

सत्यात् नास्ति परो धर्मः ।

“There is no Religion higher than Truth”

THE THEOSOPHICAL MOVEMENT

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THE REAL AWAKENING

Life is indeed meaningless unless it is universal and coherent, and unless we maintain our existence by reason of the fact that we are part of that which is, not by reason of our own being.

This is one of the most important factors in the development of man, the recognition — profound and complete recognition — of the law of universal unity and coherence. The separation which exists between individuals, between worlds, between the different poles of the universe and of life, the mental and physical fantasy called space, is a nightmare of the human imagination. That nightmares exist, and exist only to torment, every child knows.

—*Through the Gates of Gold*

At the present hour the world is experiencing a particularly hideous nightmare. It is full of ever-shifting forms which now entice and then horrify. Regarding it as real, humanity is buffeting with the nightmare. It is most difficult to shake it out of the ghastly *delirium tremens*.

Selfishness has tied men and nations with the knot of evil; the True is not known, the Good is not felt, the Beautiful is not seen. False learning has engendered fear; temptations lure men and women to vice; rouge and powder are used to hide the ugly. Verily our civilization has been the death of the real art and beauty of nature.

In the very month she passed away, May 1891, H. P. Blavatsky wrote these words:—

Hitherto, materialism has only led to a universal tendency to unification on the material plane and a corresponding diversity on that of thought and spirit. It is this universal tendency, which by propelling humanity, through its ambition and selfish greed, to an incessant chase after wealth and the obtaining *at any price* of the supposed blessings of this life, causes it to aspire or rather gravitate to one level, the lowest of all — the plane of empty appearance. Materialism and indifference to all save the selfish realization of wealth and power, and the over-feeding of national and personal vanity, have gradually led nations and men to the almost entire oblivion of spiritual ideals, of the love of nature to the correct appreciation of things. Like a hideous leprosy our

Western civilization has eaten its way through all the quarters of the globe and hardened the human heart.

Theosophy teaches that the mind is not truly awakened by the mere activity of the senses and the brain, or by the book-learning imparted in school classes and college lecture rooms. The mind's native power of discrimination is smothered by such learning. The cause of the nightmare humanity is at present experiencing is the large tumour of such learning. The individual is caught in the phantasmagoria of his own fancy and cerebration, which he calls imagination and ideation.

There is also the phantasmagoria in which the nations of today are caught. In every nation self-righteousness passes for righteousness and most of the nationals are glamoured by some species of false patriotism. Loss of liberty increases in the lands of freedom and democracy because of the fear of the forces of totalitarianism which tyrannize the Russian masses; but such fear and such diminution of individual liberty will lead to totalitarianism in such countries as India, Great Britain, France and even the U.S.A. The force of fear attracts to us that which is feared.

A phantasmagoria is an ever-shifting and changing mass of incoherent phantasms. Men and women are lured by some of these which they feel are pleasant and call good; others horrify them, for they seem fraught with pain, and they call them evil. Pleasure and pain are like the heat and cold felt by the body. So also we feel good or we feel bad and we do not know the truth about good and evil, or pleasure and pain, or even about heat and cold.

Between the many pairs of opposites men swing and meet and part, depending on whether love, or hate moves them. Equally true is this of nations: allies of one era and war become enemies in another. Persons have to fight on two fronts: phantoms of their personal life and phantoms of daily life in which others are concerned — directly a few, indirectly all. What sciences and religions, philosophies and arts, have to offer is swallowed, but it leaves men and women feeling dissatisfied, with their problems unsolved. They all use worldly wisdom and worldly discrimination. Even sense equipoise and mind equipoise bring not enlightenment. Mortals seek immortal peace; they fail because they look for it in the wrong place and in the wrong way.

The Peak of Peace comes in view only when we travel mentally on the Way of Heart Wisdom, and seek it by poise in consciousness and skill in action. As we steadily move forward and continue our search we reach the place of pause, the point from which we see and survey our whole position — the road we have traversed, the path which stretches before us and the goal, the Peak of Peace.

This Way of Heart Wisdom is the deliberate unfoldment of Discrimination.

Metaphysically it is discrimination between the Eternal and the

Non-eternal. Speculative philosophy does not make a philosopher of the student, any more than speculative Freemasonry makes a brother a practical bricklayer and mason. It is said by Shankaracharya that the complete certainty that the Divine Eternal is the Real and that this world is unreal means *Viveka*, Discrimination.

Practically and morally we have to develop this virtue-power. Through the stress and storm of life we have to fight our way to the conviction, the inner Faith, that Spiritual Reality alone is everlasting; all else is part of the phantasmagoria. All men and all women know that everything changes, that everyone dies, that there is the great eternal flux. It is not enough to repeat: "The mills of God grind; all perish; all are mortal." We have to know what is changeless and what does not die. The firm assurance of *Viveka* is more than an intellectual conviction.

In daily life, at every turn, we have opportunities to develop this first of the powers which the mind can use. But ordinarily we are so engrossed in sensuous living — eating and enjoying, talking to win the world, etc. — that we do not examine our mental attitude to life and its purposes. Has the seeming chaos of life a purpose? To seek the answer to that question is to take the first step in the unfoldment of Discrimination.

Once the noble Ibrahim, as he sat on his throne,
 Heard a clamour and noise of cries on the roof,
 Also heavy footsteps on the roof of his palace.
 He said to himself, "Whose heavy feet are these?"
 He shouted from the window, "Who goes there?"
 The guards, filled with confusion, bowed their heads saying,
 "It is we, going the rounds in search."
 He said, "What seek ye?" They said, "Our camels."
 He said, "Who ever searched for camels on a housetop?"
 They said, "We follow thy example,
 Who seekest union with God, while sitting on a throne."

—JALAL-UD-DIN RUMI, 1207-1273

AN INCIDENT WITH MADAME BLAVATSKY

[We reprint the following from *The Path*, Vol. VIII, pp. 135-36, for August 1893.—Eds.]

I had not the felicity of knowing Madame Blavatsky so intimately and familiarly as I would have liked, nevertheless I beg to add my tribute to the memory of that illustrious woman.

In 1878 or 1879 I called at the rooms occupied by Madame Blavatsky in West Forty-Seventh Street. She was holding an informal reception, many people being present. I was received with that charming cordiality which won every fair-minded and disinterested individual who approached this wonderfully gifted woman. We chatted for a few moments when she greeted me, and then walked slowly to one of the windows, lingering there together for a moment or two, when she left me to give her attention to other guests.

I remained alone in this window for perhaps fifteen minutes. I was fully conscious of the assembly, conscious of the hum of conversation, the sound of gentle mirth fell upon my ears, the coming and going of the people were plainly perceptible to my senses, all the incidents of time, place, and circumstances were palpably apparent, real, and in every respect in conformity with the receptions held by any hostess who dispenses hospitality; all the routine of life in the thoroughfares without passed before my eyes in the usual manner, and yet—I knew that “I” stood upon the margin of a stream that flowed freely past where I stood; the ripple of the waters was continuous, soothing, and placid; grasses waved in unison with the murmur of the river; the under-current of insect life mingled with the sighing of the wind; birds twittered and fluttered in the luxuriant foliage; all the voices of nature blended in a harmonious melody that seemed the very soul of silence breathing through a musical cadence that was attuned to sacred themes. All appeared familiar to “myself,” and I enjoyed the sensations produced precisely as any individual enjoys any naturally pleasurable sensation. How long my consciousness of this “Soul Sense” continued I know not, possibly fifteen minutes.

Madame returned, smiling, to my side, and I greeted her with “What is it?” She simply replied, in the most matter of fact manner, “That is sacred music. You are on the banks of the Ganges.”

While I am of Anglo-Indian origin, my grandmother having been a Hindu, Madame Blavatsky had not been advised of that fact, and I am fully convinced that I was not hypnotized. I attribute the circumstance to her intuitive knowledge of those with whom she came in contact, although I do not doubt that the Indian blood in my composition made me more *en rapport* with her than I might otherwise have been.

We had a short, pleasant conversation, and she told me, among other things, that I would return to my own. I have become a member of the

Theosophical Society, and have indeed returned to my own, as Madame Blavatsky predicted I would; for no sooner had I read the philosophy of the Theosophical doctrine than I recognized that it was what I had believed all my conscious life.

Whenever I visited New York City I sought Madame Blavatsky and found a new charm in each visit. I could not fail to see and appreciate the extraordinary character which she possessed, and I believe her to have been thoroughly in earnest, thoroughly honest, unwaveringly truthful, single-minded, clean of heart, high souled, and of spotless purity.

MARIAN B. LULL, F.T.S.

Confucius, a very ancient legislator in historical chronology, though a very modern Sage in the World's History, [is] shown by Dr. Legge — who calls him “*emphatically a transmitter, not a maker*” — as saying: “I only hand on: I cannot create new things. I believe in the ancients and therefore I love them.” (Quoted in “Science of Religions” by Max Müller.)

The writer loves them too, and therefore believes in the ancients, and the modern heirs to their Wisdom. And believing in both, she now transmits that which she has received and learnt herself to all those who will accept it. As to those who may reject her testimony, — *i.e.*, the great majority — she will bear them no malice, for they will be as right in their way in denying, as she is right in hers in affirming, since they look at TRUTH from two entirely different standpoints.

—H. P. BLAVATSKY

ON STUDYING THEOSOPHY

Newcomers to Theosophy, when they find stress being laid in the U.L.T. on the study of the Philosophy, often ask: "What is the good of all this study? What after all does it matter whether God is personal or impersonal, whether there are seven rounds and seven globes or not, whether there are seven races and this is the fifth or not, whether there are seven human principles or more? Why not just tell people to be good, to be kind and charitable, to live as friends and brothers?"

To all those who raise such questions Theosophy would ask a counter-question: "Why are *you* not good and kind and charitable and brotherly? What prevents you from living the truth as you say you see it?" Is there anyone who doubts the wisdom of these words of the Buddha: "Hatred ceaseth not by hatred but by love"? Or of this injunction of Jesus: "Love thy neighbour as thyself"? Then why is it that people do not live up to what they theoretically recognize to be true? Is there anyone who does not accept that it is our duty to be good, to live noble and virtuous lives of altruism and service? Everyone knows it; everyone talks about it; every preacher in every church, every priest in every temple of every creed, speaks of it. Then why is it that people are not able to live good, holy and happy lives? They want to, but they cannot, because they have not the capacity and the strength to live such lives. Just as a child is not able to lift up a heavy weight because its muscular system is not fully developed, so also the minds and hearts of men and women have not grown and developed to lift up the burdens of the world, by becoming and being good.

The study of Theosophy not only brings us conviction that the Living Ideas of Divine Instructors are true, but it also gives us a new energy for living the good life, the higher life. The true science of ethics is unknown to most men and women in the modern world; devotion is not recognized as a matter of practice, strenuous and sustained, but is regarded merely as a matter of feeling. The study of Theosophy is like the exercise of the muscles; a new kind of power or force flows into us and arouses in us true devotion without which the noble or virtuous life, the life of true service and altruism, is not possible.

The U.L.T. insists upon study not merely for the sake of getting information. It is not mere information that enables one to become better, though the information does something. Just as a pupil at school in learning any subject not only gathers information but also develops the power to learn more, to observe, to reason and to judge, so also the Theosophical student. His individual study at home and the corporate efforts at Lodge meetings enable him not only to gather data and information but also to unfold the latent power of intuitive discernment. We acquire more knowledge and develop the power to know more at one and the same time.

It needs to be realized, however, that familiarity with the verbal forms in which the Theosophical teaching is expressed, and *knowledge* of the philosophy are entirely different things. Such realization is the beginning of wisdom. Unless the knowledge that is acquired from books or from group study is pondered over and assimilated, it is forgotten. It may last a few weeks or months or years, but when the brain goes it goes too; nothing of it remains unless it is built into the very fabric of our nature. People go through the round of births and deaths and pass through the same experiences again and again without developing the resourcefulness to deal with those experiences and the ability to correct themselves when they go wrong. Why? Because assimilation has not taken place.

A sure proof that the ideas and the thoughts have been assimilated by us and not merely the words have been memorized lies in asking ourselves: "Can I make clear that which I profess to know to others who have not understood?" If we cannot make clear the three fundamental propositions or reincarnation or Karma or anything else that we have read of in books or heard of in lectures or at the study classes to those with whom we come in contact and who have never before read or heard of these subjects, then we have not understood them.

There is another way of finding out whether what is studied has been assimilated. The *Gita* says that there is no purifier to be compared to spiritual knowledge, and the purity of life that ensues on the acquirement of knowledge is the final test. Has our knowledge purified our inner senses so that we see, hear, sense more clearly today than we could yesterday? Are our feelings and emotions becoming more pure, more noble and compassionate than they were yesterday? Are our minds purified so that we are able to think straighter than we did yesterday? If our answers to these questions are in the affirmative, it is an indication that wisdom which is happiness has become part and parcel of ourselves.

One of the characteristics of men and women belonging to our modern civilization is that they do not see clearly. Something comes in the way. That something is impurity — impurity that is mental, impurity that is emotional, impurity of the senses and of the body. Study lets loose an energy that energizes our mind, our emotions, our brain, our senses, and eliminates and purifies. Right kind of study is at once twofold in purpose: it eliminates the dross from our nature and is therefore destructive; it builds up and is therefore constructive. The taking in of food on the physical plane is analogous to the taking in of knowledge. Certain foodstuffs build up the body; others are eliminators of poisons; and unless both the processes take place simultaneously we are bound to have a clogged-up bodily system. Similarly, without proper study our sense nature, our emotional nature and our mind nature get clogged up, impurities accumulate and our vision gets dwarfed.

True knowledge comes slowly and is not easily acquired. The acquisition of it depends not only upon present effort but also upon past Karma. The co-operation of the Inner Manasic Ego is necessary. We shall lose some of our impatience with our slowness in increasing our knowledge if we clearly recognize that the Ego within is hampered by the weaknesses of our personality; once the latter is cleansed, what we read and reflect upon is understood and assimilated.

But we want quick results — “I have read today so many pages from *The Ocean of Theosophy* or *The Key to Theosophy* or *The Secret Doctrine*; what have I gained from this study? How have I purified myself?” The mastering of any science or philosophy or art requires several years of constant and consistent study. We are like little children who are fond of being considered grown up and continuously watch whether they are growing up or not, and get disappointed because they do not perceive the change. And yet every moment the change is taking place, more molecules are coming in, and the growth manifests itself in a certain restlessness of the body of the child. Similarly, in many of us, the growth that is taking place imperceptibly produces at first an emotional or mental restlessness; and, if we go on in spite of it and keep on studying, we shall presently come across, as by a flash of lightning, something that is steadfast and stable in our consciousness. The vision may come and go away, perhaps for months and years, but that does not matter. In the passage of time, spontaneously from within ourselves wisdom will spring forth, all doubts will be resolved and inner peace will result.

There are two modes of study, individual and in the company of co-students, both of which are essential and necessary. The importance of joint study is often not perceived. It is an illusion that we can study any subject by ourselves alone. The very fact that we use books implies that we are taking the aid of those we acknowledge to be superior to ourselves, or we would not be studying their books. All of us are limited in our own way. Each one of us has certain impurities in his or her lower nature. These get transformed as we study together and observe what has been achieved by others and the transformation which has taken place in them. To form the nucleus of a Universal Brotherhood of Humanity is our first object; the coming together of fellow students for the purposes of study makes us realize the power of brotherhood, and such realization in turn brings to birth altruism and service in an ever-expanding measure.

Real study, by the power to eliminate and to purify, brings the clear vision whereby we become embodiments of the wisdom, and as that process goes on we are able to help others and in proportion ourselves, because we and our fellows are one. The U.L.T. consists of a band of student-servers who are labouring so that the doctrines they cherish “may affect and leaven the whole mind of this century.” It is not possible

to change the Buddhi-Manas of the race in one sweep, but each of us can change his own mentality by the power or energy that study brings. We thus begin to acquire a new attitude towards life. From the kingdom of the dead we begin to emerge into the kingdom of the living; instead of being blind we begin to see; instead of being led by others we begin to stand up on our own feet and help others to do likewise.

Further, study does two things. First, it kills out in us all sense of egotism, pride and self-importance. It also kills out that other form of egotism, mock-modesty, which makes us say, "I am a nobody." Study makes us see ourselves for what we are; it brings us the vision of the deeper Self which is divine and of the superficial self which is always changing.

Breadth of vision and liberality of view, accompanied by right discrimination and resourcefulness, are the fruits that the study of Theosophy brings. Such study ought not to be a matter of convenience but an uttermost necessity. Unless we feel that study is as necessary to our constitution as physical food is to the body, we shall not go at it with enthusiasm, zeal and persistence. "To the mentally lazy or obtuse, Theosophy must remain a riddle."

W. Q. Judge has this wise admonition to offer us all:—

What is the plain duty of every Theosophist? To read and understand, so as to be able to explain theosophical doctrines. The society has never suffered from outsiders so much as it has from its unintelligent representation by members. The world is full of minds who wish to know, and Theosophists should form clear conceptions of what they think they believe, in order to meet objections, dispel doubts and carry conviction. Such is our duty.

DISCIPLESHIP

Disciples may be likened to the strings of the soul-echoing Vina;
Mankind, unto its sounding board;

The hand that sweeps it to the tuneful breath of the Great World-Soul.

The string that fails to answer 'neath the Master's touch in dulcet harmony with all the others, breaks — and is cast away. So the collective minds of Lanoo-Shravakas. They have to be attuned to the Upadhyaya's mind — one with the Over-Soul — or, break away.

Among the Blessed Works of H.P.B. ∴ unique importance attaches to the proclamation she made in the first sentence of the first volume of her first book, and the achievement which enabled her to give to the world *The Voice of the Silence*, "Dedicated to the Few."

The old, forgotten Path in the jungle of this civilization was cleared by her, so that the aspirant might walk it. But that aspirant has to unfold true Devotion to Wisdom, to the Sages who are its Custodians, and to all who are its students and pupils and whom he must recognize as his companions.

The above quotation from the *Book of the Golden Precepts* enshrines a vital instruction for all would-be Chelas. Those who have attained the sweet fruits of Discipleship have done so by the actual practice of the truth contained in these lines.

The Path to which H.P.B. pointed can be trodden by the would-be disciples of this cycle. The inspiration of the Esoteric Philosophy she taught culminates in the learner's heart as a concentrated aspiration to walk that Way. The strength and loyalty with which a learner adheres to his resolve express his inner faith and vision. The depth of that faith and the purity of that vision are tested by the Power of Time; in the life of the devotee that Power flows, testing and trying, and it does not belong to the past, the present or the future, but to the Eternal Now. Chelaship is a continuous development toward Immortality and may be called an Immortal Process.

It is taught that Chelaship begins with the inner attitude of mind: what one thinks and feels is of greater importance than outer acts, though outer behaviour has to conform to the inner perceptions; and the first task of the aspiring devotee is to cultivate his perception by the study of right knowledge and the practice of right discipline.

In the measure in which he overcomes the five hindrances — (1) lust, (2) ill-will, (3) torpor and langour, (4) restlessness and mental worry, and (5) doubt — does he achieve the success to which the first statement of the above quotation points. A would-be Chela is but a string, capable of echoing (there is an important idea in this word "echoing") the Soul. In this world of personalities and persons the aspirant-devotee has to become the echo of his own Soul, of the Divine Singer within himself.

To become such an echo is not a negative but a positive process. How to achieve the wonderful position of the true echo of the Soul-Singer in this noisy, bragging, boastful, angry and greedy civilization of the dark cycle and the iron age? In one place the Mahatma K.H. has said these words which are exactly applicable to the stage in Discipleship of which we are speaking:—

No men living are freer than we when we have once passed out of the stage of pupilage. Docile and obedient but never slaves during that time we must be; otherwise, and if we passed our time in arguing we never would learn anything at all.

Next, our echoed song is for mankind. Once again in the measure of our assimilation of the Divine Song of the Higher Manas can we enable the voice of our personal self to influence mankind. The service of humanity is therefore an early *sine qua non* in the devotee's daily life.

In this quotation is stressed the idea of a special type of unity between the minds of *Lanoo-Shravakas* — learner-listeners. Unless there is dulcet harmony between co-students who are learning to listen and then to echo, the voice of the solitary individual will be a voice lost in the wilderness of civilization. It is a condition of Chelaship that each aspirant learn to be devoted to the interests and welfare of co-aspirants, co-students and co-servers. It is the *collective* minds of the learners which have to be attuned to the Master's mind. All the strings of the soul-echoing Vina must be tightened to produce the song for the help and service of mankind.

All tests and trials of the would-be Chela are directly related to his inner attitude, which reflects itself in his outer behaviour. The neophyte's first privilege is to be tried in the searching fire made up of his lower non-spiritual attributes. He is tested on the psychological side of his nature — especially by "Doubt, Skepticism, Scorn, Ridicule, Envy and finally Temptation — especially the latter," said the Master K.H. The agents employed in this testing are "the jealous Lhamayin in endless space."

These trials and tests have the effect of bringing out the evils of the lower man, which coalesce to fight the effort of the would-be Chela to oust them. They make a deadly hard weapon of iron smelted by the Lhamayin, who wield it against the erect integrity of the Neophyte. Asks the Master — "Why is it that doubts and foul suspicions seem to beset every aspirant for chelaship?" The answers to this question are numerous, but of fundamental importance is this one: In the strife between the Living and the Dead, on the Battlefield of Dharma, the neophyte must see, face, fight and conquer the conglomerate evil. This produces a two-sided experience: As water develops the heat of caustic lime, so the honest and sustained endeavour of the neophyte brings into fierce action every unsuspected potentiality latent in him; but at the same time his vivid and vital, moral and intellectual forces are set free for his constructive use. Every test passed, every trial faced, is a step

forward, on the Path in the direction of the Master, which, one of Them says, "forces us to make one towards him."

This battle of the living portion of the personal man against his dead aspects with their nefarious, deadening effects produces despondency and despair, and Arjuna-like the neophyte wants to withdraw, does not desire to fight out the field. It is very necessary to remember that the first chapter of the *Gita* which deals with this first real experience in Chela-life is designated as a type of Yoga — "*Vishad-Yoga*." Does it not imply "making union with despondency"? And what does it mean? Does it mean that we should hug despair to our bosom and bolt from the field of battle, refuse to engage in the greatest of all wars? Or, Arjuna-like, should the neophyte make union with despondency with the purpose of taking a good look at that fear-causing demon, of understanding its demoniac nature, of seeking the explanation about it from the Teachings and the Teachers? Real union with despondency implies mastering and using the demoniac in the service of the Divine.

Which virtue will enable the neophyte to continue to live his life aright? *Vishad* — despondency — brings one to *Vairagya*, detachment — detachment from the self of matter, from the pairs of opposites. Illusion has to be conquered if Truth is to be perceived. Indifference to pleasure and to pain implies freedom from "thirst for perceptible and scriptural enjoyments," says Patanjali.

Vairagya, indifference, desirelessness, detachment, is the very first *Paramita* which the aspiring and devoted neophyte should unfold. It involves a mental abnegation, to begin with, and this is not agreeable to our modern mind; but it must be acquired if discipleship is to be successful. This *Paramita* leads to the flowering of the Higher Resignation which has dauntless energy-*prana* as its heart and patience sweet that nought can ruffle as its head.

There are two suggestive sayings by two Zen teachers:—

Gettan used to say: "There are three kinds of disciples: those who impart Zen to others, those who maintain the temples and shrines, and then there are the rice bags and the clothes-hangers."

Gasán, the victorious disciple of Tekisui, remained when weaker fellows ran away. Gasán remembered:—

"A poor disciple utilizes a teacher's influence.

"A fair disciple admires a teacher's kindness.

"A good disciple grows strong under a teacher's discipline."

To aid the earnest student to mould his mind in the new style of thinking and to acquire the right attitude we draw attention to a collection of reprints in our Volume X, pp. 137-143, under the caption "Masters and Their Companions." Also below we reprint three extracts; the first two are from H.P.B.'s pen; the third, from Mr. Judge's:—

I.—THE VICTORIOUS DISCIPLES

“Love one another” said Jesus to those who studied the mysteries of the kingdom of heaven.

“Profess altruism, preserve the union, accord, and harmony of your groups, all you who place yourselves in the ranks of neophytes and seekers of the *one Truth*,” say other Masters to us. “Without union and intellectual and psychic sympathy you will attain nothing. He who sows discord reaps the whirlwind.”

Learned Kabalists are not wanting among us in Europe and America. What good does that do us, and what have they done for the society? Instead of getting together to help each other, they look at each other askance, ready to criticize.

Those who wish to succeed in theosophy, abstract or practical, should remember that want of union is the first condition of failure. But let ten determined theosophists unite themselves; let them work together, each according to his own way, in one or another branch of universal science, but let each one be in sympathy with his brother; let this be done, and we can answer for it that each member would make greater progress in the sacred science in one year than could be made in ten years by himself. In theosophy what is needed is emulation and not rivalry.

In real theosophy it is always the least who becomes the greatest.

However, the society has more victorious disciples than is commonly supposed. But these stand aside and work instead of declaiming. Such are our most zealous as well as our most devoted disciples. When they write they hide their names; when they read garbled translations of sacred ancient books, they see the real meaning under the veil of obscurity that western philologists have thrown upon them, for they know the mystery language. These few men and women are the pillars of our temple. They alone paralyze the incessant work of our theosophic moles.

II.—WHAT IS DISCIPLESHIP?

Chelaship has nothing *whatever* to do with means of subsistence or anything of the kind, for a man can isolate his mind entirely from his body and its surroundings. Chelaship is a *state of mind*, rather than a life according to hard and fast rules on the physical plane. This applies especially to the earlier, probationary period, while the rules given in *Lucifer* for April last pertain properly to a later stage, that of actual occult training and the development of occult powers and insight. These rules indicate, however, the mode of life which ought to be followed by all aspirants *so far as practicable*, since it is the most helpful to them in their aspirations.

It should never be forgotten that Occultism is concerned with the

inner man who must be strengthened and freed from the dominion of the physical body and its surroundings, which must become his servants. Hence the *first* and chief necessity of Chelaship is a spirit of absolute unselfishness and devotion to Truth; then follow self-knowledge and self-mastery. These are all-important; while outward observance of fixed rules of life is a matter of secondary moment.

III.—THE WISH TO SAVE OTHERS

If we look over the work of the Society we find wherever the members boldly avow their belief and are not afraid to speak of this high ideal, the interest in theosophy is awake, the work goes on, the people are benefited. To the contrary, where there are constant doubt, ceaseless asking for material proof, incessant fear of what the world or science or friends will think, there the work is dead, the field is not cultivated, and the town or city receives no benefit from the efforts of those who while formally in a universal brotherhood are not living out the great ideal.

Very wisely and as an occultist, Jesus said his followers must give up all and follow him. We must give up the desire to save ourselves and acquire the opposite one,—the wish to save others. Let us remember the story in ancient writ of Yudhishthira, who, entering heaven and finding that his dog was not admitted and some of his friends in hell, refused to remain and said that while one creature was out of heaven he would not enter it. This is true devotion, and this joined to an intelligent declaration of belief in the great initiation of the human race will lead to results of magnitude, will call out the forces that are behind, will prevail against hell itself and all the minions of hell now striving to retard the progress of the human soul.

ONE WOMAN'S VISION

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One who had read a legend somewhere repeated it to me thus from memory:

“There was a Greek woman who, being visited by spirits in the guise of two Chaldeans, was dowered by them with transcendent powers and superhuman knowledge, and she was able to behold at once all the deeds that were done in all lands beneath the sun, and was raised high above all human woes and human frailties, save only Love and Death. The woman dwelt alone with the stars and the palms and the falling waters, and was tranquil and at peace, and she was equal to the gods in knowledge and in vision, and was content. Then one day a tired wanderer came and asked her for a draught of water to slake his thirst and lave his wounds, and she gave it, and, giving, touched his hand, and one by one the magic gifts fell from her, and the Chaldeans came no more! In all the vastness of the universe she only hearkened for one voice; her eyes were blind to earth and heaven, for they only sought one face. She had power no more over the minds of men or the creatures of land and air, for she had cast her crown down in the dust and had become a slave, and her slavery was sweeter than had ever been her strength — sweeter far — *for a space*. Then the wanderer, his wounds being healed and his thirst slaked, wearied. He arose and passed away; she was left alone in the silence of the desert — but never more came the Chaldeans.”

Thus ran the tale; it seems unfinished and I am moved to finish it.

When the woman had made fair progress and attained into power, it was her right to be tested by the gods. Now we are most tested by Love and by Death.

So, as the tale runs, she was left mourning in the desert. She called upon the Chaldeans and their power, which she had shared; but power comes not at call; we must seize it and make it our own. She cried then to death; but death comes not quickly to those to whom he comes as a friend. It is only as dread warrior and foeman that his approach is swift and terrible. She could not die. In all the world there was left to her only her love; this she could not slay, though now she strove to cast the burden off, and then she clasped it to her burning heart. She could not lie forever thus in the desert. Her great love impelled her, and she arose, thirsting for one more sight of that distant face, determined to follow through the world that she might once more look upon it. She passed from the palms and limpid waters over the burning sands, and, all unseen, her guardian spirit and the spirit of her Ray went with her.

Thus she came into the world, and seeking saw on every hand sin, misery, disease, death, shame, and bitterness, and all the wrong man heaps on man, and all the joys of sense and soul that are the wombs of future pain. Failing to find him whom she sought, she asked herself,

“What if he be wretched as these?” And, as her heart swelled with pity at the thought, she strove more and more to help the suffering, to clasp the imploring hands that clutched at her gown — all for his sake. Learning to love them so, she hoped to forget that master love for one, and hoped in vain, for human love is strong and tests us as a sword. At last she cried to all the gods, “Let me see him once, and die.” So strong the cry, the inner heavens rang with her demand; on it she staked her all, and drew from Karmic powers, in that one gift, all that they held as treasure for her in many a life to come. Her guardian spirit hid its face and trembled, but the spirit of the Ray, the Watcher, saw unmoved.

So she beheld her lover. The man had changed. The fret of life had worn him. His sphere was dimmed by a dark, inpouring tide that coloured all his deeds, impeded his higher aspirations, and mysteriously sapped his life, by him unseen, unknown.

“Call back that evil tide!” she said. And then again, “What is it?”

Her guardian spirit could not answer for tears.

“It is thy love, whose strong barrier resists and impedes the law. Hark to the discord of his sphere,” said the Watcher, the spirit of the Ray.

The woman uttered a moan of pity and of shame.

“He is changed. Dost thou love him still?” asked her guardian spirit.

“Better than ever I love and long to comfort him,” she answered.

“Behold,” said her guardian to the Watcher, “how strong is this love, now purified by pain. Shalt thou not deliver the woman?”

The unmoved Watcher spoke. “When the man came to her in the desert, did she speak to him of the starry Truths of the darkness? Aye, I know that she spoke, but her words were forms devoid of life while her voice — their carrier — cooed the notes of love. Aye, I know that she taught and tended him in tenderness and pity, but did she not ask reward, the reward of his love? What free gift asks a great gift in return? She only asked to serve, sayest thou? Know, Spirit, that in heaven’s high hosts are thousands who wait through the passing of cycles for permission to serve, and sometimes ask in vain. Accepted service is the gift of gifts in the power of the Divine. Saw she his soul-spark yearning for freedom from personality and separation? Under that crust which is the outer man, saw she his inner self, the radiant, imprisoned, enmeshed in the web of matter, awaiting a deliverer? No. She saw but her own reflection, the mirrored flame of her own desire. Her image she projected towards him. Her glamour she cast about him; her own fond yearning, it was that she loved. The imprint she stamped upon him faded, for his guardian spirit stood near. Then the radiant one within impelled him from her. Life bore him away. He passed on to other scenes, dragging after him, unknown but not unfelt, the dark and ever-lengthening chain of her recalling thought. The woman loved herself, so loving love; she

to whom power was entrusted by the gods cast it, for self, aside."

"Ah! say not so!" the guardian spirit cried. "Was no pure flame behind the smoke; no living germ within the husks of love?"

"Look!" answered the Watcher.

As the woman gazed, spellbound, she saw, above her lover, a shape of superhuman beauty, glorious and full, one of a band of mighty ones, filling the world, strong to aid and to save, interlinked, interdependent, all in one and one in all, the immortal hosts, the higher selves, the higher self of man. Seeing the loved one thus transfigured, thus translated, a cry of joy broke from her lips. "He is free!" she cried.

Then the Watcher bent above her, while the guardian spirit held his breath.

"Shall he become as one of these and pass beyond thee?"

"Oh! take him to that blessed place," the woman said.

"That place is one which men themselves attain. By fortitude; by duty; by self sacrifice; by entire acceptance of the law; he may attain. Or wilt thou — O caviller at the law, constructive of thine own desire, destructive of the universal trend of things — wilt thou detain him on the way?"

"Why may he not go there with my love?" she asked.

"With thy *love*, yea; for *love* makes free what it loves. But not with thy *desire*. The law has parted you in the flesh; who shall withstand that law and not be broken? But love coheres, inheres, and knows not space nor time."

The woman bent her head. From her heart a wild complaint arose. But she had seen the glorious vision; she longed to see her beloved on that way, the path of law. "Set him free," she said.

"But if thy desire recall him — ?"

"Hast thou forgotten, Stainless One, or hast thou never known, that true love loves the better self, the shining ideal? I was blind, but now mine eyes are opened. I give him to his higher life, that life which is the law. And I — I bless that law, though it deny me, because it sets him free."

As she spoke, something seemed to break in her heart. Before her swept the great, blinding, glorious vision of a freed humanity, lifted upon the sorrows of such as she, lifted by the very force of woe endured, into that shining host. The world that suffered and the world that conquered were one, and all, above, below, were types of souls freeing and set free by higher Love.

"I love the world," she cried, "for all is one."

Upon the face of the guardian spirit there shone a great joy. "Thou hast conquered by love," he said. "There remains only death for thee to meet and to subdue."

The Watcher spoke, "Nay; death is overcome. The only true death is the death of self. She lives for all, her powers reclaimed, restored, for

the power of powers is universal love.”

Thus runs the tale of truth. If woman knew her power to uplift, before the eyes of man, the splendid ideal, knew her power to nourish and sustain it, she, loving thus, would teach man how to love, and, freeing him, retain him forever in the higher bonds that knit all souls to Soul.

JASPER NIEMAND

Writing on “The First Lady’s Prophetic Dream” in the Spring issue of *Tomorrow*, Joan Wallace recalls two warning dreams in connection with the same tragic event of February 28th, 1844. Diplomats, Congressmen and high-ranking Army and Navy personnel had been invited to a reception and cruise on board a new warship, the U.S.S. *Princeton*, with a demonstration of its two big guns, the “Peacemaker” and “Oregon.”

Julia Gardiner, who was the daughter of a former New York State Senator and who later married President Tyler, and Anne Gilmer, wife of the newly appointed Secretary of the Navy, both had alarming dreams before the event. Julia Gardiner dreamed the night of the 27th that she was aboard a warship. She had never seen the *Princeton*, but described it accurately:—

... as she stood on the deck, in her dream, two white horses galloped towards her. Their riders were skeletons. As she watched, one turned his head towards her. The skull wore her father’s face.

She begged him repeatedly not to go, insisting that the dream was meant to warn him, but he laughed and told her dreams often came from overwrought nerves. Anne Gilmer, who also had a dream of death and disaster, tried hard to convince her husband that it was a warning, and, when aboard the *Princeton*, begged him, in vain, to go ashore. When the “Peacemaker” was fired it exploded, crushing under 2,000 pounds of iron Colonel Gardiner and Secretary Gilmer.

One class of dreams among those enumerated by H.P.B. is “Warning dreams for others who are unable to be impressed themselves,” and in the same Appendix on “Dreams” in the *Transactions of the Blavatsky Lodge* appear the following explanations:—

It may be said, in the case of persons who have truly prophetic dreams, that it is because their physical brains and memory are in closer relation and sympathy with their “Higher Ego” than in the generality of men. The Ego-Self has more facilities for impressing upon the physical shell and memory that which is of importance to such persons than it has in the case of other less gifted persons. (p. 69)

Dreams of warning and premonition require the active co-operation of the inner Ego. They are also often due to the conscious or unconscious co-operation of the brains of two living persons, or of their two Egos. (p. 72)

THE CHALLENGE OF THE "SHOOK-UP" GENERATION

How serious a difficulty is presented by the growing lawlessness among the young in the U.S.A. is evident from official crime statistics for 1957 released late this April. These show that youths of 18 years and under accounted for 47.2 per cent of the arrests for major crimes in 1,473 cities of the country, most of the juvenile crimes being in the field of theft. In the period since 1952, during which the population of the 10-17 age group had increased by 22 per cent, arrests of persons under 18 had increased by 55 per cent.

The problem is acute in New York City in which there were more than 56,000 arrests of juveniles in 1957, against 51,500 in 1956. In recent months more than 800 "trouble makers," boys and girls, were suspended from the city's schools and new remedial schools for them are being set up as fast as possible.

Mr. Harrison E. Salisbury dealt ably and sympathetically, in seven articles which appeared in *The New York Times* a few weeks ago, with "the critical malaise of youth" and the challenge posed by New York City's 75 to 100 fighting gangs whose violence towards members of rival gangs had not always stopped short of homicide. One police estimate put the number of the city's "dangerous youths" (not all, of course, gang members) as high as between 8,000 and 9,000.

Mr. Salisbury describes these gangs as "pitiful, tragic, dangerous," reflecting the instability in the adult world. The gang offers boys defence and a measure of security in their own area, comradeship and the sense, perhaps, of "belonging" in a world which they feel to be one of violence and in a city where it is sometimes dangerous to cross the territory of a hostile gang or to refuse to join a gang when "drafted." As one gang leader put it, "There doesn't seem to be any real place in the world for a coolie" (a gang term for a non-gang boy). One wonders what "real place in the world" there is for a gang boy, especially if, as sometimes is the case, the gang's "hang-out" is a candy shop frequented by drug addicts.

Courage (the gang boys call it "heart") ranks first in their hierarchy of values, as it does in the *Gita's* enumeration of the marks of one of a godlike character.

But the dark shadow of the gang — its folkways, its codes, its attitudes — lies behind much more intellectual and emotional degeneration in youths than is realized. . . . Gangs are a product of social deterioration.

A major factor in juvenile delinquency is said to be the weakness of the homes. Many gang boys come from broken homes. Delinquents were spread throughout the city, but it is significant that "multi-problem families" constituting less than one per cent of New York City's population are the source of 75 per cent of all delinquency. Much has been

rightly made of the need for slum clearance, but the low-rent housing projects for low-income groups which have replaced many of the old slums are said to have shut up the slums' horror and degradation within the new walls of brick and steel. The "new tenants have not been prepared to live in their flats." The new "housing jungles" underline the warning of Thoreau:—

Beware of all enterprises that require new clothes and not rather a new wearer of clothes. If there is not a new man, how can the new clothes be made to fit?

Certain well-run schools are reported to be solving many problems in the turbulence of "jungle" areas. Such an inter-school activity as the annual Brotherhood Week pageant put on by children, parents and teachers under the inspiration of one District Superintendent of Schools, Miss Truda Weil, is described as a model of racial friendship and good will. The racial problem in New York, however, is not acute. Many gangs are of mixed races.

Many agencies are making largely unco-ordinated efforts in some areas to meet the needs of youth for wholesome interests, and friendly individuals here and there, working with individual gang boys, have repeatedly discredited the irresponsible excuse, "What can one person do?" Mr. Salisbury, however, in his concluding article, lays much of the blame for the increase in the delinquency of the "shook-up" generation on the public's lethargy. A "fearsome harvest" is being reaped for such complacent assumptions as that the social agencies were "handling" the problem adequately and that individual efforts would be futile.

The deterioration of large numbers of young people robs the city and the nation of priceless human resources vitally needed in this critical era. The cost to the country in crippled skills and destroyed talents runs to countless millions.

"The critical malaise of youth" is not peculiar to New York or even to the U.S.A. A contemporary poet, Mildred Howland, has put the problem of today's older generation thus:—

How shall we teach
A child to reach
Beyond himself and touch
the stars,
We who have stooped so much?

The principal of a Junior High School in Brooklyn, Mr. Irving Levin, whom Mr. Salisbury quotes, "feels that children are sharply affected by the hypocrisy of modern morals." He said:—

We try to make them act the way we don't. We try to teach them to be polite, to be generous, to believe in the sacredness of human life, to respect the rights of others. But the kids have eyes. They look around. They see that ultimately individuals and nations use force to solve their problems. We tell

them about the old-fashioned virtues. But we do not practise them in private life, community life or in foreign relations.

Dr. Laurence Feigenbaum, the assistant principal of the same school, saw the problem in much the same light:—

The kids reflect the adults and the world they live in. People have less to hold on to. What can they believe in? We live in an era of violence and speed. The emphasis is all on material values.

It is as true as when Madame Blavatsky wrote that "progress can be attained, and only attained, by the development of the nobler qualities." How greatly the modern world needs the infusion of the great and regenerating ideas and aspirations which Theosophy came before the world to proclaim!

A feature of the Spring 1958 issue of *Tomorrow* (New York) is a special section on the Lourdes Centennial, which falls this year, and on the "miraculous" cures claimed to have occurred there. Few as are the cures officially certified by the Roman Catholic Church — "miracle cures" are said by Dr. Donald J. West in the excerpt quoted from his book to have numbered only 11 since 1941 — though thousands of pilgrims visit the shrine each year, any cures apparently defying the laws of nature demand an explanation.

The Editor, Eileen J. Garrett, quotes with approval in that issue, in her editorial, "What Is Faith?" a statement in Will Oursler's book, published in 1957, *The Healing Power of Faith*, that the "faith of the petitioner appears to play as important a part as the denomination or shrine or relic through which the healing is claimed." Theosophy would say, a far more important part. It recognizes no miracles as infractions of the laws of nature, but it says that, if there be in the patient

a faith supreme and unshakable in the power of a healer, of a holy relic, of the touch of a shrine, of the waters of a well, of a pilgrimage to a certain place and a bath in some sacred river, of any given ceremonies, or repetition of charms or an amulet worn about the neck — in either of these or many more agencies that might be named, then the patient will cure himself by the sole power of his predisposed faith. (Unsigned article: "The Power to Heal" in *The Theosophist*, Vol. IV, p. 158)

Is not Jesus quoted as saying to a woman who had been healed, "Daughter, thy faith hath made thee whole" (*Mark*, V. 34)? But Madame Blavatsky tells us that "Faith without Will is like a wind-mill without *wind* — barren of results" (*The Secret Doctrine*, II. 59 fn.).

THOUGHTS ON THINKING

Strive with thy thoughts unclean before they overpower thee.

—*The Voice of the Silence*

Thought, any thought, is clean or unclean according to its context, *i.e.*, to its source in one or another aspect of our feeling nature. One type of thought is unclean because it originates in the lower feeling nature and is focused in our mental consciousness. Ideally, human consciousness is engaged in cultural development; practically it is distracted by the necessity of overcoming the constant drag of the lower emotional life. A forcefully intruding, distracting thought, charged with emotional potential and originating in the lower kamic nature, is denominated unclean, though of course the same emotional urge occurring in the animal kingdom would not be called unclean.

This type of emotion reflected in the thinking principle is out of context, is an intrusion, and therefore is unclean. Consider those strong, lurid thoughts, which seem suddenly to come from nowhere. Generally they are so vivid, and often so disturbing that there is difficulty in believing that we are capable of harbouring such forces in any part of our nature. We assume that as human beings we have long ago left behind impulses such as are represented by these thoughts. Too much difficulty should not be encountered in disposing of, if not permanently destroying, such thoughts. They are so forceful, so repugnant, that we immediately call up counter forces which banish them from our consciousness, and thus we maintain a degree of poise.

There are other types of unclean thoughts, however, which are only less important in relation to our problem. These have to do with the everyday or garden variety of mean, little, selfish thoughts which we entertain and direct against our neighbours and associates. These are the thoughts which form the basis for gossip, backbiting, rationalizing and the general disagreeableness which is so prevalent. These types of unclean thoughts also call for our immediate and unremitting attention. These constitute the main body of unclean thoughts which must be slain if we are to take our rightful position as individuals attempting to evolve by Self-induced efforts.

As an experiment let us just set aside a day, or an hour of the day, and then watch, carefully, honestly, objectively, the play of these thoughts of lower emotional origin as they race across the field of our mental consciousness and struggle for attention. How morbidly pleasant it is to yield to their projection and development! The action of someone displeases us, is contrary to our comfortable conception of conformity. Now watch how the mind takes this emotional reaction and justifies our condemnation of the offending action. Note how we become offended with the person, while really the action is only incidental to our reaction. How do we think our higher mind interprets this tantrum of kamic ascendancy? Remember that these kamic thoughts are projections of our own nature.

They are not primarily the result of the actions of others. Were not these qualities latent in us, no emotional response to the uncharitable actions of others would be possible.

What is the source of the questionable satisfaction the lower nature gets from indulging in this type of unclean thinking? It probably springs from the well-known fact that "misery loves company." Somehow or other, if we are physically ill, we seem to get some degree of satisfaction from learning of the illness of others. If we are less ill than others with the same affliction, then we get a kind of satisfaction from realizing that others are worse off than ourselves. This is a negative and morbid procedure of the lower consciousness. It is from sources such as these that the kamic nature obtains sustenance and maintains virility. It is upon such a procedure, such a projection, that this portion of our nature feeds and grows. Such thoughts are contrary to the general evolutionary trend of the life forces in this cycle. They are the product of earlier cycles when the natural course was in the direction of separative existence.

The order of the day is progress toward unity, oneness, brotherhood. Hence such thoughts are out of place and time and therefore unclean. In themselves we should not regard them with aversion. We should, however, be perfectly aware of their source and struggle with these thoughts unclean before we are overpowered by them. They grow if allowed to attract our waking consciousness. The reason for this is that once attention is paid to them on the plane of mental consciousness they are charged with the force of will. This comes into play whenever mental processes are directed with concentrated attention.

Notice, when we are confronted with the action of another, especially if that person is disliked by us, how the emotion of dislike clothes itself in the reasoning of the mind, how we find reasons to justify our criticism and disparagement, how our ego is inflated with the virus of rationalized criticism of others' motives. As though anyone capable of such criticism could ever understand the motive of another! Basically this indulgence springs entirely from the false self, the self which must always accentuate its importance, its existence, at the expense of others. Only in this manner can it prolong and intensify its life.

These are the unclean thoughts to which we must direct the attention of the higher mentality in an effort to neutralize or transform their effects. We must attempt to cast them out of our consciousness. But remember, we must *cast them out*, not push them back into the lower consciousness. Repression will not help us. It will complicate the situation and may lead to the worst of all possible kinds of hypocrisy. To repress a thought is to refuse to recognize it for what it is. We refuse to admit its implications. This is the wrong procedure. That emotion which clothes itself with the lower mind is substantial and of immediate importance to us. If it has forced itself into our waking consciousness, then it has already acquired some attention from the mind and, to that extent, developed further power and potential — potential for reappearance, with increased vigour, the first

time our guard is relaxed.

The only solution of lasting worth is to face the situation. Recognize these thoughts for what they are, spectres of the past. Submit them to the light of true reason and feeling and they will be transmuted. Each principle of our nature can be changed only by a corresponding higher or lower principle. Thus the application of pure reason to the problem of eradicating unclean thoughts will not accomplish our purpose. The thought image cannot be destroyed by reason alone. Its basis of action, the source of its strength, is the feeling nature; it has to be met and conquered in terms of forces applied from a corresponding constituent of a higher Principle.

It is to be noted that the mind is said to have five constituents: thought, will, feeling, imagination and memory. The Human Soul or Manas is higher than the kamic nature, yet can be influenced by the desire principle. Conversely, whatever progress the kamic nature is to make must be made by reason of its association with the Human Soul.

Since the kamic nature is governed entirely by feeling, whatever contact for the purpose of control is made, must be made by the corresponding constituent of the Manas principle. This, of course, is the feeling aspect of the Mind, which will probably express itself as pity, forbearance, etc., but especially as sympathy and tolerance. Hence the starting-point in gaining control of these unclean thoughts is unqualified sympathy for the one who we feel is offending. We must sympathize with his attitude. This should not be difficult if we understand that when he knows better he will do better.

But let us be careful. Are we sure that what the offender does is really unjust, or mean, or petty? Do we have all the facts which will justify such an opinion? Or is it but our reaction to what he does that is mean, unjust or petty? We can be sure that if our reaction produces the unclean and undesirable thought form, then we are victims of negative reactions and incapable of clear thinking on the subject. The motive or the method of the offending person is of secondary importance to us, if for no other reason than that we can do very little, if anything, about it. Our own motive is of prime importance, and something about which we can be positive and constructive.

Our starting-point, then, is to be aware of and alert to the intrusion of these thoughts. We must be able to recognize them as the product of our own feeling in every instance. Next, it is essential that, immediately on their arising in us, we bring into play a feeling of sympathy and, above all, of tolerance for the other person. This is not to say that we necessarily regard his action as correct. Rather it is that our reaction will not be permitted to arise or at least not to remain on the kamic plane. The impulse will be transformed only to the extent we can arouse the feeling of sympathy and tolerance and understanding for the actor. In so doing we can clearly evaluate the act and place it in its proper context. This demands that we bring into our consideration of the actor the idea that

“he does good who knows how to do good,” that all of us are on the same journey, that one fault is no better or worse than another. As we thus bring the memory aspect of our mind into play by recalling these truths, we arouse the tolerant, sympathetic side of our nature and this will transform the psychic, kamic thought into one worthy of the Human Soul. Thus gradually we slay the unclean thought and in so doing make continuing progress as human beings as contrasted with animals, which also have an emotional nature. This is a broadening process because each unclean thought slain makes additional energy available for further expression of the cultural and liberating ideas which constitute the true province of Mind.

A pioneer scheme that deserves to be better known was started four years ago in the boroughs of Paddington and St. Marylebone, London. Sick children there are usually not sent to hospital, as is the general trend, but are, barring exceptional cases, nursed at home by their own family, with the help of the family doctor and a visiting team of doctors, nurses and medical auxiliaries, based at St. Mary's Hospital, Paddington.

Over 1,250 children have already been attended and nearly 200 general practitioners have worked with the scheme. It has proved safe, efficient and highly successful on every count and is much cheaper than hospital care. The children, especially very young ones, are saved from the misery and psychological disruption caused by separation from the family; the mothers generally prefer the extra work of nursing to the burden of hospital visiting and the constant worry about the absent child. The family doctor is kept more in touch with hospital progress, and is rehabilitated in his key position in the Health Service, while the hospital team find that the opportunity of learning more about medicine in the home has great educational value for them. In some few cases hospital care has been necessary, but, for the rest, the visiting team looks after about 30 children at a time, taking one or two new cases each day — in acute cases, giving constant nursing or several visits a day.

It is so simple an idea, and yet how many years have passed before there was the wisdom and courage to start it! It shields the child, strengthens the family responsibility and fosters the personal exertion and interest, the personal sympathy, forethought and assistance of those who help, because the natural environment calls them forth more than any big institution can do. And they, in turn, would be more likely to call forth gratitude — a quality of the soul — from the recipient. This is the ideal mode of help indicated in *The Key to Theosophy*, and it is to be hoped that many other boroughs and towns will follow suit.

CAN MACHINES THINK?

Startling progress is being made with robots. Mr. Earl Ubell, Science Editor of the *New York Herald Tribune*, describes in the May 4th issue a machine designed and constructed by Dr. H. P. Luhn and his colleagues in International Business Machines, which is claimed to be able to produce an abstract of a scientific article of some 2,000 words.

True, the designer had figured out a "thought pattern" for the machine. It was to pick out as being significant the sentences containing the largest number of important words used most often in the article.

Of course words like a, the, is, also appear a great many times, but the machine eliminates them by comparing them with a list of common words stored in the machine's electrical equipment.

A human operator had reduced the article to a magnetic tape, using an electrical code similar to the Morse telegraphic code — "the beep-beep-beep that stands for different letters." The machine "read" the tape, counted the number of times particular words were used and chose the sentences containing the greatest number of those oftenest employed. Three minutes later the machine's automatic typewriter typed out the abstract, consisting of four sentences. Whether these represent the gist of the article is being tested by inquiring how much 100 people reading the abstract learn about the subject covered by the article.

In any case the achievement of the giant electronic brain is remarkable, even though we are assured that whatever "thinking" the machine did men had built into it in advance. Mr. Ubell writes: "The only thing the machine won't do is your creative thinking . . . or maybe it will in a few years. . . ."

The suggestion is thought-provoking. Frankenstein, in Mary Godwin Shelley's mystic tale of that name, who created a man-monster which destroyed him after committing numerous atrocities, is said by one of our Masters to be a possibility in nature.

Mechanically constructed machines are of course different from direct products of *Kriyashakti*, "the mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy" (*The Secret Doctrine*, I. 293).

"The cunning mechanism contrived by the inventor" is, however, specifically mentioned in *Isis Unveiled* as being shaped and moulded in invisible and subjective matter, and H.P.B. adds:—

Who shall say . . . that there are not some men of such imperial will as to be able to drag these air-drawn fancies into view, enveloped in the hard casing of gross substance to make them tangible? (I. 62)

The Secret Doctrine describes the "speaking animal," the "magic watcher" of a sorcerer of old, as

some wonderful, artificially-made beast, similar in some way to Frankenstein's

creation, which spoke and warned his master of every approaching danger. The master was a "black magician," the mechanical animal was informed by a *djin*, an Elemental, according to the accounts. (II. 427 fn.)

We are also told:—

The *Homunculi* of Paracelsus are a fact in Alchemy, and will become one in Chemistry very likely, and then Mrs. Shelley's Frankenstein will have to be regarded as a prophecy. But no chemist, or Alchemist either, will ever endow such a "Frankenstein's Monster" with more than animal instinct, unless indeed he does that which the "Progenitors" are credited with, namely, if he leaves his own physical body, and incarnates in the "empty form." But even this would be an *artificial*, not a natural man, for our "Progenitors" had, in the course of eternal evolution, to become *gods* before they became men. (*The Secret Doctrine*, II. 349)

H.P.B. wrote in *Isis Unveiled* (I. 465) that whether the *homunculi* were made by Paracelsus or not, they were developed by other adepts, and that not a thousand years ago. They were produced, in fact, upon exactly the same principle as that by which the chemist and physicist calls to life his *animalcula*.

In the light of these statements we may infer that man need fear no encroachment by robots on his prerogatives of self-consciousness and freedom of choice. Regardless of mechanical and chemical developments, the higher powers of the mind will remain, apparently, the undisputed prerogative of man — and of those Beings who have transcended the stage of ordinary humanity — intuition and imagination, compassion and the will to create and to sacrifice and serve. Let us develop these.

Men have made them gods of love,
Sun gods, givers of the rain,
Deities of hill and grove,
I have made a god of Pain.

Of my god I know this much,
And in singing I repeat,
Though there's anguish in his touch
Yet his soul within is sweet.

—GEORGE WILLIAM RUSSELL

WHO OR WHAT ARE WE ?

Truth is a gem that is found at a great depth; whilst on the surface of this world all things are weighed *by the false scales of custom.*

—BYRON

What, or who, are we? Are we merely a speck, or less than a speck, in space? Are we merely evolved from animals? Or are we divine souls in bodies? And if so, what are souls?

These questions strike to the very root of today's mental chaos, and on the answers which each man gives to himself depends his attitude towards life; and, as mankind is a collection of units, the attitude of the world to world problems also depends on these answers.

One of the difficulties we experience at the present moment is that we are between two schools of thought, one decadent, the other rising — *i.e.*, the church, whose ideas of man and life and God held a prominent position in the Western world for many centuries; and science, which is the chief factor at work today in the realm of ideas. But just as science came to be the power in life it now is because men found that the teachings of the church did not stand the test of knowledge and experience and stood against that freedom of conscience so dear to the human heart, so now we are beginning to see that scientific progress, far from giving us peace, is threatening us with universal destruction *via* the A-bomb, the H-bomb, and, who knows, the X-bomb of the future!

The ordinary man, influenced by these two schools of thought, must search for himself until he finds an answer which satisfies him as to the deeper issues of life. For him the question of "why" is more important than the "how" which science and religion try to answer. When he knows the "why" of things he can apply the "how." But, having thus taken the responsibility of finding his own faith, he must also accept the responsibility for his actions in terms of that faith; and this responsibility so often frightens him that he goes back and leans on the church or falls a willing victim to the materialistic teachings of science. Could man but see that both science and religion are his servants and not his masters, he would begin to use both in order to understand himself and the world in which he lives.

Certainly science has unveiled to a great extent the mystery of the material universe, but its negation of soul and spirit is leading men to a denial of any spiritual basis in life. Could science become religious, in the sense of seeing the Universe as an aspect of Spirit (or Life) — as some of the greatest of the scientists have already realized for they know that there is always a "beyond" which escapes analysis — and could the church become analytical and acknowledge the reign of law, we would have an amalgamation of both these great systems which would bring into being the age of philosophy, *i.e.*, the practice of religious principles according to universal laws.

If we apply the scientific method in our self-analysis and ask "What am I?" we find that we live in two worlds all the time — the world of matter-form and the world of thought-feeling. Both these worlds can be analyzed by the scientist and the chemist, the doctor and the psychiatrist; but there still remains the man himself, his aspirations and his innate ideas, his deep sympathies and loves, his urge for self-expression and his continuous search for that mysterious "something" which evades conquest. To understand this he must search in other fields of knowledge.

There are things which cannot be analyzed by science or satisfactorily answered by church dogmas, for scientific statements must, by the very nature of things, change with advancing knowledge, and dogmas are only the crystallization of "beliefs" which have taken the place of the living truth expounded by the great religious Teachers. Adherence to either school of thought takes away the sense of responsibility and makes people say: "Leave it to the scientists!" "Leave it to the priests!" Consequently we have the "wailing wall" of the Jews, the litanies of the Christian Churches, the pernicious dogmas of the forgiveness of sins and of vicarious atonement, the praying-wheel of the Buddhist and the ritual magic of the African. But, since within the dogmas and rituals there is the germ of truth, to do away with them without putting something in their place may prove fatal.

But it is equally fatal to follow science blindly. It is not the scientific attitude that is at fault, for through science we can gain knowledge of the world around us, and the gathering of knowledge is part of man's need; but, as Goethe said, "No Science is complete that leaves out any department of Nature," and we must acknowledge that there is a limitation to the field over which present-day science has the right to dogmatize. This limitation cannot be imposed by the church; it can only be imposed by Nature itself. Lin Yu Tang has said:—

The dignity of the individual . . . and the idea of equality and freedom, can never be proved, for science can never prove that the individual is dignified or even free. On the contrary, if science is science, it can only prove there is no such thing as freedom, or where would be the prestige of the mechanical laws?

Neither can we trust the church, for, whether one speaks of Roman Catholicism, Protestantism, Nonconformity or any other so-called Christian sect (or of any other religion), we find that religions have lost their spiritual foundation and substituted for it dogma. No Great Teacher spoke dogmatically. In giving the Truth each spoke as a scientist, stating the laws of life, all of which can be proved by anyone for himself by experiment. Dogmas grew up around the Truths, not laid down by the immediate followers of the Teacher but by those who came some time after. In fact, the days of dogma will not end until each man realizes his inherent right to his own faith and to his own convictions. Then only will the true light of Faith burn bright, for it will be faith in action, not merely on the lips.

How shall he find his Faith?

It is good to remind ourselves that to know what is the meaning and goal of life we have to take the ideas presented to us from one source or another. Our own contribution is the exercise of our reason on those ideas and the testing of them by experience. Everyone should, therefore, analyze the materialistic conceptions, the orthodox religious conceptions and the philosophical-religious-scientific conceptions. It is much harder to follow the last of these three, and perhaps that is why so few of us follow it, but it is worth trying.

A "Diet Cure for Myopia in Children" is dealt with in *The Little Magazine*, supplement of *The Bharat Jyoti* (Bombay, June 8th). It reports an experiment, published in *The Lancet* (London), by Dr. Peter Gardiner, Research Fellow in Ophthalmology at Guy's Hospital, London, which indicates that the vision of myopic children can be greatly improved by simply increasing the protein in their diets.

Vegetable protein apparently plays some part in preventing the impairment of vision, but the role of milk in this connection seems to be much more important.

In the January 1956 issue of this magazine we noted Dr. Sandler's book *Diet Prevents Polio*. His experiments and experience confirmed that a drastic reduction of starch and sugar in the diet reduced susceptibility to polio, and even arrested an epidemic.

Unfortunately such simple dietary measures, within the means and reach of many families, do not appeal as they should to people at large. The high-power advertising of "wonder drugs" — in spite of their cost and the dubious reputations they acquire after they have been in use for some time — still impresses and deludes the gullible and usually careless or *tamasic* average man or woman.

Yet diet, natural, balanced and wholesome, should inspire greater confidence as a means of maintaining health and curing disease. Scores of diseased conditions can be dealt with successfully through proper diet. Naturopathy, usually called Nature Cure, lays greater emphasis on diet regulation than do other schools of medicine, quite often curing those considered incurable by physicians who depend on other and usually unnatural means. Naturopathy holds that wrong eating and drinking are the most prolific causes of disease.

“KINDLY AFFECTIONED ONE TO ANOTHER”

Our philosophy abounds in injunctions to love and trust one another. *The Voice of the Silence* implies the bond which should subsist among student-aspirants when it calls on the disciple to “bear love to men as though they were thy brother-pupils, disciples of one Teacher, the sons of one sweet mother.” And Jasper Niemand writes in her Preface to Part I of *Letters That Have Helped Me*, published in Mr. Judge’s lifetime, that there is no tie in the universe equal to that which binds together those comrades “who, single-hearted and of royal Faith, hold Truth to be dearer than all material life and seek it on the hidden way.” We are bound together by the tie of mutual aspiration and devotion, nay, of mutual gratitude; for, from which of our comrades have we not sometimes received light from his study of our Teachings, sometimes inspiration from his example? The great Masters feel grateful even for the inadequate help which is the best that most of us can render to their Cause. How much more grateful should we feel to all through whom the smallest ray of light has reached us!

We have Mr. Judge’s assurance that “LOVE and TRUST are the only weapons that can overcome the REAL enemies against which the true theosophist must fight.” Those enemies are, of course, not other individuals but the forces of darkness in the world and in our own lower natures, whenever wrong thought and attitude give them an opening. Mr. Judge goes on to warn:—

If I, or you, go into this battle from pride, from self-will, from desire to hold our position in the face of the world, from anything but the purest motives, we shall fail. (*Letters That Have Helped Me*, Indian edition, p. 109)

We may assume that all earnest and devoted students of Theosophy enter upon the effort to unfold their highest capabilities and to acquire the Wisdom of the Ages while overcoming in themselves all that stands in the way of those objectives, with the unsullied motive of making themselves thereby the better able to help and teach others. But from time to time each must make very sure that such is still his unadulterated motive. Also remember that “motives are vapours” unless they find expression in words and deeds and also in a sustained heart attitude.

Honest and searching self-examination is never more necessary than when, as can happen after years of effort and diligent acquisition of knowledge, we find ourselves baffled, critical of our fellow pupils’ apparent lack of appreciation or of sympathy, and perhaps resentful of that in them which may upon analysis be found to be a reaction to a change in us which may have come about unconsciously to ourselves. Are *we* desirous of holding our position in the eyes of others? Have we fixed our eyes on the shortcomings of our fellow aspirants and failed to keep strict watch against the sprouting of the giant weed of self in our own consciousness?

Mr. Judge asks in another letter:—

Have any of you had unkind or revengeful feelings to him? If so, ought you not to at once drive them out of your hearts? For I swear to you on my life that if you have been troubled or unfortunate it is the reaction from such or similar thoughts about him or others. Drive them all out of your hearts, and present such kindness and brotherliness to him that he shall, by the force of your living kindness, be drawn into full unity and co-operation with you. (pp. 104-5)

The last sentence holds the key to our release from whatever resentful sense of isolation we may be feeling. But we should not feel surprised or discouraged when the resentment or disapprobation felt by another and which may have been slow of growth does not immediately melt away because we have experienced a change of heart! But true "charity" or spiritual love, as Paul assured the Corinthians in his first epistle to them, "never faileth," and the force of undiscouraged and unselfish love must have its due effect in time. We must, however, be prepared for more than sporadic efforts if we have neglected this behest in his Epistle to the Romans, from which our title has been taken: "Be kindly affectioned one to another with brotherly love; *in honour preferring one another.*"

We have italicized the last phrase because, applied in honest self-examination, it may reveal the unsuspected working in us of such subtle and insidious poisons as pride and jealousy. It is almost as easy to recognize in ourselves as in others ebullitions of lust, wrath and greed, but, all unknown to ourselves, these subtler poisons, like to the worm that fattens on the blossom's heart, may be destroying our perspective, making us exaggerate our own small advance while blinding us to true soul greatness in another. The sure antidote for these two poisons is remembering the greatness of the Elder Brothers' sacrifice, the littleness of one's own contribution to the Cause.

But how are we to regain the trust and affection of our fellow students if we have forfeited them in any measure? We are told not to try to feel more actively friendly to this one or to that. Mr. Judge advises: "Cut off . . . thoughts about those 'foolish children' until harmonious vibrations ensue to some extent." But we must forgive and try to forget. As long as there is resentment in our heart, attempts at reconciliation are foredoomed to failure. We must steel ourselves not to resent the rebuffs which we may feel our changed attitude does not deserve. Others' reactions are not our concern. What matters most to us is how we feel towards them, casting no one out of our heart, returning for coldness the warmth of an ungrudging love, humbly confident in the Law.

Never seek return for love,
Reckoning loss and gain;
He who tries to barter love
Desecrates the fane.

On the altar silently
Lay your gift, and go.

How the Holy Flame descends
Mortals may not know.

The compassion that we must try to develop in ourselves can play no favourites, will cold-shoulder none. It is the irresistible sweep of an outward current, taking its rise in the Self, which is the centre of our being.

Let us seek encouragement and inspiration for our effort in the words of Gautama, the Enlightened One, who taught:—

When I have returned from seeking alms and have taken my meal I go to a grove and there I heap together grasses and leaves, such as are found there, and seat myself thereon with crossed legs and holding the body erect I fix my thoughts intently. So I stay while I suffuse with a mind full of Loving-kindness the four world quarters. Thus I stay till I suffuse the whole world, above, below, across, on all sides, with a mind full of Loving kindness, full of Compassion, full of Joyous Friendliness, full of Serenity—wide, extended, unmeasured, without enmity, without ill-will.

The account of the "Mystery of the Falling Stones" which Michael Hervey gives in the Spring issue of *Tomorrow* is less of a mystery than it appears to be to him and to the Editor, who asks: "Poltergeist or trickster? What caused the showers of stones plaguing an Australian ranch to stop as suddenly as begun?"

The happenings followed the usual pattern: sudden showers of stones apparently from directly overhead when people came outside the ranch house of a great farm near Pumphrey, West Australia, where the Donaldson family were living. One person was struck by a falling stone, which is unusual in cases where a "physical medium" is present, *i.e.*, "an organism more sensitive than most others to the terrestrial electromagnetic induction," as Madame Blavatsky puts it in her Editor's Note on "Stone-Showers" in *The Theosophist* for August 1881 (reprinted in our pages in January 1939).

In the case reported in *Tomorrow*, observers said that the stones seemed to materialize out of thin air, becoming visible only a few feet from the ground. And there were three witnesses to stones falling lightly on blankets and chaff bags spread on the floor of an aborigine's tent, "without penetrating the sides of the tent." A suspected aboriginal employee was sent off, but the showers of stones continued until they stopped as suddenly as they had begun.

H.P.B. described stone-showers in the same note as "a uniformly senseless, idiotic phenomenon — one that periodically occurs in every part of the world and without the slightest cause for it, as without the least *moral* effect upon those present."

THE BEST KNOWLEDGE

Man [is] the culmination of the deity on Earth, whose body is the cross of flesh, *on, through, and in* which he is ever crucifying and putting to death the divine Logos or his HIGHER SELF.

Says every Philosophy and Cosmogony:

The universe, hath a Ruler (Rulers collectively) set over it, which is called the WORD (Logos); the fabricating Spirit is its Queen: which two are the *First Power* after the ONE — *The Secret Doctrine*, II. 36

All men, all women, of all ages know that the evil in them flourishes in spite of the efforts to check the activities of that constant enemy of the individual and of humanity. His dominion is vast and his power and influence are described at the close of the third chapter of the *Bhagavad-Gita*.

It is but natural, therefore, that all seek the means to overcome the tendency to sins of omission and of commission. Sins are very many; their source is one. The prescriptions suggested by psychologists and others break down, soon or late, as do those recommended by religions and theologies. As there is one source of all sins so there is but one sure means of overcoming them, and that is what is given in the fourth chapter of the *Gita*.

This discourse of Krishna explains to Arjuna the Wisdom about the Logos, the Verbum, Shabda Brahman or Ishwara. The Universe, its manifestation and motion and the mystery of its Spirit, Soul and Body can be and are being perceived and comprehended from different points of view. The schools of philosophy deal with these different views. Esoteric Wisdom teaches that a comprehension of the place and function of the Logos and of Its or His Birth as the Universe and Universal Man is necessary for reaching the *summum bonum*. In more than one place in the *Gita* Krishna speaks of His Supreme Abode. The Logos, unmanifested or manifested, abides in the bosom of Parabrahman, which the *Gita* refers to as His highest place (*cf.* VIII. 21).

It might well be said that this fourth chapter is the Song about the Universal Man — one Man composed of many men, the Great *Purusha*, the Supreme Word of Wisdom, heard and assimilated by Perfected Men, Mahatmas, all of whom are one with Him. This is the Source of all *Avatars*, Divine Incarnations. What Krishna says of himself in this chapter is equally true of Padmapani or Avalokiteshwara, who “is the Great *Logos* in its higher aspect and in the divine regions” (*S.D.*, II. 178). Padmapani — the Lotus-Bearer — is represented with four arms, like Krishna. Also He is “credited with manifesting himself from age to age in human form” (*S.D.*, II. 178).

The Torch-Bearer of the Supreme Wisdom, the Exhaustless Doctrine, the Mighty Art, is One in reality, though, due to His many cyclic appearances, tradition and history refer to Him as different and many.

In the third verse this Wisdom is described as “the supreme secret.” It may well be called the very soul of *Gupta Vidya* or Occult Science. This fourth chapter is a special section of *Gnyan Yoga*, the Yoga of Wisdom, with which the seventh chapter is concerned; the latter ends with a pertinent reference to the principles that form the basis of Arjuna’s questions, with which starts the eighth chapter about the Indestructible, Supreme, Eternal AUM. To have a real insight into the nature of the teachings of the fourth chapter it is necessary to see it as the background for the second part of the *Gita*, i.e., Chapters VII to XII.

Now, the subject-matter of the fourth chapter is Karma or action. But Karma is treated in the *Buddhi Yoga* of the second and again in the *Karma Yoga* of the third chapter. The many aspects of Karma are treated in the *Gita*: actions of the past as destiny, in the present as calling for performance, for the future in which divine and demoniac beings emerge as the result of past Karmas; *tamasic*, *rajasic*, *sattvic* Karmas; control of Karma; freedom from the bondage of Karma; and so on. It might well be said that the *Gita* deals with the Law of Karma *in toto*.

In this fourth chapter the discerning student will find a special type of action-performance recommended. “The Path of action is obscure. That man who sees inaction in action and action in inaction is wise among men” (Verse 18). Karmas as *yagnas* or sacrifices are described, but finally one type of sacrifice is recommended. After a survey of many types of sacrifice the deduction is unequivocally presented: “The sacrifice through spiritual knowledge is superior to sacrifice made with material things; every action without exception is comprehended in spiritual knowledge” (Verse 33). *Gnyan-Yagna*, Wisdom-Sacrifice, is the highest type of sacrifice; the knowledge necessary for its performance is the highest branch of the Secret Science; and he who succeeds in knowing and acting aright is the *gnyani*. The spiritually wise becomes a “Mahatma difficult to meet” (VII. 19). It is said that “the only Realization worth striving for is the merging of the individual self into the Ishwara, through the Light of Ishwara” — the Logos and Fohat.

The wisdom of the fourth chapter is unique inasmuch as it develops in us “the perception of the nature of our own soul, its connection with the Logos, and the important place of the guru in the long pilgrimage of the human monad.” It is but natural to deduce that intellectual conviction born of the silent study of the chapter will grow deeper and gain strength till we perceive the need for dedicating our life and labour to the Universal Supreme Spirit, focused in the Sound-Word heard and learnt by the great Gurus, who are at once the Custodians of the Wisdom and the Servants of Humanity.

The mystery enshrined in the fourth chapter is supreme. Its teaching about Divine Incarnations points to the existence of the Great Lodge of Masters. This Fraternity of Mahatmas “is strictly a product of Na-

ture as a Tree." The Tree draws from the infinitudes of space the Waters of Heavenly Wisdom which flood the parched soil of human civilizations, through cycles of time. Another image given is this: the Lodge is a Being of Light whose function it is to keep open the upward path through "descent, light and leading."

The upward path is pointed to in this chapter in verse 34: we have to acquire Wisdom by discipleship; the Wise "will communicate it unto thee"; and the steps are clearly named. It is also said that the most sinful of all sinners can cross over to the Haven of Light and Peace in the bark of Wisdom. Not the doubtful but the confident mind, not the wavering but the steadfast heart, can gain that place to which long practice of Devotion leads.

In the *Bhakti-Sutras* nine steps of growth in devotion are mentioned. In this chapter Krishna, the Guru, calls Arjuna, the Chela, his devotee and his friend. And the *Bhakti-Sutras* name friendship as the eighth of the nine steps. Devotion through friendship with the Teachings and the Teacher — the *Gnyan* and the Guru — is a fundamental aspect of this Wisdom. It is the Teacher who, as a Brother of the Great School, reveals mystery after mystery enveloping the Immortal Monad. As the Father of the pupil He gives him Birth in the Hall of Wisdom and ultimately takes the disciple by the hand and introduces him to His Compeers, and sees him reach Adeptship. No wonder that the great devotee Kabir sang:—

Here stand both Guru and Govind,
At whose Feet shall I fall?
The Glory of the Guru is —
He revealed the Presence of Govind.

IN THE LIGHT OF THEOSOPHY

“In perhaps 20 or 30 years time we shall no longer be worrying much about vaccination or specific immunity.” This was the prophecy made by Sir Weldon Dalrymple-Champneys at the last annual congress of the Royal Society of Health at Eastbourne, England (*Daily Telegraph*, April 30th). He put forward the theory that cosmic influences (a term he would not define further) were responsible for periodically upsetting the normal relationship between the human body and germs, thus lowering people’s immunity and producing great epidemics of influenza and other diseases. Like Dr. C. H. Andrews, Director of the Mill Hill Influenza Research Centre, London, he still considered the influenza virus as actual, though its whereabouts between epidemics was a mystery.

Back in February 1890, in *Lucifer*, H. P. Blavatsky indicated the proximate cause of influenza in her article “The Last Song of the Swan” (reprinted in *THE THEOSOPHICAL MOVEMENT* for January 1941). Over 300 epidemics of this disease between 1510 and 1850 had been recorded, and she wrote:—

Does it not seem . . . as if the causes that produced influenza were rather cosmical than bacterial; and that they ought to be searched for rather in . . . abnormal changes in our atmosphere . . . than in anything else?

An excess of atmospheric ozone, a heavier form of oxygen, generated by the electricity in the air, produces not only the tension felt before a storm by persons with sensitive nervous systems, but also the high temperature and severe lung-irritation of influenza. (Most influenza deaths are from lung paralysis.)

H-bomb experiments have, alas! made men familiar today with the idea of radiations, invisible, intangible, whose excess produces dangerous changes in the blood and in the heredity mechanism. Our atmosphere, hitherto taken for granted, is seen to be the playground of forces still in reality unknown. A line of study that would illuminate these fields of cosmic exploration is to be found in the ancient Philosophers’ and Hermetists’ conception of the Elements — Ether, Fire, Air, Water, Earth — not the compound elements which form the basis for scientific research, but their psychic counterparts and noumenal principles, to whose characteristics must be added that of intelligence.

But while scientists are delving, step by step, into knowledge formerly considered occult, unless there is some guarantee that the knowledge will not be misused (the biological threat from the effects of nuclear tests is still very real) mankind can only view the prospect of further discoveries with dismay. We must no longer look upon the statement “right ethics alone can direct power aright” as a mere truism, but realize it as an essential fact.

Protagonists of natural methods of agriculture are finding that part of their battle against chemical fertilizers and sprays is now being waged from quarters inside the orthodox ranks. Something of the nature of an infiltration is also taking place in the field of animal experimentation. In recent years, it is claimed, there have been definite achievements by workers in vivisection laboratories, in collaboration with the Universities Federation for Animal Welfare (UFAW), in the amelioration of the conditions under which animals are kept at the British research institutions and, secondly, in the systematic study of the means for reducing or eliminating suffering resulting from the experiments. UFAW maintains a team of four full-time workers on this last study alone, and is deliberately budgeting for an annual deficit of £ 3,000, so much importance does it attach to this aspect.

The grim, horrifying research practices are still far too wide-spread and numerous, but it is good that the spirit of humanity is beginning to make itself felt a little, with the recognition of animals as sentient beings, not mere experimental subjects. But the principle put forward by anti-vivisectionists, apart from that of humane treatment, is that experiments with animals do not yield results applicable to human beings, and, since they do not give a correct picture, are wasteful and unnecessary, where not harmful. Nevertheless, the measure of *rapprochement* is to be welcomed, and, if the anti-vivisectionists can shed from their following some of the super-sentimental elements that spoil their otherwise valid case, it may be possible to increase still further the common ground.

Yet two more steps seem essential — a greater study of the more natural techniques of healing and research and, secondly, more public emphasis on the right attitude to, and mode of, life. More than half of mankind's health troubles would seem to come from a large section of the world's population having "too much"—too much food, too much stimulant, too much restless activity, too many possessions, too much impact on senses and emotions, too much clogging of the brain-mind with superficial reading, too much noise, rush, stress and strain, and so on; while another large section suffers from "too little"—starvation diet, lack of necessities, apathy from want of mental stimulus and heart encouragement. While this imbalance prevails, it is useless to talk of "preventive" medicine in the terms we do. We have a long way to go to realize that "the world is one" in every sense of the expression.

In the very interesting lecture on the "Pre-Christian Religions and Literatures of Europe," given by Professor J. B. S. Haldane on June

14th at the Indian Institute of World Culture in Bangalore, he dealt briefly with what is known of the religion of the Druids of Gaul and Britain, who never recorded in writing any of their beliefs. They were described as polytheists, but belief in a supreme Deity in Northern Europe seems indicated by the reaction of a Gallic conqueror to the Delphic Oracle in Greece, to which the lecturer referred. He had laughed at the idea of representing God in a human form and of assigning to Him a particular building.

The Druids taught rebirth. So did the Greeks. In the fifth century B.C. Empedocles of Sicily, a Greek poet as well as a philosopher, a strict vegetarian condemning the sacrifice of cattle as an abominable sin, expounded ideas very close to the Hindu ideas of rebirth. The Greek idea of reincarnation, Professor Haldane thought, might show Hindu influence, but it did not at first include the possibility of escape from the wheel of rebirth. That had come later, possibly from Buddhist influence.

In the Scandinavian religion the after-death conditions, except for warriors, who alternately feasted and fought in Walhalla, seemed rather bleak. Nevertheless the Scandinavian religion offered a parallel with the Vedic god Vishwakarman, who is said to have sacrificed himself to himself. Odin, the chief Scandinavian god, Professor Haldane mentioned, had done the same, undergoing *tapas*. He bartered his eye for a draught of the waters of wisdom from Mimir's well.

An ever-young god of Northern Europe was also described, a musician, conceived as surrounded always by many birds. He came nearer to the Indian cult of Krishna, Professor Haldane thought, than any other god.

It is not surprising that Madame Blavatsky wrote in *The Secret Doctrine*:—

In the gods of Stonehenge we recognise the divinities of Delphi and Babylon, and in those of the latter the devas of the Vedic nations. (II. 379)

That goodness is not spirituality is a saying people often find difficult to understand. Yet, on occasion, there is no one more fanatically intolerant, more blind in ignoring facts, more avid for exacting violent retribution, than the so-called good person. A disturbing example occurred at the Conservative Women's Conference at Westminster, London, on May 21st, where 3,000 women, with presumably good education and kindly upbringing, passed, by an overwhelming majority, a resolution expressing concern at the increase in criminal assaults and mur-

ders of children, and deploring the leniency of penalties imposed. The demand to bring back the "cat" (whip) for sexual offenders aroused great applause. There was an uproar when the Parliamentary Under-Secretary for the Home Office, Miss Pat Hornsby-Smith, pointed out that nearly every speaker on the motion had based her statement on an entirely false premise.

The delegates would not listen when she pointed out that the overall murder rate was now actually lower than before the passing of the Homicide Act, that the figures for child murder have remained static, and the figures for sex murders of children are — and have been — extremely small. They refused to believe that the cat has never been given for sexual assaults, or that the number of those offences for which it used to be imposed had decreased since it was abolished.

Nor were they impressed by the scale of penalties which do exist. This is as follows: capital murder — death; murder — life imprisonment; rape — life imprisonment; and robbery with violence — life imprisonment. Such penalties can hardly be considered light. (*The Observer*, May 5th)

Miss Hornsby-Smith also stated that, between March 1957 and January 1958, 43 children between the ages of one and 14 were murdered, 35 of them by their parents. The average annual number of those murdered by other than their parents was six to eight, while 700 a year were killed on the roads. She begged the conference not to be misled by the weighty emphasis on reports of crimes headlined in the newspapers, and pointed out that it was not the duty of the political machine to interfere with the independence of our Judiciary. The emotional appeal for greater penalties, however, won the day, and in a so-called rational age this is a frightening symptom.
