Mr. Sydney Whitman, widely known by his scathing criticisms upon English cant, has ideas to express and thoughts to interchange upon the ethics of theosophy, and so they come.

Generally they are pronounced free thinkers and people who see that the loss of spirituality, which is so prominent a feature in the thought of the present day, is saved by theosophy, which at once demonstrates it and places it upon a scientific basis, which is altogether missed by the Christian churches. But sometimes her visitors are devoted Church members, who come to take exceptions to her teaching. Then a battle royal ensues, she speaking with real knowledge of symbolism and full comprehension of the true and hidden meaning of rites and ceremonies, they insisting on the dead letter of the law as it is known to them. All may not agree with her, but none can fail to be impressed by her eloquence, her power of argument, and her vast erudition, the resources of which seem to be so unfathomable that one listening to her is often compelled to feel that it is impossible that she should be drawing entirely upon her own stores of knowledge, great as they may be, but that she has the

efficient aid of powers invisible to those about her.

[Question from *Times* reporter] "Does she now ever produce any of the phenomena of manifestation of occult potencies with which she has been credited in the past?"

Very rarely, except as they occur in a practical, matter-of-fact way in the course of work. One such recurs to my present remembrance. While working upon her *Secret Doctrine*, Mme. Blavatsky had not a single book of reference or authority about her, yet would frequently make long quotations of two or three hundred words from various works, giving author, volume, and page as precisely as if by immediate reference. I became a little uneasy about it and said to her: "Do you not think I had better verify the accuracy of some of these quotations?"

"Certainly, if you wish to," she replied. So I took a lot of them and went to the British Museum, the only place where the books were, to my knowledge, accessible. There I found them accurate to the minutest degree, except that in one or perhaps two instances I did not find the passage quoted upon the page she had given. Say, for instance, the page specified was 307. It was not there. But, acting upon an idea that occurred to me, I turned to 703, and there found it word for word. The cause for the transposition of the figures was in their reversal in the astral light, which presents things exactly as if shown in a mirror. She did not always, when physically very weary, take the trouble to carefully reverse the process and bring the image down on the physical plane in its exact order there when copying from the astral light the matter she wished to use. The quotations referred to were mainly from the *Journal of the Asiatic Society at Calcutta*, many of them from Col. Wilford's papers, works not more than fifty or sixty years old and not exceedingly rare, but in the possession of very few private individuals, and certainly not in hers, nor consulted by her in the process of her work otherwise than in the astral light in the manner I have indicated.

Two other incidents demonstrative of her strange powers and worthy of note as phenomena, impossible of production by any trick and not intended to impress anybody, but occurring in a perfectly natural way as if quite ordinary things, I recall. One day it so happened that I came home late to a meeting of the Blavatsky Lodge — which meets in her house, on Lansdowne road — and found that she had left word that she desired to see me immediately when I came in. She said to me: "I have been told to quote to you a letter. I have not got the letter, but it has been photographed in the astral light for me." I sat down and wrote it out from her dictation. She asked me: "What would you do with that?" I said that I would recommend her to quote it — as she already had to me — to the person to whom it was addressed, who would be in attendance at the meeting of the Lodge. She did so, repeating it word for word to the individual who had not received it more than ten minutes before and had not made it known to any other person. The letter was not one that either the writer or the recipient would voluntarily have made known to

her, and there was not any other way in which it could possibly have been made known to her than that which she stated to me. The astonishment of the recipient of the letter was unbounded, for he fully comprehended that fact.

The second instance was this: Working at the office in Duke-street one day, I became seriously annoyed over what seemed to justify some strong language as a sort of safety valve, and did express myself, when altogether alone in my private room, with rather more vigour than propriety. That was about 11 o'clock in the forenoon, or a little after. Before 3 o'clock I got a letter from Mme. Blavatsky, from her Lansdowne-road residence, four miles distant, quoting my exact language and asking "Why do you utter it?" To get that reproof to me in the time I received it she must have mailed the letter almost instantly upon my utterance of the objectionable words. There would not have been time for anybody to have reported them to her in any way, and it was simply utterly impossible they should have been heard by anybody's merely material sense of hearing when they were uttered.

In this way things frequently occur in the knowledge of those intimately associated with Mme. Blavatsky, that make the phenomena of occultism so far a recognized part of the ordinary course of events that they are accepted with scarcely even a remark as quite what might reasonably have been expected. And, so far as the public is concerned, the progress of the theosophic movement is ethical far more than phenomenal in its tendency. It appeals most strongly to the interest of those upon whom the pressure of life comes heaviest and to whom the conditions of physical existence seem absolutely unjust, and who seek in vain explanation and consolation in the dogmas of Christianity. To them the laws of Karma and Reincarnation afford a rational explanation of the why and wherefore of human suffering as consequent upon the acts of the past, and accord such comprehensible knowledge of the measure of individual present responsibility in the determination of the individual future as is found in no other system.

It is not to be expected, however, that the growth of theosophy in England or in any part of continental Europe will even approximate what it will be in America, the cradle of the new race. Ethnologically speaking, the Americans are the descendants of the union, practically, of all the races of the Old World. Thus arises what may be termed a loosened physiological constitution in the direction of that which is below the ordinary physical constitution, and the necessary conditions are provided for the starting up of a new growth, a new type of race and humanity. This is why Americans have a tendency to run into specialties. They are "all or nothing," full of energy, purpose, and resource in whatever chosen line of direction they may apply themselves.

The typical American has no "middle course." The consequence of that is that whatever Americans undertake they do their utmost, and their success is, as a rule, proportionately great. This is equally true

whether they devote themselves to material interests or spiritual. If they are religious at all they are likely to be ultra-religious. Therefore when such things as psychic force and spiritual considerations come up, they run riot in the minds of a people sufficiently free from previous prejudice to take up such things. And, in consequence of the lack of confinement to particular type and what we may call their physiological looseness, their development in such directions will be rapid, as is seen in the numberless instances of development of magnetic and psychic constitutions in this country. The cause for the wonderfully rapid development and spread of the spiritualistic movement in the United States was in the freedom from prejudice and the conditions of physiological constitution which favoured psychic development, the psychic dominating the physical and not the physical mastering the psychic, as in the older races. As the spiritualistic movement in the direction of psychic phenomena took its rise in this country and ran riot, so it is further practicable to have a like development in the direction of the occult. Consequently the probability is that there will be an extreme development of numbers of persons in this country toward what are now termed "magic powers."

Let it be clearly understood that the Theosophic Society is by no means a school of magic, but it recognizes the facts of an occult knowledge of the higher — and as yet little understood by the world at large — laws of nature, and desires to do away with the selfishness inherent in present man, and to utilize those magical powers which do exist for the benefit of the race. Incalculable would be the harm of general knowledge of those magical powers at the present time, for they would naturally be employed for material considerations connected with the personal life of man for selfish and illusory ends. The Theosophical Society endeavours to promote knowledge of and care for, rather, that individual life of man (not personal) which extends from incarnation to incarnation over a period of many thousands of years.

In the language of mediæval and cabalistic thinkers, "man's true endeavour is in the direction of his greater self and of the universal life, in contradistinction to the personal life," and it is in the new race in America that such ideas are likely to take root and grow rapidly. There will be an upheaval in the direction of magic, both white (good) and black (evil), and it is the mission of the Theosophical Society to teach men how to use their newly-acquired powers wisely, for the good of humanity.

[Reporter's question] "How will those new conditions be manifested?"

The progress will be shown by an increasing number of people being born with abnormal senses, and they will increase until the generality will be what we would now term abnormal, and those born with the present ordinary range of senses will be looked upon as failures in development. And, as those of awakened psychic perceptions marry and have children, their offspring will be even more highly endowed with psychic powers. Clairvoyance, clairaudience, thought-transference, direct perception without the use of any of the external senses, the development of one

sense which shall be the synthesis of all and which will correspond to the faculty of intuition, will be the outcome of the psychic development of which I have spoken.

The most prejudiced materialist, if he is not grossly ignorant, cannot deny that the possibility of such abnormal powers has been amply proved by innumerable isolated instances. It is, therefore, not difficult to conceive their spread among the generality of a race suitable for such development. If the Theosophical Society succeeds in its mission and does not fall away from it, as similar efforts have fallen away in past centuries, there will be a development of such powers of knowledge during the next century, as will in great measure destroy the material considerations of the present day and direct science mainly toward the study of the occult rather than the phenomenal and physical.

II.—IN H.P.B.'S WRITINGS WHAT IS NEW?

[Reprinted from *The Path*, Vol. VII, pp. 315-17, for January 1893.—Eds.]

There are some members of the T.S. who give utterance to mistaken ideas on this point, thereby creating a foundation for laughter at what people are pleased to call the pretensions of H. P. Blavatsky. This is not a right course, for the spread of the idea that we make too large a claim does great harm to the work in which H.P.B. expended her life and for which she sacrificed so much. It is sometimes said that all that H. P. Blavatsky wrote or spoke constitutes a "new revelation." Laying aside all other matters, H.P.B. was accused with equal virulence (1) of having invented all the doctrine she taught; then (2) of having copied it broadcast from Paracelsus, Eliphas Levi, and other writers. These are two opposite statements, and, as she herself writes in the *Secret Doctrine*, she made a nosegay of culled flowers, and all that was her own was the string which tied them together. In other words, every doctrine or law which she taught can be found stated in the records of the nations, but it is her hand which has provided the key to their discovery. The main and most important points in the Theosophy she taught and practised are certainly not "new" in the sense that they originated with her, but she clothed them in modern dress and made them comprehensible for students of occidental philosophy, and especially so by those who had not the means or the time for such study and to whom the knowledge brought peace and rest in the uncertainties of religious and philosophic doubt.

Indian metaphysics and philosophy were plain before anyone who chose to study them: the interpretation amid the six schools was the only difficulty. The law of Karma, so much insisted on by H.P.B., is insisted on by all the Oriental philosophies alike. The threefold constitution of man of the New Testament is to be found in the *Vedas* and elsewhere, while the various schools give a fourfold, a fivefold, and even a sevenfold

[constitution] when you have the hint to find it. The law of periodicity, of rise and fall, or Reincarnation in another dress, of cyclic progression, is universally agreed on. The insistence on it as applied to man, and the thus widening of his view of life and responsibility — that is H.P.B.'s. As to the psychic lore, the belief in it in all nations is too strong and its facts are too well known for there to be any risk of its being an invention of H.P.B.'s; but she gave the facts a new and a more consistent explanation than they had hitherto received. The working of wonders is equally well attested in antiquity, but the reduction of their miraculous and fantastic appearance to the domain of hitherto unstudied but perfectly natural laws was the work of H.P.B. She did not invent the laws, but drew attention to their existence and proof, provided the student was willing to study them and enter on the training which gave such proof. That training, too, was a necessity for the purpose of distinguishing between what was defined as Occultism as opposed to the Occult Arts. It is the same distinction that exists between the artist who has mastered technique and the man who is artist to the core of his being. Further, the introduction of the word "Mahatma" is not due to H.P.B. It is in common use in India, but she restored to it its real meaning and gave to it its real dignity in the light of living wisdom.

Then, it may be asked, is there anything new? There is the statement of some old thoughts which have been entirely neglected, so that they are absolutely new to Western students; and more, there is the unveiling to our gaze of some of the old and familiar mystery teachings, and these are new to the "profane crowd."

The sevenfold constitution of man received an especial insistence at the hands of H.P.B. But in spite of the old Kabalistic maxim "As above so below," it never dawned on students that the Universe was built on the same plan, and, more than all, that the constitution of the earth was on the same arrangement as that of one of its inhabitants — man. In other words, the septenary arrangement is universal in its character and is applied to everything in the universe great and small. It is true that the septenary constitution is found in the Egyptian books, but its application is not so wide as that which was indicated by H.P.B.

Further, there are seven main divisions of mankind of which five have already made their appearance and two are yet to come, and these seven racial divisions appear on each of the seven constituent members of each planetary chain, thus constituting a "Round." Moreover, a human being does not spring complete from nothing. Commencing with the First Race of the First Round on the chain of the planet Earth, there is a development of sense which is commensurate with the evolutionary period, the present number of the senses being five, the said fifth being only partially developed because as yet we are only in the Fourth Round, though in its Fifth Race. Moreover, in H.P.B.'s writings there is found the definite statement of the Universality of Life and Consciousness, with the corollary of its continuity under varying forms. Then that each atom

is alive and conscious, and that there can be nothing which is "dead" in the Universe but only life changing its form and expression, was new in this century. One of the most important declarations made by H.P.B. was concerning the Adepts and Masters of Wisdom. It was not so much the affirmation of that which was known before, namely, that such men existed, but that there was, is, and ever will be a Lodge, a School which preserves all the Wisdom which is the heritage of mankind, guarded carefully for the time when Mankind shall come of age and awaken to its responsibilities.

Such are some of the "new" truths brought forward by H.P.B. as a member of that Lodge for the service of man. Such truth is as old as the world, but it is new to us, for we should never have discovered it if left to ourselves. But if the claim is made that H.P.B. was the discoverer of all she taught, one can but reply in the words with which the *Secret Doctrine* [Vol. II] is prefaced, "My doctrine is not mine, but His that sent me."

A. KEIGHTLEY, M.D.

As a *chela* the first duty of one is to hear without anger or malice anything the guru may say. How can we ever *teach* or you *learn* if we have to maintain an attitude utterly foreign to us and our methods? If you really want to be a *chela*, *i.e.*, to become the recipient of our mysteries, *you* have to adapt yourself to our ways, not we to *yours*.

—MAHATMA K.H.

ON DEVACHAN

Students of Theosophy, when they study the post-mortem states and come across statements such as these: "Life is better than death, for death again disappoints the Self. Death is *not* the great informer or producer of knowledge"; or when they learn that *Devachan* or the heaven world is a state of illusion, in which the soul dreams its dreams for a period lasting on an average from 1000 to 1500 years, often ask: "What can be done to shorten the *Devachanic* interlude so as to hasten the process of fulfilling our mission on earth?" Nothing can be done once the curtain is dropped and death has taken place, but a good deal can be done now and here in embodied existence, by forming the necessary desire-aspiration and by right endeavour.

These words of H.P.B. contain an important hint: "All workers for the Lodge, no matter of what degree, are helped out of *Devachan* if they themselves permit it" (*Vernal Blooms*, p. 162).

What entitles one to be called a worker for the Great Lodge of Masters? There has to be the quality of one-pointed devotion, which not only enables but compels the aspirant, from within himself, to serve the Cause of Masters, which is the Cause of Brotherhood—*i.e.*, the Brotherhood of Humanity for which the Lodge of Brothers, who are all of one mind, one will, one aim and one purpose, stands as an example and a focus. This Great Lodge labours for human brotherliness on earth broadly speaking in a twofold fashion: first, by sending from time to time a suitable Messenger, a Saviour-Teacher, to our world to instruct and stir up our minds and hearts; and, secondly, by influencing and guiding individual human souls. To be a "worker for the Lodge" implies something very definite. It means a firm faith in and devotion to the Great Gurus, and strenuous labour to further Their Work by studying, applying and promulgating the Secret and Sacred Knowledge which is in Their custody. This point is being stressed because H.P.B.'s words quoted above are apt to be taken lightly by all and sundry.

So we need, first, to clarify our motive for wanting to shorten our *Devachanic* stay. Is it a strong aspiration for the uninterrupted service of our fellow men, according to the plan and programme of the Masters, that motivates us, or is it our own personal progress that matters most to us, so that we may free ourselves from the round of births and deaths as quickly as possible and enjoy the peace and bliss of *Moksha*—Liberation? Unless our motive is pure and unselfish—to live to benefit mankind—there is very little hope of our being helped out of *Devachan*.

Right motive has to be combined with right preparation. Certain faculty-virtues have to be developed, the most important of which is adaptability. Quick reincarnation implies that one must become more and more ready to deal with any type of body and environment. This power (adaptation in modern terms) has to be developed by study and exercise. One requires love which understands and an application of the

Aphorisms on Karma to adapt oneself to persons and circumstances. Again, to develop adaptability *Vairagya* — higher indifference or true resignation — is needed. One has to be prepared for all eventualities: a rich man may find himself reduced to poverty, or *vice versa*; a Hindu accustomed to the Indian ways of life may be reborn in highly Westernized surroundings; one used to a male body may have to take rebirth in a female body. New physical surroundings raise obstacles, and frustration and failure result unless adaptability has been developed.

We have to learn to adapt ourselves not only to the outer environment but also to our inner environment — our character and inner make-up. To change our own inner attitude to life, in terms of our increasing knowledge and experience, we require mental adaptability; otherwise we shall find ourselves unable to get out of our old mental grooves and develop breadth of vision.

The unfolding of the faculty of adaptability is useful and desirable also for other reasons than *Devachanic* preparation. On the path of discipleship all kinds of tests and trials have to be encountered, and these cannot be passed successfully without the aid of this power. All tests are but aspects of the One Test — the test of the disciple's power to adapt himself to his environment. In the higher stages of discipleship, when the chela has seen his Master "face to face," he is sent wherever the call of service is heard. Therefore the probationer has to get ready to adapt himself to all climates, psychic conditions and races of men, otherwise he cannot help in the Service of Humanity planned by the Masters.

Every aspiring neophyte develops this quality slowly and gradually as he goes on with the living of the higher life. We are called upon to *hasten* the process of mastering our environment. Ordinary human life has its own speed; for neophytes and chelas the speed increases.

Another thing which would facilitate quick reincarnation is the assimilation of experiences now and here in incarnated existence. For average individuals this assimilation of the food of experience takes place in *Devachan*. It is one thing to pass through an experience; it is altogether another thing to assimilate that experience — to learn its lesson and make it part and parcel of ourselves — just as the food we eat has to be assimilated before it can be of any benefit to the body.

Also, the renewal of spiritual stamina has to take place during embodied existence if the period of rest and repose the soul enjoys in *Devachan* is to be shortened. Through self-induced and self-devised ways and means of discipline and service a superior quality of *Prana* flows into the disciple. Right motive, ideation and imagination are a help.

To have a deeper insight into this subject student-aspirants need to examine *de novo* the whole process of bodily death and post-mortem states. It is not enough to repeat to oneself: "I want to be helped out of *Devachan*." One requires an inner clarification of the aspiration with the help of the knowledge of why and what *Devachan* is and how to facilitate its shortening.

“ACCEPT THE WOES OF BIRTH”

“Accept the woes of birth”—What is the meaning of this terse, epigrammatic, intriguing injunction that appears in the Second Fragment of *The Voice of the Silence*? At first sight it appears to be a counsel of despair, an abject yielding to the inevitable, a supine surrender to the “must be’s” of our existence. But a little consideration of the context in which it appears will enable us to see that it is a dynamic, positive precept. It requires the courage and the stoicism of the brave to accept the woes of birth in a spirit of true resignation. A coward cannot do it.

The truth contained in this aphorism is but a restatement of the first of the Four Great Truths that the Buddha gave us. “Sorrow is”—we cannot close our eyes to this fact and the sensible thing to do is to accept it as a fact in Nature. The woes of birth are the results of our thoughts and actions in the past. If we had sown the seeds of a pepper plant in the past we cannot hope for the birth of roses in the present. By the same token, if we take care to plant the sweet jasmine now, we can be quite sure that its silver stars will not turn to thorns or thistles in the future.

If we are working out the effects of our past Karma now, we have also the inherent ability, by our power of choice, to build for ourselves a bright and happy future. People who are placed in apparently happy circumstances generally do not think in terms of Karma. They luxuriate in a mood of self-complacency. It is those who are going through the travails and tribulations of life that at some stage in their career of misfortunes stop to ask the why and wherefore of things.

Theosophy teaches that the purpose of life is to learn, that whatever comes to us is a part of *our* life and subserves the single purpose of awakening us progressively to apprehend the One Reality and the One Truth. If this attitude is brought to bear on our appreciation of the experiences of life, good or bad, we will be able to get on with our evolution more smoothly and we will have lesser difficulties to surmount. Further, when we have learnt all the lessons that life has to teach us, having lived through repeated incarnations and assimilated their essence, the necessity for further lives on earth is no longer there.

Common sense declares that what cannot be cured must be endured. To quote Robert Crosbie:—

Kicking against the pricks hurts only the one who kicks; moreover, the pricks seem to enjoy it, for, being kicked, they keep coming back. . . . “Even this will pass away” is a good motto to keep in mind, when things come up that are hard to stand. The “easy” and happy times are the periods of rest; the “hard” times are the periods of training—opportunities for gaining strength and knowledge. If we can look at both in this light, we shall not be overcome by either.

We should not get depressed by our present circumstances. Apart from the fact that many of the things that we consider evil in the pres-

ent have no real existence but are the idle creations of our own mental states, even those limitations which really do exist should not be allowed to overwhelm us. By constantly dwelling on them we invest them with a power to affect us for the worse and to a commensurate degree weaken our power to resist them. Mr. Judge says:—

I pray you to remove from your mind any distaste for present circumstances. If you can succeed in looking at it all as *just what you in fact desired*, then it will act not only as a strengthener of your good thoughts, but will reflexly act on your body and make it stronger.

Having learnt that the woes of birth are of our own making, that constant thinking of them gives them a power to affect us for the worse, that surrender to the Law is the only way of wisdom, we now come to another aspect of the question—what we should do to avoid the woes of birth in a future incarnation. *The Voice of the Silence* puts it in simple language:—

If thou would'st reap sweet peace and rest, Disciple, sow with the seeds of merit the fields of future harvests. . . .

Step out from sunlight into shade, to make more room for others. The tears that water the parched soil of pain and sorrow bring forth the blossoms and the fruits of Karmic retribution.

Our present woes are the result of ignorance and selfish desire. If we eliminate selfish desire and cultivate the higher indifference or dispassion, which is *Vairagya*; if we eliminate ignorance and reach to Self-Knowledge, remembering that "Self-Knowledge is of loving deeds the child," if we have a pure motive, patience and perseverance, then we can be said to be getting near to the end of the path.

This I say unto you all who have gathered here — Be blessed! Dig up the root of craving as one in search of the sweet-scented *ushira* root digs up *birana* grass. Thus Mara will not destroy you even as the stream destroys the reeds on the banks.

As a tree though hewn down grows again when its root is firm and uninjured, even so if the root of craving is not destroyed the pains of life grow again and again.

—*The Dhammapada*

REBIRTH IN SERVICE

To live to benefit mankind is the First step.—*The Voice of the Silence*

The Masters are also servants.—*Light on the Path*

The *Guruparampara* chain extends from eternity to eternity. It has its existence wherever self-consciousness exists and the mind and heart of man aspire to a nobler life in Spirit. Each soul is a pupil who derives instruction from Teachers known and unknown. Each soul is a Teacher to those known and unknown who are touched by his knowledge. This chain has no beginning nor can it ever have an end. All reverence, then, to the Teacher and the Teachers; all salutations to the pupil and therefore to each soul, humble or exalted. In this endless chain of Teachers and taught can also be perceived the chain of service; for each Teacher serves his own True Teacher, just as he is also a server or helper of all those who benefit by his service.

He is indeed a poor soul who in any act of philanthropy thinks that he is doing service on his own. In his very act of philanthropy he should see that he is but the channel used by higher forces for the act of bounty he performs. He but discharges a trust, and, in gratefulness at being in the position to do so, must do his duty to the beneficiary in obedience to the behests of him who has appointed him trustee. It is this idea which must be ever to the fore even while performing ordinary acts of mundane service. Thus, the speaker on a platform serves his audience, but that service itself is linked up with his own service to those whose knowledge he has taken it upon himself to impart.

Each soul, if he but knew it, is a ray of and one with his Higher Self, and serves this "Father" from whom he emanates by taking upon himself the toil of earthly existence. He comes upon earth to serve his Father's Will. This Father has been known by different names at different times. At death, the soul renders its account of a lifetime closed, of services discharged, deferred or denied, to his Father, in the same manner as an ambassador reports to his king. The service of the Father brings out from each, the Brahman, the Kshatriya, the Vaishya or the Shudra, his true spiritual colour or *varna* or caste. In such action is seen not only interdependence but also brotherhood.

Looked at in this way, all life is service. It is only when the fuller implications of service are recognized that an aspirant begins to understand the qualifications required of him so that he may live to benefit mankind. To achieve this, he has to be a true Shudra or servant. He has to put himself under the tutelage of his own Higher Self and of the Divine Paramitas. The bond and undertaking of his service shall be that he carry out his Master's behests as he best can, without cavil, without reservations, without any thought as to whether pain or pleasure will result to him from his action.

The entering into such a covenant is the first bond or pledge of service for the sincere devotee. Each such act of service is a step towards the

divine. Each such effort undertaken and fearlessly discharged will vitalize the teaching for him and serve the Master because it serves humanity. But the eagerness to serve humanity should at no point eclipse the other aim — to serve the Master, from whom have come the knowledge and the strength and the fortitude to serve. There should be no lesser presiding deity over acts designed for service than the Higher Self, the Master within. Many there are who render altruistic service: doctors and nurses, philosophers and philanthropists, etc., whose chief motive for service is to lessen the burden of human misery. Yet, their works are bereft of that higher grace which might induce the recipients of their acts of sacrifice to be in their turn the transmitters of their well-intentioned efforts. The sweet running waters of sacrificial actions may become stagnant ponds if the philanthropist invokes not the light of the Highest. Sentiment has to be replaced by devotion, not only to those who are being ministered to but primarily to those whose unseen help has made that service possible.

When the mind is firmly set on establishing this relationship, without vacillation, doubt or vanity, the Great Ones have some basis for entrusting to the disciple that higher service of which mundane service is but a reflection and a shadow. Preparation for this willing subjugation, this unflinching obedience, has to be made intelligently, deliberately, consistently. The first step is to seek guidance from his Higher Self and carry it out. For this, discrimination is necessary. Is it the Higher Self, the true Master, that is being heeded and obeyed? Does the guidance proceed from that impersonal source of life that is overbrooding the beginner's personality like sun-sparks threading through the thick foliage of the jungle growth? The Voice of the Inner Master is not always heard until years of effort have made the ears deaf to all other sounds.

It is one of the qualifications required of a servant that he know how to await his Master's call. The communion cannot be forced and Mr. Judge has warned us against the folly of rushing prematurely into the circle of Ascetics. It may be that the Inner Ruler chooses deliberately to remain silent in order that the disciple may try, and in so trying build his strength. Once the inner voice is heard, the divine guidance received, the neophyte has to bend the energies of his soul to the task of active obedience. It is this bending of the energy, the giving to it of a new orientation, that is difficult. The energy that has been used for cruder ends over a period of years and incarnations may no longer be readily controlled. It may in fact have hardened like iron through the force of the desire nature, which through its astro-chemical reactions has the power to tarnish its purity. What is the nature of pure energy? Krishna describes it in giving his *Vibhutis*. Each excellency is a weapon which is supreme in its own domain. Each has to be forged and tempered like steel, and the only fire which effects the tempering is the fire of discipleship. No lesser fire can be of use in true Alchemy. The power to go on in the service of Krishna or Osiris or Ormazd or Allah or the Christos is a tremendous power, and it transmutes the baser force into a divine power.

Obedience to the Voice of the Inner Ruler or to the Guru is important, but this obedience has to be vigilant, awake, dynamic. This merely means that the disciple purifies and opens up his whole being as a channel for higher powers to work through. Since the same is required of all other co-disciples, the Great Service demands a clear formulation of behaviour between all those who have constituted themselves servants of the same Master. That there should be no backbiting or slander, no carrying of tales or indulging in small talk, is evident. What is not so evident is that a chance word, a gesture or an attitude of unfriendliness may work havoc on a co-disciple, may in fact, through dejection or otherwise, make his service less effective. Since the Higher Self of one server can in no way be out of unison in advice or instruction with the Higher Self of his co-server, *any feeling of disunion, any sentiment of unbrotherliness, has strong adverse reactions on the brotherhood of co-disciples.* The light of the disciples is a light made up of the collective whole of the individual flames, and the diminishing of light in one flame diminishes the light value of the whole group and hinders the influx of help and instruction. Considering this, the injunction in St. Matthew's Gospel (V. 23-24) becomes all the more binding:—

Therefore if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.

The Higher Self of each, though he be the vilest among men, is impersonal, altruistic, pure. How then can it use hands that run into mischief, or a mind that leaves the hallowed atmosphere to revel in the slime and mire of sense existence? It is not possible for the mirror of the Soul to reflect at once both heaven and earth; the one must disappear from its surface as soon as the other is reflected. Selfishness as it manifests in its diverse forms of lust and anger and greed severs for the time being the bridge of communication between the higher and the lesser self. How, then, can a personality which is still a prey to selfishness establish communion with the God within and obtain its guidance? Therefore the pleasures of sense-life, the delights of astral visions, the thoughts of progress (which must perforce be classed as selfish) have to be yielded up. This yielding is the first true sacrifice that can be planned, provided it is at no lesser altar than that of the Universal, Impersonal Deity within, to whose bidding alone the ears have to be tuned. This is the first test for service which has to be passed, long before any special order to serve can be given either by the Inner Self or the chosen Guru. It is for this reason that vice must yield to virtue and all longings for personal advancement or favours be relinquished in preference to the one aspiration to serve.

Thus is a Shudra reborn.

RELIANCE ON SELF

Despair is one of the greatest of retarders of progress; it produces a kind of paralysis of the whole moral being, so that hope and help come neither from within nor from without. Once upon us, it can only be conquered by understanding, and understanding is usually bought at the price of suffering.

A virtue is not a dead thing, not a matter of outer practice only. To be virtuous merely in outer actions, even apparently disinterestedly so, is hypocrisy. A true virtue springs from the inner nature and spontaneously expresses itself in action. The expression is unforced, perhaps unnoticed; we are often unconscious of our true virtues. Yet, when we practise self-reliance and lay down rules and practices for ourselves to follow, we find that living virtue is not at our beck and call. We find then that we have, not virtues, but a hardness, an inflexible rigidity of mind, which is a prison made of hidden vices. How has this happened?

Darkness and light coexist in man. Without the darkness the light could not manifest itself; without the personality the spirit could not manifest itself. The personality is the vehicle of the light; yet in itself it is a shadow, or, as some of the mystics have called it, a self-tormenting hunger never to be satisfied. Ever at variance with itself, it whirls in agony until the end of time, unless it be satisfied by the birth within it of something higher than itself. The second, spiritual birth brings rest to the soul and virtue to the personality. The light redeems the darkness of the personality which it uses, and the sins of the personality are forgiven, so to say, for the sake of the light which shines through and transmutes it.

The light is born in man through faith; faith not in the sense of belief in any set of doctrines or the acquiescence of reason in any set of propositions, metaphysical or historical; for reason is like the outer virtue, a dead thing, unless it is illuminated by the spirit. The faith which redeems the personality is a directing of the desire and will towards the nature of the light, towards a universal and compassionate Saviour which is found within and not outside of man. Its nature is love and gentleness and peace. All that is inflexible and rigid it softens and moulds, for the rigid is dead, whereas that which is living can bend and is strong. It overcomes the personality and moulds it.

To have faith in the light, to aspire towards it, is to abandon the pursuit of shadows and to rely on the Self. Reliance on the petty self brought despair; reliance on the higher Self can overcome it.

As long as we are of the world worldly, the birth of the light within us is never complete; no act of faith and no peace can be permanent or quite unshaken. Yet, in the moment of the greatest despair, we can still lift our reliance from the self and cry for help and guidance to the Self; this cry is true prayer and that prayer will be answered; for, as one's faith is, so one receives. Faith is the *Tao*, the Path; it is the "grain of mustard seed" from which all things are possible.

THE WORLD OF THE ELEMENTALS: I

Mr. Judge wrote in "Conversations on Occultism" (*Vernal Blooms*, p. 131): "The elemental world has become a strong factor in the Karma of the human race." It is therefore necessary that students should learn more about this strange world, hitherto a mystery, unexplained and unexplored. Yet, even with the details we are given, the subject is very difficult of comprehension, perhaps due to the fact that our minds still find it hard to grasp the idea of an existence, of life of any kind, without form. Also we do not yet realize the truth that the mind builds forms in the astral light as we think or ideate. Unless we can get these ideas more firmly implanted in our minds, either we shall not make this problem vital and practical in life, or we shall materialize the concept, become conscious creators of evil and fall under the domination of this realm of Nature. A serious study of this subject and an attempt to understand it should therefore be made.

The first point to grasp is that the elementals, the inhabitants of the three lower kingdoms of Nature, are forces and have no separate life of their own. They are generally visible only as a "disturbance in a transparent medium." It is the relationship of man, the thinker, to this world that is important, for it is by his thoughts that he creates forms which capture, so to say, a portion of this world, making of the captured portion a separate entity for the time being. The entity thus "created" can be of three kinds: unconscious, *i.e.*, non-self-conscious; automatic, moving by natural impulse; or photographic. When the form is dissipated, its length of life depending on the force of the thought, the separate entity falls back into the realm of unconsciousness. But the imprint made on it by the thought-feeling of man remains. He has given a kind of intelligence, colour and character to that force, and these are stored in the elemental kingdoms of Nature.

Owing to the electric and magnetic character of those elemental kingdoms our thoughts will draw to themselves the type of matter-force which harmonizes with them, and the entity thus formed will be able to respond to the lowest or the highest thought. Hence we have the creation of evil or the creation of good. There are as many variations of types of force in those three kingdoms below the mineral as there are variations in the kingdoms above it.

It is therefore obvious that elementals are what man makes of them. As he makes or mars the life on the physical, visible plane, so he makes or mars the life on the invisible elemental planes; and as there is a close relationship between elemental forces and the elements of Nature, the disturbances which man creates by his thoughts in the world of the elementals bring on such phenomena as storms, volcanic eruptions, famines, earthquakes, etc. Man is indeed a god, a creator. Man creates and destroys by his thought-feeling; his thoughts, by making a form or limiting wall, centralize or focalize forces of certain types, and as they

are *his* thoughts and feelings they will be drawn to him in the future. Therefore *The Voice of the Silence* tells us: "...harmless make thy own creations, the children of thy thoughts, unseen, impalpable, that swarm round humankind, the progeny and heirs to man and his terrestrial spoils." It warns us also to beware of "the army of the thought sensations that, subtle and insidious, creep unmasked within the Soul's bright shrine."

Another point to grasp firmly is that, as we are always thinking, elementals, ensouled thoughts, are constantly being sent out and received by us. We send out, Mr. Judge tells us, not only different qualities of elemental forces but also different quantities. Our past Karma makes itself felt in this way, and we create our future Karma. We make therefore a stronger link with the elemental worlds than with any of the other kingdoms of Nature. Though we look upon human beings as the agents of our Karma, it is really through the elemental worlds that we create and receive Karma. These elementals are the "presiding deities" spoken of by Krishna in the *Gita* (XVIII. 13); they are one of the agents of action. Their prototypes are the Lipikas and Maharajahs spoken of in *The Secret Doctrine*. A study of Mr. Judge's article, "The Moral Law of Compensation," reprinted in *U.L.T. Pamphlet No. 6*, shows in greater detail just how our own comes back to us. But we should not only think of the elementals as related to our own Karma; we must consider the relationship of the human kingdom as a whole to the elemental worlds. Since man became a separate entity possessing the "I-am-I" consciousness, he has created much animosity with the elemental worlds. To make up for this he should develop in himself a reverence towards those worlds. *Light on the Path* gives us the method: "Inquire of the earth, the air, and the water, of the secrets they hold for you." The secrets of life which they hold, we have to find, and in our endeavour to find we should keep in mind the instruction: "Help Nature and work on with her."

What shall we do to begin this task and to stop creating harm? An analysis of our thoughts and actions will show us that we move, think and feel by desire-impulse, by fancy and by instinct. What we desire we move towards impulsively, without conscious thought. Our desires are rooted in fancy, are instinctive and related to the animal nature. We are told to substitute aspirations for desires; imagination, image-building, for fancy; ideation for the instinct belonging to the animal man. The Great Ones ideate; They build permanent images; They build the forms for the highest elementals to ensoul. Even the highest powers of Nature are embodied thought-forms made by the Universal Mind. Without them the world would sink beneath the weight of evil.

On the other hand there are the dark powers, the enemies of the good. To which body do we wish to belong?

LET US ACT BY PRINCIPLES

Theosophy stands for brotherhood, not only in thought but also in action.

Theosophy stands for restrictive, but never for punitive, action.

Theosophy stands for the sacredness of a resolve, a vow, a promise.

Theosophy stands for integrity, for action in harmony with thought and feeling.

Theosophy stands for the death of prejudice and preconceptions.

Theosophy stands for the full recognition of equal rights and privileges for all, without distinction of race, colour or social position.

Theosophy stands for helping those who suffer, especially those who suffer unjustly.

The present world situation is not only the outcome of party politics and international intrigues. It results from the tendencies of thought, the lines of inclinations of peoples, of those who are led. In every country there are blind leaders of the blind, fancying that they see and make their followers see. Each citizen gains or loses, depending on his capacity to see aright and evaluate the programmes and policies of his own government.

Our principles determine our actions. Actions result from thought-will-feeling. If these are not based on right principles then the actions will result in failure. Karma will judge, today or tomorrow. Only by clear and earnest thinking can we free ourselves from the maelstrom of events.

Why should we act in terms of principles instead of expediency? One of the greatest lessons of the teaching of Karma, as we sow so shall we reap, compels us to assume responsibility for our actions and so we seek principles.

There is not only an act performed, but there is the effect of that act on ourselves and on others, and our thought-will-feeling connected with it. With our limited vision we are not able to see the real effects of an act before we perform it. We think of what we expect the act to bring forth, but we are not able to gauge just what the act will stir up once it is performed. Every act has its own energy and life, and arouses certain forces in the environment.

The people of the world are being given chance after chance to decide whether they will choose the right or the wrong. Death does not matter, trouble and suffering do not matter, but moral integrity, an ever-growing capacity to choose that which makes for law and order as against the selfish use of force, will fit us to follow the path of the Right in times of greater stress in the future.

Let every citizen apply the principles named at the beginning of the article; he will save himself much trouble and help his country to go aright.

APPLYING PRECEPTS

“Do good to them that hate you,” says the Bible. “Requite hatred with virtue,” says the *Tao Te King*. The word “hate” in this context includes all degrees and shades of dislike from mere indifference to active viciousness. Why should we do good to those who dislike us? To begin with, we must understand that the wise man does not dislike anything or anybody. There is no sound or logical reason for harbouring the feeling of dislike or hate. The wise man functions according to the rules of the mind and not according to the rules of the emotions, which are of the province of likes and dislikes. He realizes that which we too should know: that all persons function according to their natures and according to the degree of development they have achieved. Just as we should bear no hatred or ill will towards the animal that might attack us, so the sage bears no ill will towards evil-doers. We know that the animal was acting according to its nature, and therefore to look upon it with hate or anger would be most foolish and a waste of energy. Similarly, the sage realizes that our acts of violence, dislike or hatred arise from a lack of knowledge of the basic principles which should govern human conduct. But merely to know the basic principles of conduct is not enough; one must also have the will to apply them in practice.

When another's course of action is disliked by us it is usually because we have not learned that the world will not conform to our pattern. We are annoyed when the other person does something which we consider to be wrong; or when he fails to do that which we desire for our personal convenience. And we in turn respond by acting towards him in an unfriendly manner and by harbouring inimical feelings. The result of this is simply a strengthening of the tendency towards hate and malice.

The harm which someone does to us or the dislike he shows towards us, the psychologists would describe as a “projection.” This occurs on the emotional plane and is an attempt to relieve the lower nature of a pent-up force which results from the person's inability to solve his problem intelligently, on the mental plane. We do not function at all times like human beings. In fact most of the time we are functioning as animals, for we are following the urges of our emotional and instinctive natures, our likes and dislikes. Constantly, therefore, we fall into the practice of rationalization; that is, we first give way to emotions and then proceed to justify them with logical deductions.

Lower functions should always be subject to higher faculties. Eventually the emotional nature will be under the full control of the intelligent mind. When this occurs all of our social actions will be reasonable and well thought out, and we will not be propelled to act emotionally, according to the dictates of the lower nature. The key to the situation is the fact that we are dealing with forces at a level and on a plane that is ordinarily little understood. Energy is indestructible. This is demonstrable on the physical plane and is in the process of being demonstrated

on the emotional plane. Just as the physical scientist no longer looks for the explanation of physical processes merely in the relationships of molecular activity, so the psychologist is no longer attempting to explain human conduct exclusively in terms of actions of the brain and nervous system.

Since an emotion is a force and since force is indestructible, it is evident that we should not suppress but transmute and utilize the forces arising from the emotional nature. We are degrading these forces every time we give way to anger or hate or envy. But it is not necessary that the energy be wasted in this manner. This energy can be directed along constructive lines. Sympathy, devotion to others, a sincere attempt to feel in accord with others, all these are channels which will permit the emotional force to be used in a constructive manner.

To return good for evil, then, is not a mere trite phrase or a purely idealistic admonition. On the contrary, this principle is basic to civilized life. It is founded upon a scientific knowledge of man's nature. The knowledge of the process whereby man functions in his inner life has been obscured for thousands of years. Today we are just beginning to see the depth and extent of the Wisdom-Religion's penetration into the hidden nature of things. Only now are psychologists beginning to understand the necessity and true import of re-educating the lower, emotional nature to conform to the ethical and moral precepts of the Eternal Verities. The practice of these Verities has always been regarded as desirable, but the necessity for such practice was never factually demonstrated outside of the Occult Sciences.

Now we know that suppression of the emotions and failure to practise tolerance and understanding will lead to the gradual disintegration of the personality, that is, the lower man. If inimical emotional energies are expended on the physical plane they produce unhappy and often tragic conditions in the personal life of the individual. If these adverse emotional energies are expended on the social and political level they produce war, slavery, violent revolution and all the negative and destructive social events so evident throughout history.

The attempt, therefore, to practise the moral recommendations found in the precepts of all great religions and in such books as *The Voice of the Silence*, the *Bhagavad-Gita*, etc., is not a diversion which we can indulge in or leave alone according to our inclinations. These are precepts which must be practised if we are to avoid emotional and mental stress and illness. Everyone desires to be a well-integrated individual, but few understand the means and methods which must be used for attaining this. Even Theosophists are often no better off than their good and pure brothers and sisters of some religious persuasion. To read the devotional books without understanding and then attempt to practise the precepts advocated therein will never produce consistent action.

Of course the right practice of these precepts will bring about the desired result — a peaceful, constructive and integrated life. The point,

however, is that we cannot practise them properly unless we have the necessary basis of knowledge. If it were possible to practise spiritual precepts without understanding their *rationale*, many more would, by now, have reached the "terrace of enlightenment." As stated before, lower functions must be subject to higher faculties. The mind is a higher faculty than the emotions. But the higher mind can control and function only through spiritual understanding and knowledge of the principles and factors operative in the emotional life of the individual.

"Man, know thyself" is an oft-quoted phrase. But simply to know that one ought not to do this or ought to do that is not self-knowledge; it is a mere repetition of what the teachers have said. If we are really to know ourselves then we have to make a careful study of our emotional life. Only as we understand it will we be able to control the forces released by the psychic nature. When we are able to control the lower life, we are on the path that leads to superior knowledge and spiritual realization. Meanwhile we have to do our best to restrain the unruly forces of our emotional life by conceding the rights of others, by refusing to practise retaliation, by controlling our temper, by not giving way to envies and jealousies. While doing so, however, we realize this is only a stop-gap which must be maintained until that time when we shall acquire a full working knowledge of the lower nature on the causative and not merely on the functional level.

If this life were all, then in many respects it would indeed be poor and mean; but regarded as a preparation for the next sphere of existence, it may be used as the golden gate through which we may pass, not selfishly and alone, but in company with our fellows, to the palaces which lie beyond.

—H.P.B. in *The Key to Theosophy*

CORRESPONDENCE

PEYOTE

Some 150,000 to 200,000 American Indians of many tribes, through the official voice of the President of the Native American Church, have recently pleaded that, since 258 religious sects have been allowed to flourish in the U.S.A., "surely the Indian should be permitted his."

The necessity for such a plea arises because this "Indian version of Christianity" has aroused much controversy; it is accused by some missionaries of being "paganism" and involving "drug addiction." The last accusation rests on the fact that one of its rites involves the eating of the fruit of a small cactus called peyote, to the accompaniment of music and chanting, in order to produce a trance condition.

Look (December 10th, 1957) published an article on this religion of the American Indians. One of its staff writers was allowed to attend their strange rite in a tepee pitched in a moonlit meadow. She also ate a few of the peyote fruits and reports that though she saw no visions her hearing was subtly affected.

These peyote meetings have been attended by American Indian experts, among them Mr. Oliver La Farge and Dr. J. S. Slotkin, University of Chicago anthropologist. The latter says that he has never seen evidence of the "hang-overs" charged by critics to follow peyote eating. Defenders counter-claim that peyote works wonders, even against the American Indians' twin scourges, tuberculosis and alcohol. A maxim of the sect says: "Peyote and alcohol don't mix." The elements of Christianity in the faith seem vague and vary from tribe to tribe. Some have claimed to have seen Jesus in the visions; and the quest for visions is an ancient American Indian custom.

From time immemorial men have tried to satisfy this yearning; many means, physical and psychical, have been employed, among them the use of the occult properties of some plants to bring about trance and ecstasies — for example, *soma*, a rare mountain plant, and the *dictamnium* of the Greeks, which grows abundantly on Mount Dicte in Crete. There is nothing new in this religious practice of the American Indians. They believe it to be uniquely "Indian," but it is essentially old—very old. H.P.B. has written much about trance states, self-induced as well as artificially produced by physical or psychic means. She also explains that the yearning of the human soul will be truly satisfied only when it raises itself, through moral purification and development, to a state where it can live a conscious life in Spirit; and this is indeed the aim of the Soul, consciously or unconsciously pursued, while it still struggles in this world of matter.

A STUDENT

CELESTIAL EXPERIENCE IN MUNDANE DUTIES

Look to the future; see to it that the continual performance of duty under the guidance of a well developed Intuition shall keep the balance well poised. Ah! if your eyes were opened, you might see such a vista of potential blessings to *yourselves* and mankind lying in the germ of the present hour's effort, as would fire with joy and zeal your souls! Strive towards the Light, all of you brave warriors for the Truth, but do not let selfishness penetrate into your ranks, for it is unselfishness alone that throws open all the doors and windows of the inner Tabernacle and leaves them unshut.

—MAHATMA K.H.

Every tyro in Theosophy knows that present actions mould our future character as well as our environment. The performance of duty, day by day, has also its immediate recompense. The Master implies, in the words quoted above, that such performance would tend towards sustaining our balance and equanimity. The small, plain duties of life hourly call upon us to acquire skill in action as well as concentration of mind. Many have a discontented attitude to mundane tasks; others are bored at peeling potatoes or writing accounts. To be of good cheer during such occupations at home or at office is very necessary.

But the Mahatma points out that "the continual performance of duty" should be "under the guidance of a well developed Intuition." This may well be called "a tall order." People are swayed by desires in small as in important affairs; most of the time they fail to make proper use of their rational faculty. To expect them to be guided by "a well developed Intuition" is, so to speak, asking for the impossible.

People often inquire: How can Theosophy help the common man to live a noble life? Here is one answer: What is going to help is not the doing of works forced upon him by his destiny, with a long face, a wandering mind and a heavy heart, but a cheerful acquiescence in the accurate and punctual doing of what has to be done. The Law of Necessity provides the first help; for, it requires that that which is not necessary to be done is not a duty. The mundane ways, customs and conventions involved in the performance of duties take their toll from the earnest student, and he is compelled to seek guidance from the doctrines of the Esoteric Philosophy. Our perception and evaluation of the routine duties of life undergo a fundamental change when we examine them in the light of Theosophy. But the Mahatma advocates not a well-developed rationality but a well-developed Intuition. Intuitive knowledge depends not on logic and reason; the faculty related to Buddhi, the abode of intuitions, is the faculty of co-ordinating the mundane and the material to the celestial and the spiritual. This means learning the science of the laws of analogy and correspondence. The study of logic is considered necessary for the correct use of the mind. The development of intuition demands a study of the law of analogy and correspondence, so that we perceive the

“world in a grain of sand” and comprehend the profound and mysterious knowledge enshrined in such a formula — “Oh! the Jewel in the Lotus.”

In the present hour are hidden great potentialities. Can it be that the right, hourly performance of duties would bring us the vision which would prove a blessing to ourselves and to mankind? Can it be that in the “germ of the present hour’s effort” there are possibilities of progress undreamt of by us? The words of the Mahatma quoted above certainly point to such an idea. Are our souls fired with joy and zeal during the doing of the small, plain duties of life? One such duty for the Theosophical student is regular attendance at all U.L.T. meetings, once again not with discontent and bored feelings but with a cheerful mind charged with zeal and enthusiasm. Among our numerous small, plain duties there are those which might be compared to the body; others, to the principle of *Prana*; others to the mind; and then there are duties which form the soul aspect of them all. Regular, punctual attendance at U.L.T. meetings is the soul of mundane duties, most helpful in revealing to us the celestial aspect of all events and happenings. But intelligent preparation for such attendance at U.L.T. meetings has to be made. Especially it seems that the Mahatma refers to this Theosophical duty when He speaks of the “vista of potential blessings to *yourselves* (italics His) and mankind lying in the germ of the present hour’s effort.”

In and through the small, plain duties, intuitively performed, we must strive to catch the vision of the Light. But we must heed the warning: “. . . do not let selfishness penetrate into your ranks”; we must note the pregnant words about what unselfishness can and will accomplish.

The “inner Tabernacle” is mentioned by the Mahatma. Its doors and windows are thrown open, not while we eat or walk or are engaged in mundane works, but, to begin with, when we attend the U.L.T. meetings with a prepared heart.

The real value of U.L.T. classes and meetings is often not comprehended. The student-aspirant’s devotion elevates him at such gatherings, which make it easier for him to pursue the principles of Unity, Study, Work.

IN THE LIGHT OF THEOSOPHY

In *The New Scientist* of December 19th, 1957, under the title "Science in the Service of Man," L. J. F. Brimble deploras the domination and control of science by politicians — not only the sincere men of affairs but also those unscrupulously seeking world power and domination. Science, to be of real benefit to mankind, must achieve freedom from national politics and international diplomacy, intrigue and threat, of which it is fast becoming a tool. Such prostitution of science is willingly supported in some parts of the world by scientists themselves, and secrecy and lack of co-operation have become the order of the day. Some scientists, on the other hand, have registered their protest by getting out of the field of practical science; and the world is the poorer for this.

To deny to the man of science a free and open forum for the exposition, interpretation and application of his knowledge for the betterment of civilization, and to make him subserve the political leaders who keep talking about controlling science and maintaining secrecy concerning any aspect of it when it might suit their policy to do so, is indeed a matter for regret. In Mr. Brimble's words:—

All good scientists, brought up in an atmosphere of comparative freedom to work for the benefit of mankind, should now resent being treated like hens in a battery laying eggs over which they themselves have no further control, and which might well fall into the hands of those who, though powerful and maybe even sincere, might not understand what they are handling.

It will be an evil day if ever science becomes the servant of the State rather than the servant of mankind; yet such a day may be nearer than we think. . . . Let the scientists of the entire world unite and commune among themselves with complete freedom; but they must also be conceded the freedom of telling the whole world, not just the chosen few. This can only be done with any degree of success in a community which is so educated and informed that it is eager to listen to and able to comprehend what the scientists are talking about. . . . It is only an informed public that can prevent things drifting, possibly to world destruction, not so much through apathy as through ignorance and fear.

Seldom nowadays does the cinema provide us with films which feed the mind and inspire the heart. "The Bridge on the River Kwai" (showing in Bombay last month) has been widely acclaimed for the way in which it portrays the fruitlessness of war. But the lesson of this film which is of especial interest to students of Theosophy, and which illustrates the power and far-reaching consequences of reliance on principles, does not seem to have had so much publicity.

During the war in the Far East, a British regiment and its colonel arrive in a Japanese prison camp where conditions are very bad. Prisoners already there warn the new arrivals, saying that there is no law

in the camp. The British colonel says that without law there can be no civilization; therefore it is up to them to introduce law. It is announced by the Japanese commander of the camp that *all* prisoners must work on building a bridge. The colonel points out that, under the Geneva Convention, officers cannot be required to do manual labour; their function is to direct and to administer. As a result, the colonel is put into solitary confinement in terrible conditions, which, however, do nothing to undermine his determination.

Meanwhile work on the bridge goes on, but not much progress is being made. Owing to the absence of plans and lack of proper direction, the bridge is insecure and keeps falling down. The Japanese commander, anxious lest the completion date set by his superiors be passed, taunts the men by saying that they must work doubly hard because their officers are lazy and will not undertake their share of the labour.

Then a British doctor is sent to the colonel to try to persuade him to give in. He points out to the colonel that his health is such that he cannot expect to last much longer, and that the commander has said he will order patients from the hospital to work on the bridge unless he goes back on his decision. All this, however, does not shake the colonel's resolve: under the Geneva Convention officers cannot be required to undertake manual labour.

Finally, the Japanese commander summons the colonel to his quarters and offers him a meal, which is refused. Then, desperate to get the bridge completed, he announces that, to celebrate the anniversary of a Japanese victory over the Russians in the last century, an amnesty has been declared: officers will not now be required to do manual labour!

Amidst an ovation from his men, the colonel resumes his proper position. He and his officers draw up plans for the construction of the bridge, proper materials are obtained and organized work goes ahead. The bridge is finished on time. Principles have been vindicated and order restored.

This film brings out admirably the importance of doing one's *own* duty and not that of another, and it is an excellent portrayal of the power of man's unconquerable will.

That powerful, subtle force, public opinion, has surprised even the organizers of the Campaign for Nuclear Disarmament (London). A meeting at Central Hall, Westminster, on February 17th, 1958, with an attendance of over 5000, filled three overflow halls. Speakers included Bertrand Russell, J. B. Priestley, Sir Stephen King-Hall, numerous eminent scientists and churchmen, and top-rank representatives of the arts. The Campaign demands that Britain, pending negotiations, will suspend patrol flights of aircraft equipped with nuclear weapons; stop H-bomb tests; defer the establishment of missile bases and not lease or lend nuclear weapons to any other country.

It is useless, wrote Ritchie Calder (*News Chronicle*, February 17th), for the "experts" to retort that the H-bomb is necessary as "deterrent," or that the risks, genetic and otherwise, are exaggerated—"we are dealing not with scientific knowledge, but with scientific ignorance." The speakers (*News Chronicle*, February 18th) repeated this theme, with prophecies of racial catastrophe in a few decades if tests continue. *Peace News* (February 28th) distinguished two objectives—one, unconditional abandonment by Britain, as a moral gesture, of nuclear-weapon manufacture and stockpiling; the other, an endeavour to implement the four lesser aims cited above, before going further. It also reports that the Liberal Party and the *Daily Herald* (the Labour paper) have called for the renunciation of nuclear weapons. A new "Victory for Socialism" Group also opposes official Labour defence policy. Protest meetings have been organized by local Campaign Committees throughout the country. Thirty-two thousand Oxford and London University students have received a seven-point questionnaire, on whose result a petition will be forwarded to the Prime Minister. Others have already been sent. A four-day march from London to the Aldermaston atomic weapons plant is being organized for Good Friday. Emphasis is made that the movement must be one of clear-headed reason, not an emotional appeal. Sir Richard Acland has said that the campaign "provides the clear-cut moral issue that is needed" to free young people from the frustration of politics.

Not fear but the moral realization of the unity of mankind is the unassailable "deterrent." Yet humanity cannot leap direct from its immaturity to that realization. Paradoxically, it may need to soar to a still higher, more vast conception, and come down from there to the ideal of peace in the world. This campaign against nuclear warfare, worth while as it may prove, yet needs as its soul a campaign *for* understanding man's relation to all nature. Matter is not dead, nor force blind. There is consciousness (of its own kind and degree) in everything, and atomic energy can best be understood as sentient points of life, affected not merely physically, but also "metaphysically." The equilibrium that renders reaction inevitable to action must operate at all levels. Vibrations, whether on a cosmic scale, or those of petty, humdrum individual actions, must return again at some time to their originators. The religious statement "Ye reap what ye sow" is also a scientific one. Without this viewpoint, brotherhood, peace and all the rest are based on limited reason or emotional feeling. Can those behind the Campaign see in the fact of the *Universe as one intelligent whole* the moral foundation of constructive brotherhood and true power over nature?

One of the most controversial subjects to stir press and public recently in Britain was A.I.D. (artificial human insemination by a donor), no unanimous conclusion as to the ethics and practical issues being reached. Some churchmen, like the Archbishop of Canterbury, condemn it; others

write in its favour. A Government enquiry into the subject, including A.I.H. (insemination with the husband as agent), is being instituted.

The legal implications alone — the question of false registration and that of inheritance — raise a tangle of problems; the social implications offer still more: possible discrepancies between the family and the unknown hereditary strain, possible morbid reactions of children questioning their own parentage, the insemination of unmarried women, with consequent fatherless children, the lack of responsibility by the biological fathers. The motives of the anonymous donors have been doubted by some people (fees paid them in the U.S.A. are said to be between \$5 and \$50, *Daily Telegraph*, February 27th), though their integrity and that of the doctors specializing in the technique has been as strongly asserted by others. Lord Blackford, in the House of Lords debate (*Daily Telegraph*, February 27th), estimated the number of A.I.D. births in Britain to date as about 7,500. He characterized as selfish all four reasons why a husband might agree to A.I.D. — his wife's craving for maternity, desire for a child at any rate half theirs, fear of losing his wife if he did not consent, and desire for an heir to a title, estate or trust fund.

Public reaction can be summed up in two ways. The more sophisticated intellectuals see "no social, moral or theological first principle which could make it necessary to put A.I.D. under unconditional interdict" (Christopher Driver, *National and English Review*, March 1958). It is merely an extension of man's grasp over powers formerly considered divine, and not invalidated by the fact that, like sex itself, it can be abused. The more instinctive minds are repelled by the idea. The results of a Government enquiry, 1947-53, in four countries of Scandinavia (Sweden, Norway, Denmark and Finland) corroborate this (Thomas Harris, *Daily Telegraph*, February 27th) — "people shrink increasingly from all forms of artificial insemination." According to a Swedish gynecologist, such cases are now extremely rare. Surgical and medical treatment, or adoption, are preferred.

We acclaim *vox populi*, and regret that the Eastern civilizations have been unable to bring some of their most vital and fundamental concepts of life into the limelight on the stage of general knowledge. For in their ancient philosophies and sciences (of which the moderns are hardly aware) are the answers to questions on A.I.D. which need to be asked and which have been ignored in the controversies. Is birth simply a biological matter, or are there other levels at which fusion must also take place, for the full integration of a human being? A study of the principles of the human constitution, as found in ancient Hindu science, gives the answer. (See also "The Science of the Five Fires" by Nolini Kanta Gupta, *The Aryan Path*, August 1939). Secondly, what is the real root of infertility? To evade the outer symptom artificially can only lead to worse trouble. Here the *correct* understanding of the concept of Karma, linked with Reincarnation, is desperately needed for constructive action. To accept infertility as an effect of selfish desire in past lives, is at once a

safeguard against further follies of desire, and a leaping-off point for the opportunities afforded by natural law. To use our present handicaps as discipline, instead of selfishly trying to force them away, transforms them. We can perhaps co-relate this with the fact that couples who are infertile often cease to be so after they have adopted a child.

A "passive resistance" story, told by Cyril Dunn (*The Observer*, January 26th, 1958) comes from the north-western Transvaal. An African sat by a fire in a Baphurutse tribal village, inviting women to burn their paper rubbish. Several laughingly threw on it their Passes (identification certificates, compulsory for Africans). Spies told the "Powers-that-be," who sent a Police Sergeant, a self-important Afrikaner, to deal with this "wickedness." The tribal chief meekly provided the names of 25 guilty women and was ordered to produce them the next morning for the Sergeant to take them to prison. Next day, however, 233 women assembled, who placidly said he must take them all in order to have those wanted. The Sergeant transported them all in railway buses (specially ordered) to the High Commissioner's court, where they calmly sat down in the compound. Meanwhile, Mrs. Muller, a Johannesburg lawyer and special friend of the tribe, being informed, telephoned every hour, reminding the Commissioner that, under the law, the guilty women must be charged at once. It being impossible to sort out the wrongdoers, the women were told to disband and to come again in three weeks' time. Since bus transport was refused, they said they would remain in the compound till wanted. There was no food, the men of the tribe were murmuring, and Mrs. Muller was still telephoning. Finally the Sergeant sent them home by bus.

Three weeks later the court assembled, but no women came. They would not come without the Sergeant. Flattered, the latter went out, to be welcomed by the women, now nearer 400 in number. When they had risen to leave, they told him that another woman in a hut a mile away had burnt her Pass and ought in fairness to go with them. The Sergeant trailed over to fetch her, only to have the procedure repeated for other women still further away, until he began to suspect something. Finally they did set off, in a great dust-raising column, with the Sergeant at the centre, the subject of a light-hearted, impromptu bridal song sung by the marching procession. About sundown the women suddenly sat down off the road and refused to go further. It was too late, the court would be closed, and the Sergeant gave in. As he strode away the women raised a hymn: "Onward, Christian soldiers." And they never went to court after all.

We can admire this cunning mother-wit, yet it has to be recognized as only a stepping-stone beyond our techniques of violence. Humour is said to be a spiritual quality, and this example has in it more of human wit. It is not, therefore, the highest form of *Satyagraha*. The ridicule of

human wit leaves the oppressor baffled, but resentful and bitter at his defeat. Spiritual humour would not only work for its immediate object of resistance, but would also have a measure of power to transform the nature of the opponent.

Last January, headlines announced Britain's Harwell Project H-Power Unlimited, whose Zero Energy Thermo-Nuclear Apparatus (ZETA) opens up the prospect of "farming" the heavy hydrogen energy of the oceans, transforming it into such immense stores of power as would eventually render it too cheap to make any charge for its general use. The fusion of hydrogen atoms into helium and the release of the H-energy (only possible at temperatures approaching those stated to be at the heart of the sun) is controlled by this man-made sun. Smaller projects have also been worked out and further developments in stepping up to even higher temperatures are envisaged, while monster commercial power stations are already considered for ten years ahead.

Ritchie Calder's comparison of this with Prometheus (*News Chronicle*, January 25th, 1958) is worthy of attention. The earth-born Titan stole flame from heaven for man's use, for which Zeus condemned him to perpetual torture; yet science, with its fusion-energy, has usurped the physical process of the sun itself. "I do not hold with superstition," Mr. Calder states, "but I am increasingly aware that science which exists to destroy magic is beginning to create a sense of it."

Mr. Calder has been working with a World Health Organization study group to assess the effect of atomic energy on "the attitudes, the emotions and the behaviour of people" all over the world. Their findings indicated a new disturbing mythology of irrational feeling, "an overpowering sense of the Unknown," "an all-pervasive threat," present and future. Superstition has already absorbed other manifestations of science—in places, the Sign of Sputnik is considered astrologically lucky. Mr. Calder adds:—

And in a strictly scientific meeting, we had to consider afresh the legend of Prometheus; of Pandora, unleashing forces which she could not control; and of Faust, evoking the devil; because those belong, in one form or another, to nearly all cultures and because they recur whenever people lose a grasp of what is happening around them.

His answer to the problem is, however, not enough, for how can people be educated to understand these forces rationally and to have some sense of judgment about them when even the scientists are, so to say, one-eyed? The legend of Prometheus itself points the way to a perspective vision of Spirit-Matter, a magic that is the opposite of blind superstition.

... that day is fast approaching when it will be confessed that the "forces" we know of are but the phenomenal manifestations of realities we know nothing about, — but which *were known to the ancients and — by them worshipped.* (*The Secret Doctrine*, I. 509)

Occultism sees in all these Forces and manifestations [heat, light, sound, etc.] a ladder, the lower rungs of which belong to *exoteric* physics, and the higher are traced to a living, intelligent, invisible Power. . . . (*Ibid.*, I. 554)

The Secret Doctrine foreshadowed in 1888 the metamorphosis of the then current atomic theory. But until mankind recognizes that behind the material phenomena there is spirit and soul in all things, how can mere reason save it from the Promethean fate? The Titan was freed by a son of the very Power that doomed him. Mankind must bring the knowledge of spiritual energy to redeem the balance of its power over nature. This has nothing to do with superstition or religions as such, but everything to do with ethics. If ZETA and its companions be used to stem "the roaring flood of starvation, misery and underpaid labour" which still overwhelms many countries, it is a step in the right direction. Eventually, only the realization that all mankind, all nature, all force, is Spirit-Matter in one, and that we must live and act as that, will liberate Promethean man from the results of his actions.

Shri Vasantrya P. Naik, Minister for Agriculture, stated recently in the Indian Legislative Assembly that trials conducted in some places had shown that the playing of music in milking sheds had resulted in an increased yield of milk. The Minister attributed this to the pleasing effect of music on men and women who looked after and milked the animals; it kept them in a cheerful mood and they did their work more gently. He said the cows in their turn responded to the better and gentle treatment and the process of "let down" of milk was favourably influenced.

Though gentler treatment of cows and she-buffaloes may partly account for the increase in the yield of milk, it cannot be denied that music has a direct effect on the animals themselves. For those who understand the singular power of music, "the combination and modulation of sounds," it is "the most potent and effectual magic agent." Every ancient legend ascribes magic power to music, "the most divine and spiritual of the arts," asserting that it is a gift and science "coming straight from the gods." It influences not only animals and human beings (in their mental and emotional natures as also in the health of the body), but also plants, whose growth has been shown by recent experiments to be stimulated by musical sounds, and even minerals and stones. *The Secret Doctrine* avers that ancient peoples knew more of the secret side of music than has passed to posterity.
